
George Detwiler
Evangelical

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

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

Visitor:

GRANTHAM, PA.

May 18, 1914.
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DRESS AND WORSHIP.

(Continued from last issue.)

Sinful dress and idolatry go hand in hand. The immoral dress and the displaying of jewelry is not conducive to holiness, but to lust and vanity. From the natural law of cause and effect with which God is always true, we see the impossibility for the heart (which is the seat of all outward actions) to be different in motives from that which is outwardly suggested in actions. Therefore the display in finger-rings, bracelets, fashionable cuts and fittings in dress, the fixing up of the hair (so that the prayer veil is stretched far out from neatness) are all indications of idol worship and not God worship. These things do not foster heart conditions peculiar to God. They do not correspond in suggestive-

ness to the meek, simple, and humble life of Christ; they are not incentives to Christian heart qualities, but contrariwise encrust the heart with self-worship, fosters carnal gratification, destroys the qualities of Christian meekness and entire consecration of all the five attributes of the soul of God. Truly, the craze of putting on of apparel to display ornaments is an alarming evil. Theft, adultery, drunkenness, murder, etc., are not robbing God of as much homage as this one evil, and yet people will consider themselves decent and respectable. We do not wonder at God giving commands as "way-marks" for His people.

Yes, those commands are even more. They are grounds upon which man shows his willingness in accepting the religion of heaven and his obedience only serves as an aid to the developing of the saving qualities of the soul. God will only perform His work in the heart as we show a willingness to receive such work. Therefore He comes with His Spirit to work within and gives us commands to work without. Thus as workers together with Him a great work in the heart is accomplished, the tendency to sinful dress is destroyed, and true worship is the happy result.

Spring is approaching. Every spring brings some new fad, some new cut, and the like. No doubt many are thinking about their new Easter dress or suit, or May suit as it is called in some places. The Spring fashion plates are consulted to find out what is going to be popular this year. Well, we may not aim to

(Continued on page 26.)
EDITORIAL.

THE LIQUOR BUSINESS MUST GO.

For many years has the agitation against the licensed rum traffic been carried on. Sometimes agitators were cheered with an outlook promising the success of their cause. At other times success apparently was in doubt when thru unfair means and tactics gained ground was again lost. But at the present seems the current of the tide of public feeling has set so strongly towards the prohibition of the entire liquor traffic that its complete victory, the changing of the constitution of these United States, outlawing the whole business, may occur very soon. Quite a number of years ago prohibition sentiment was strong in Canada and it was thought then that it would have the distinction of being the first country to outlaw the rum business, but politicians played with it and thwarted the will of the people. We remember when a plebiscite was taken by the whole dominion and the majority was in favor of abolishing the licensed rum traffic but the ruling party saw a loophole and failed to enact prohibition. Then Ontario province had a plebiscite and the majority of votes called for the reform and again those in whose hands the authority was placed failed at the decisive hour. But whether in Canada or these United States the outlook for prohibition is quite cheering, and it appears to be quite within the possibility and probability that this will be "A saloonless nation In nineteen twenty" as resolved at the great Christian Endeavor assembly in Atlantic City a few years ago. If the House of Representatives and the Senate of the United States will do their duty the movement for national prohibition will soon be
launched so that the people, by states will decide that the constitution shall be so amended as to put an end to this destructive business. God grant that the happy day may speedily come when the people of the United States, and Canada, thru their respective governments, are no more in partnership with this infamous traffic.

However we are not of the opinion that abolishing the liquor business will bring in the kingdom of God however great may be the economical changes that will result. Kansas as a state has had state-wide prohibition for more than a score of years and is, in consequence, enjoying many exceptional blessings, yet her people are not exceptionally pious. If we are correctly informed the condition of the country church is arousing quite a concern among Christian people. Many, we think a report of a year ago had it 1200, country churches are abandoned, no services being held therein. The advent of the automobile is given as one of the causes of the decline of religious concern in the country. Worldly prosperity does not seem to be friendly to deep spirituality. There is an interesting story told of a manufacturer, a church member, of more than a half century ago who lived in a large New England town, and who had a large family, and among them—as the custom was at that time—a number of young men in his employ. These were all present daily at family worship, and to them he regularly on the Sabbath gave religious instruction. Afterward, becoming rich, and his time being absorbed by worldly cares he abandoned these household services. So we see that worldly prosperity and a multiplying of worldly affairs is not friendly to active spirituality not only in the individual life but in the community, for the community is but the reflection of the individual lives that go to make up the community. It is interesting to note that this man of the story began again. This came about on this wise. He was surprised one day to receive a letter from one of his old apprentices with the information that he had united with the church, and attributed his decision directly to the impressions received as a youth in the family of his employer, for which he expressed the warmest gratitude. In consequence of this encouraging report this, too busy, Christian was aroused and his family altar was reconsecrated and thus returned to the path of duty. Thank God there is a way open to come back to God if we have drifted away, but it is much better not to drift. The point is, whether the liquor traffic is abolished or not, people can only be right with God by being born from above, and material prosperity is not any more a friend to grace, than is the poverty producing liquor business. We hope for the speedy outlawing of this great evil.

"God moves in a mysterious way, His wonders to perform; He plants His footsteps on the sea, And rides upon the storm."

There are many striking incidents related which illustrate the truth of the verse quoted. None is more striking than the following:

"A young telegraph operator in a provincial town became the subject of religious awakening. His soul was burdened with the load of sin. He longed for relief. It was morning and he went to his daily duty. He had spent a sleepless night. The hunger of the soul, in its deep need of forgiveness, was unsatisfied. The beauty of surrounding scenery had nothing to please his eyes. It was peace he needed, the peace of God: and that peace
had not come. His soul was engaged in unuttered and unutterable prayer. The pent-up cry of the publican was re-echoing in the chambers of his heart, and his tongue was all but rolling out the words in fervent repetition—God be merciful to me, a sinner.

"The answer was given! He heard the click of his instrument. His office was signalled for a message, and a message came! He took his place. With overwheming amazement he spelled out, and recorded, the following from Windermore:

From H— to Jane B— W—.

"Behold the Lamb of God that taketh away the sin of the world. In whom we have redemption, thru His blood, the forgiveness of sins, according to the riches of His grace."

"This telegram had been sent by a Christian brother to his sister—a servant girl—who, under conviction, and deep distress, had written to him of her great concern. The message sped on its way. It was a winged arrow from the quiver of the King. It struck home to the heart of her to whom it was despatched, not to wound, but to heal. It gave life to her despairing soul—and she was saved.

"Yes, and it came to him also to whom it was not sent. It was intended for him to whom it was not addressed. It was a direct response from heaven to his eager prayer; it brought the assurance of love, and the comfort of light to his anxious soul. He saw and received, and rested in the Lamb of God."

One of the most disheartening things that meet us from time to time is to learn that this and that eminent Bible teacher has become unsound in his theology. To us there is nothing more interesting and fascinating than to sit at the feet of some one who is able to open the word intelligently. But so serious is the present day drift towards the destructive higher criticism that one has great need of being sure of the soundness of the teacher at whose feet he undertakes to sit. Among the teachers and preachers of today Dr. Campbell Morgan of England has been, and is, occupying a foremost place. His reputation is international, even world-wide. But now we are informed thru the Gospel Message of Kansas City, Mo., that he has drifted from the safe morings of the inerrant Word. If what is said of him in this paper is true he is not sound as to the inspiration of the gospels. Sundayschool teachers and others who have the care of the young, he says, must not tell them, the young, that they must believe that the Scriptures are inspired before they read them. At one of the recent Bible Conferences in this country he is reported to have taught that the early portions of Genesis must be interpreted in a symbolical sense. We quote the following: "It was startling to listen to such rationalistic notions advanced in a Bible Conference. We are led to ask, If these explicit statements of Genesis with reference to the creation of man, his temptation and his fall are to be relegated to the region of symbol and myth, then what about the miracles of the Old and New Testaments; the virgin birth of our blessed Lord; His atoning sacrifice on the cross; His resurrection and ascension? Are these, too, to be understood as fabulous and legendary, as is the fashion nowadays in certain quarters to consider them?"

There are other lines on which it is claimed he is unsound. A number who heard him at the different Conferences were sadly grieved and disappointed with the course he is taking. Thus
there is a constant need of watchfulness, since, as it has been said, ministers who occupy the pulpits of our churches are doing the work of Tom Paine and Robert Ingersoll more effectively in these days than they were able to do it in their time.

We are requested to state that Mary Smeltzer, formerly a member of the church, but who went to Japan as missionary before the church had organized a Foreign Mission Board, is home on furlough, and is spending the Summer at Tabor, Iowa. Her husband and three children are with her.

Elder George Weavers, who, we understand, was the head of the Hephzibah Faith Missionary Association, Tabor, Ia., was called from labor to reward, at Waverly, N. Y., April 18, 1914, aged seventy four years. He was a preacher of wide acquaintance and reputation and died in the harness. He was personally known to many of our people in the West. He visited Africa three times in the interests of missionary work.

There has been some disappointment expressed because no directions as to how to reach Conference was given in the Visitor. It was distinctly a mistake but there seemed to be no one to give the proper information. The Conference Secretary had no instructions to give and who else to apply to we did not know. However when too late it occurred to us that we should have stated how to get to Conference from Harrisburg. We are sorry we failed in this.

Baptismal services were held at Fairland on Sunday, May 3, when eleven precious souls were received in fellowship and baptized, thus entering into covenant relation, publicly, with Christ and the church. May they truly adorn the doctrine of Christ in a chaste walk and conversation.

A SUNDAY AT MANOR, PA.

It was our privilege to spend, Sunday, May 10, with the Manor congregation, Bishop C. N. Hostetter's district. The weather conditions were ideal. On account of there being baptism the congregation was larger than ordinary, a goodly number having come from near by districts. At the Saturday evening meeting which convened at the home of Bro. C. Melhorn fifteen new members were received into fellowship. Thirteen of these were young men and boys. All the converts were the fruit of last Winter's revival. The baptizing was done in the river which is not far distant, and was attended by a large crowd of people, possibly two thousand. We enjoyed our visit with the saints very much. May all those who made the good confession by fully established in the new life and walk in newness of life.

HOW TO GET TO CONFERENCE.

As this number of the Visitor will reach most of Pennsylvania readers yet before Conference we give the following information as to how to reach Conference. From Harrisburg, if by train, come to Lebanon via P. & R. railway. Take trolley for Fairland; if by trolley from Harrisburg, take the Hummels-town car, leaving the square on the hour, change to Palmyra car at Hummels-town. At Palmyra change to Lebanon car, and leave car at Fairland, place of Conference. Address all mail to Cleona, Pa., care of General Conference.

Sr. Mary J. Long requests us to say that their present address is 1185 Bailey St., Care Messiah Home, Harrisburg,
A SERMON.

BY DR. W. O. BAKER.

1. Sermon.
Subject Prayer.
Lesson, I Timothy 2.

"And I say unto you, ask, and it shall be given unto you; seek, and you shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth and he that seeketh findeth; and to him that knocketh it shall be opened."

INTRODUCTION.
John taught his disciples to pray. The disciples of Jesus often heard Him pray and asked Him to be taught to pray also.

1. We must learn praying from Christ. Praying and saying prayers are not the same thing. There is no formal definition of prayer.

It is variously designated, asking, seeking, knocking, crying, lifting up the soul or heart, pouring out the soul or heart, looking up, beseeching etc. It is a spiritual telephone by which we may commune with Him who holds the destinies of the universe in His hands. This is a high privilege.

Do we appreciate it?

2. Division of Prayer.
1. Supplication for the averting of evil.
2. Prayer for the obtaining of good.
3. Intercession for others; especially for kings and all that are in authority. For saints and sinners, for ministers; for God's people, for the afflicted and suffering, parents and children.
4. Giving of thanks for mercies received, spiritual and temporal.

II Prayer is a Duty. "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55:6.) "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you." (Matt. 7:7) "Watch and pray, that ye enter not into temptation" (Matt. 26:41). "I will, therefore that men pray everywhere, lifting up holy hands without wrath and doubting. (I Tim. 2:8) We are needy. God is willing and able to help us.

III. MANNER OF PRAYING.
1. In the name, of Jesus: "For thru him we both have access by one Spirit unto the Father." (Eph. 2:18) "If ye shall ask anything in my name I will do it." (John 14:14) "That whatsoever ye shall ask of the Father in my name he may give it you" (John 15:16).
3. In spirit and in truth; "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God is a Spirit and they that worship him must worship him in Spirit and in truth." (John 4:24).
4. With the whole heart "I have entreated thy favor with my whole heart." (Psa. 119:58). "I will praise the Lord with my whole heart." (Psa. 11:1).
5. Pleading the promises; "Remember the word unto thy servant upon which thou hast caused me to hope." (Psa. 119:49).

Jacob (Gen. 32:9). Moses (Exo. 32:13, 14). Solomon (I Kings 8:26).


IV. WHAT TO PRAY FOR:
4. Grace Isa. 30:19; II Peter 3:18; II Thess. 1:11, 12).
5. Love, (Psa. 116:1, 2; II Cor. 13:14).
6. Wisdom (Ier. 1:5).
7. Temporal blessings (Gen. 23:17, 20; Prov. 30:8; Matt. 6:11).

V. TIME AND PLACE: Pray without ceasing (I Thess. 5:17). "And He
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spake a parable unto them; to this end that men ought always to pray and not to faint." Concerning the unjust judge and the importunate widow. (Luke 18: 1-8). “And shall not God avenge His own elect which cry day and night unto Him?” (Luke 18: 7). “Three times a day—evening and morning and at noon will I pray and cry aloud and He shall hear my voice.” (Psa. 55:17).

VI. PLACE. I. Public. Praise ye the Lord. I will praise the Lord with my whole heart in the assembly of the upright and in the congregation (Psa. 111: 1). “I will therefore that men pray everywhere lifting up holy hands without wrath or doubting.” (I Tim. 2:8). Paul prayed with the elders at Miletus (Acts 20:36). Paul and Timothy came to Phillippi, a chief city in Macedonia, and on the Sabbath they went out to the city by a riverside where prayer was wont to be made; and they sat down and spake unto the women which resorted thither (Acts 16:13). Lydia and her household were converted here.

2. PRIVATE PRAYER. “But thou, when thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly” (Matt 6:6). Christ prayed in a mountain (Matt. 14:23). He prayed in Gethsemane (Matt. 26: 23). He prayed before day in a solitary place (Mark 1:35). He prayed all night before choosing the twelve Apostles (Luke 6: 12, 13). Nathanael prayed under the fig tree (John 1:48).

VII. SOCIAL PRAYER. God's house is a house of prayer (Isa. 56: 7).

1. FAMILY WORSHIP. “For where two or three are gathered together in my name there am I in the midst of them” (Matt. 18:20). “Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name” (Jer. 10:25). Abraham (Gen. 12:7, 8.) Jacob (Gen. 35: 2-37). Joshua (Josh. 24:15). Job (Job 1:5). Cornelius (Acts 10:2). These all had their altar of prayer. 2. PRAYER MEETING. “Where two or three are gathered together in my name there am I in the midst of them” (Matt. 18: 20). In the prayer room in Jerusalem (Acts 1:13). Prayer meeting at the house of Mary mother of John Mark (Acts 12:12).


IX. POSTURE. Kneeling. Daniel kneeled. “Now when Daniel knew that the writing was signed he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime” (Dan. 6: 10). The Psalmist kneeled, “O come let us worship and bow down; let us kneel before the Lord our Maker.” (Psa. 25: 16). Solomon kneeled when he dedicated the temple, (II Chron. 6: 13). Paul kneeled and prayed at Miletus with the Elders (Acts 20: 36). Christ knelt in the Garden of Gethsemane (Luke 22: 41). It is commanded of God, “I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return; That unto me every knee shall bow and every tongue shall swear” (Isa. 45: 23). Paul interprets this prophecy thus, “For it is written, As I live saith the Lord, every knee shall bow to me and every tongue confess to God” (Rom. 14: 10). And in Philippians, “That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord to the glory of God the Father.” 2. PROSTRATION.
Jesus fell on His face and prayed in the Garden of Gethsemane (Matt. 26: 39).

3. Standing is also recognized and is applicable on some special occasions.

“And when ye stand praying, forgive if ye have aught against any” (Mark 11: 25). “But thou when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you they have their reward” (Matt. 6: 5). They were reproved because they prayed for show.

X. ANSWER TO PRAYER. God will answer prayers. “He will answer the prayers of the destitute and not despise their prayers” (Psa. 102: 17). “The Lord is far from the wicked, but he heareth the prayers of the righteous” (Pro. 16: 19). “For the eyes of the Lord are over the righteous and his ears open unto their prayers” (I Pet. 3: 12). The prayers of the saints are stored in golden vials (Rev. 5: 8). “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. 21: 22). Elijah prayed and the widow’s son of Zarephath was restored to life. (I Kings 17: 22). Elijah prayed and it did not rain for three years and six months (I Kings 17: 11). He prayed again and there was an abundance of rain. (I Kings 18: 55). And again Elijah prayed and the Lord answered with fire. (I Kings 18: 41). The Church prayed for Peter and he was released from prison. Paul and Silas prayed and the jailor and his family were converted. (Acts 16: 25-40). Paul prayed and Eutychus was restored to life (Acts 20: 9).

How is it with our prayers? Do we expect anything when we pray? Would we be surprised if our prayers were answered? Faith and fervency make prayers effectual.

THE RESURRECTED LIFE

BY ISAIAH E. BASEHOR.

Is this a time to be gloomy and sad,
When mother Nature laughs all around,
When even the dark blue heavens look glad,
And sweetness springs from the blossoming ground?

For some time I have been impressed to write an article for the Visitor, and by the help and guidance of the Holy Spirit I will endeavor to do so.

The resurrected life is no time more vividly brought to notice than in the Spring of the year.

Let us look at it from a natural standpoint, and take the vegetable and plant life. During the dreary days of Winter the trees and plants do not present a lovely appearance, but way down in the cold earth there is hidden life and in the Spring-time when warmth and sunshine begin to operate that life which seemed to be dormant is aroused and begins to manifest itself. Soon we will see the tree beginning to bud and bloom, and during the warm days of Spring the blossoms will develop and increase in beauty. We watch it day by day, and by and by, we will see in place of the flower, the beautifully developed fruit.

We will notice four particular things about the growth of a tree. 1. We have buds. 2. We have flowers. 3. We have leaves. 4. We have fruit. Some one may say. Tell me how does this all come about? Well, I am sure I do not know, but this I know that back of it all lies the hidden power of God, and when that power takes hold of things it moves them forth. Praise His Holy Name.

Science cannot discover that hidden secret. It can make an imitation grain of corn, or wheat, so perfectly that you
cannot tell it from the natural, but they cannot put the life-germ into it. But back of it all somewhere they say is God. How true this is: we must all admit that there is a higher power pre-dominating in all life, and the man or woman that cannot see the wonderful works of God in the beautiful works of nature are in a pitiable state. God speaks to us in every thing we behold: in the small blades of grass; and in the beautiful flowers, (for they are God's thoughts in bloom.) God's wonderful work is seen.

Now we will look at the resurrected life from a Spiritual point of view.

The dormant tree in the Winter is a striking type of the sinner. No matter how far down in sin he has fallen, there is still a spark of divine love in him and when the love of Christ and God through the Holy Spirit begins to operate on his life, that love which lay as it were dead, will be awakened and start to grow, and how beautiful it can be compared to a tree. We see him budding forth in the Christian life, and soon we will see him blooming forth in all the beauty of Godliness, and then comes the fruit-bearing time; and what a change comes over him, and over his life! The things he once loved he now hates, and the things he once hated he now loves. Why? Because he has been resurrected from the life of sin and shame to the Christ. It surely is a glorious thought what the love of God will do for a man if allowed to have its way with him. He can then say with the apostle Paul, “Old things have passed away, behold all things have become new.”

Elizabethtown, Pa.

Brazil is larger than the United States without Alaska, it has a population of twenty millions, four-fifths of whom are illiterate.
ed to their idols. “And the world pass-eth away and the lust thereof, but he that doeth the will of God abideth for ever” (I Jno. 2:17.)

The pleasures of this world is vanity; it is the path of perdition leading to the precipice of time falling down into Eternity. I often look at the clock, how steadily and surely it takes its course, but needs to be surely guided if it is to give correct time. So we must watch our blessed Savior, look to His power for He is able to save. At each tick of the clock I think my time will come. How sad to think that at each second of time some one, somewhere is dying. As I am writing this I hear the toll of the church bell ringing out some one's death age, but O, what will eternity be if we are not saved. Let us tread the path of the Savior; it is the path heavenward regardless of what Atheist etc., may say. “For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day” (II Tim. 1:2). Let us tread sure. If our eyes are fixed on Jesus Christ we are safe; but as soon as we look some way else and lose faith, like Peter when he walked on the sea to his Master, we will sink into perdition. How important it is for us to watch and tread sure and not fall for it means forever in torment. Be sober, be vigilant, for your adversary, the devil, as a roaring lion walketh about seeking whom he may devour (I Peter 5:8)

It is wonderful how Satan is working for souls these days. He comes under the cloak of religion, as an angel of light. Let us say with the Prophet Habakkuk, "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me and what I shall answer when I am reproved" (Hab. 2:1.)

“I watch and am as a sparrow alone upon the house top” (Psalm 102:7.)

“Prepare the table; Watch in the watch tower, eat, drink, arise ye princes and anoint the shield” (Isaiah 21:5.)

“Watch ye, stand fast in the faith, quit you like men, be strong (I Cor. 16:13.)

Look up Matt. 26:41; Mark 13:33. All thru the Scriptures we are warned to watch. It is a word that Satan hates for he knows that if we forget to watch we will miss heaven, and he knows how beautiful a place it is. So he seeks to hinder us all he can, from going in the sure and narrow way. In these days people are pleasure seekers instead of trying to find God. They watch for places of honor. What does it profit? The child of God should search the sacred word, the Holy Bible, and the teaching of Jesus Christ. Perhaps we too have sometimes fallen asleep and were not watching; but, let us arise, for Paul says some are already asleep. Let us look to Him who died for the world, and pray that He make us to watch more and more, for it pays to do the will of God and not seek earthly honor. Let these words ring thru our soul, “Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments lest he walk naked and they see his shame.” (Rev. 16:15.)

Souderton, Pa.

When I can read my title clear,
To mansions in the skies;
I'll bid farewell to every fear,
And wipe my weeping eyes.

Should earth against my soul engage,
And hellish darts be hurled:
Then I can smile at Satan's rage,
And face a frowning world.

Let cares like a wild deluge come,
And storms and sorrow fall;
May I but safely reach my home,
My God my heaven my all.
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News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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


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

Jesse and Docia Wenger, box 10, Boxburg, Transvaal, 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, Gowaia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, Central America.

Furlough—Myron and Adda Taylor, Jesse R. and Malinda Byster, and Frances Davidson.

OUR CITY MISSIONS.


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

Chicago Mission, 6030 Halstead St., in charge of Sr. Sarah Bert, Bro B. L. Brubaker and Sr. Nancy Shirk.


Jabobk Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3, box 1.

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

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

DAYTON MISSION

This is to be the last monthly report for this another Conference year. It just seems it can hardly be that another Conference time is here. One year seems so very short, and apparently it is so little that we are getting done. Altho' a year may appear to be but a short time, yet if we were to see all the poor lost souls who have gone down to despair, to be forever lost, in this past short year, we would be greatly alarmed. O let us do our best to warn the people of their sins, and hold up the precious light of the gospel, and lead the wandering lost to the fountain that cleanses from all sin.

It truly is so sad to see how few really become sick and burdened about their sins, and, among the few, who are brought to the light, and become troubled. There are very few these days that will lay down all for Jesus. The enemy surely has a fatal grip upon the hearts and consciences of the lost souls of this world.

When we think of the men and women who were children in our childhood days and who, we know, were taught the narrow way, and were brought up around a family altar of prayer as we were, we find that the number that are taking the whole Bible way of salvation is very small and it grieves our hearts. I cannot describe the feeling that comes over me, as I look at this sad scene. If men and women who have been reared, and so carefully taught in Christian homes, can be so unwilling to take the way of the Lord, so indifferent about their souls, so unconcerned about their future, and can be so involved in the sins of this world and can rear their children without Christian teaching, without spiritual instructions, without the open Bible, and without a family altar of prayer in the home, what can we expect of our rising generation? O, dear ones, where are we, and where are we going?

If we are made to behold the sad and abounding sins committed by those who have been reared by Christian parents, what will be the sins and wickedness committed by those children brought up by sinful and ungodly parents? You would hardly believe me if I were to tell you of the awful sins that little children ranging in age from five to twelve years are confessing. I am sure
we do not fully realize the woeful condition this world is approaching. O will we do our best to help them ere it be too late?

We can report the work is moving on in the usual way. The Lord is faithfully manifesting His presence, and the few are still made willing to bow at the altar and confess their sins.

We were glad for the privilege to have with us our dear brother, Daniel Winger of San Francisco, Cal, on Sunday April 26. We appreciate hearing of what the Lord is doing for precious souls there and also of his call to the foreign field. May the Lord greatly bless him and journey with him to his appointed place of labor.

We miss our dear sister Edna Eyster very much. She gave us the parting hand the night of April 22, to again return to her home near Thomas, Okla. We truly did enjoy and appreciate her cheerful and faithful help here in the work. Our pleasure would have been for her to have remained with us, but it seems the Lord would have it otherwise, as her help was much needed in her home at this time. Surely, we must believe the Lord will greatly reward her willing service while with us. She was an encouragement and inspiration to the work and us all. Our prayer is that our heavenly Father may bless and continue to lead her on in His way, and if not against His will that she may be permitted to again return.

FINANCIAL.

Report for April 1914

Balance on hand $81.25.

Receipts.

Mary Dohner, Englewood, O., $1.00; A sister, Batteau, Ont., $2.00; Christ Herr, New Carlisle, O., $5.00; Samuel Whisler, Ashland, O., $5.00; Lester Leiber, Englewood, O., $1.50; Ambrose Miller, Dayton, O., $2.00; William Ireland, Dayton, O., $5.00; Daniel Raiser, Englewood, O., $1.00; Mission offerings $5.83. Total $105.08.

Expenses.

Table account $11.00; gas bill and stove rent $3.11; water bill $6.00; car fare $3.37; incidentals $1.45. Total $17.43.

Balance on hand May 1, 1914, $87.65.

POOR FUND

Balance on hand $5.72.

Expenses Poor $3.72.

Balance May 1, 1914, $2.00.

SAN FRANCISCO MISSION

"Truly my soul waiteth upon God; from Him cometh my salvation; He is my defence: I shall not be greatly moved." Praise the Lord. Surely we have found that "We dare not trust the sweetest frame, But wholly lean on Jesus name." The things of earth are all vanishing, fleeting, but Jesus remains. Hallelujah! The S. F. Mission has enjoyed the presence and help of the Lord, during the past month. Several have sought God and believers have been strengthened.

Yesterday, Apr. 24, was, we believe, the saddest day in the experience of the Mission when the workers were called to bid goodbye to the 6th Infantry Corps of the U. S. Army. As we perhaps all know, trouble has been brewing in Mexico, and it has for some time been expected that the men from this Post might be called out into active service. So it was not altogether a surprise when the 'phone message came a little after 8 o’clock telling us that they would leave sometime during the day. The workers dropped everything and went to Persidis where they spent the day giving out words of encouragement as well as farewell to as many as it
May 18, 1914. EVANGELICAL VISITOR 13

was their privilege to meet. Among them were those with whom we had labored and prayed in regard to their souls' salvation. Others that we were not acquainted with, but who had no doubt seen us many times as we went about visiting the mission converts, came to share our consolation and bid us goodbye. Some at least, have their trust in the Lord and the hope of salvation in their hearts. Of all the number two will be particularly missed from the little Mission. They are Bro. Fred. Marks and Bro. George Wagner, who by their faithful attendance and help at the Mission, have many times gladdened and lightened the hearts of the workers. They were both eagerly looking forward to the time of their discharge, which was in the near future, but now all is uncertainty and they may be detained for an indefinite time. Our prayers follow them, and we are earnestly looking to God for recruits to fill their places till, in the providence of God, they shall return. Will you help us pray to that end? We thank all those who have again helped along the good work by their means as well as prayers and words of encouragement.

FINANCIAL.

Report from March 31 to April 30, 1914.
Balance on hand $47.00.

Receipts.
Sr. Eliza Herr, Clarence Ctr. N. Y. $1.00; Bro. John Winger, Stevensville, Ont., $1.00; Sr. Jesse Sider, Winger Ont., $1.00; Sr. Jesse Moore, Winger Ont., $1.00; Bro. D. Gish Buffalino, N. Y. $3.00; Sr. Fannie Heise, Clarence Ctr., $5.00; Bro. E. Roberts, Buffalo, N. Y., $5.00; Sr. Rambat, Springville, N. Y. $1.00; Sr. M. Carver, Buffalo N. Y. $2.00.

Expenses.
Coal $6.60; light $1.47; gas $0.90; water $3.95; house cleaning necessities $1.82; groceries, car-fare and sundries $23.25.

Balance on hand $7.05.


Yours yet His
T. S. and Cora Doner

FOREIGN MISSION FUNDS.

Report for March and April, 1914.
GENERAL FUND.

Receipts
Lizzie G. Lenhart, Kans., $20.00; Mt. Joy, Pa., Bible Class, $9.00; Newburn district, Kans., $26.00; Fairlaid, Pa., $25.00; Wayne Co., Ohio, dist., $15.00; Rosebank, Kans., S. S., $13.00; Rapho Pa., dist., $47.00; Rebecca Miller, Pa., $1.00; Joseph D. Gish, Pa., $4.00; South Pelham, Ont., $7.00; North Franklin, Pa., $65.50; Arthur Heise, Kans., $5.00; Catherine A. Hoover, Ohio, $10.00; Amanda Ebersole, Clarence Center, N. Y., $8.00; Bethany church, Okla., $23.00; Andrew Graggs, Iowa, $10.00; Valley Chapel, Brethren, Ohio, $10.00; In His Name, Pa., $3.00; Upland, Cal., S. S., $54.00; Mowersville Pa., S. S. Special for Bro. Steigerwald, $7.38; Bethel, Kans., $54.00; Wainfleet.
Ont., $82.68; Miami, Ohio, district, $82.75; Part of Conference Offering, 1913, $25.00; Manor, Pequea, Pa., $10.00; Sol. Engle, Pa., $10.00; Zion, Kans., district, $100.00; Belle Springs, Kans., district, $121.00; Markham, Ont., district, $85.65; Grantham, Pa., S. S., Special for H. L. Smith, $51.40; Grantham, Pa., $59.83; Buffalo, N. Y., Mission Class, $23.00; Rainham, Ont., $27.00; Richland and Ashland, Ohio, $60.00; Abilene, Kans., S. S., $57.62; Lydia Johnston, Ind., $10.00; Wm. Steinbecker and wife, Kans., $12.00; Black Creek, Ont., S. S., Special for Bro. and Sr. Walter Winger, personal needs, $44.50; Black Creek, Ont., $317.50.

SPECIAL RELIEF FUND

Receipts
From General Fund, $1004.21.

INTEREST FUND.

Receipts.

Disbursements.

GENERAL FUND, Grantham Printing Co., for printing extra copies (in pamphlet form) Foreign Mission Reports, $6.00; Lewis Steckley, $245.55, for the general needs at Macha; H. J. Frey for general needs at Mthabazi, $245.55; Isaac O. Lehman for general needs at Johannesburg, $245.55; H. P. Steigerwald for general needs at Matopo, $316.27; Special for himself, $75.58; Special for Walter Wingers, $44.50; to balance up Special Relief Fund, $1004.21.

SPECIAL FUND FOR INDIA.

Disbursements.

Henry L. Smith for general needs, $245.27.

Note: It is due to Bro. and Sr. Walter Winger that I make this explanation that the $171.94 which was reported as sent to them on Oct. 1912, to be used as special and personal needs, was not used in this way. They saw the general needs greater than their own. So it was made use of in that way. May God continue to bless them for their faithful service is my prayer.

Peter M. Climenhaga, Treas.

DES MOINES MISSION.

We most certainly appreciate the liberal response of the Brotherhood in helping to raise the rental for the Mission Hall, which amounts to $30 per month. We believe much and lasting good has accrued from the continued and uniting efforts that have been made by all concerned. Now all who shar-

ed in its support will also share in the reward. We believe it is one of the best ways to invest money.

Our hearts are pained to report the death of Sr. Wm. Driver, formerly of Ohio. She was one of the most beautiful Christian characters we ever met, and was always so helpful. She never made any trouble but had the most lovely graces of piety, purity and evenness of life. Always the same friendly, happy soul, having a kind word for all, and a smile that was peculiar to herself. She lived and worked in mission and church in Des Moines, Ia., for 18 years being always a credit to the church. We are confident she has entered the heavenly home there to look upon the holy and beautiful face of her Lord Jesus Christ.

Sr. Driver always took a deep interest in all the sermons preached and was not slow to express her appreciation, and would remark about any new truth that had been presented. Earth's loss is heaven's gain.

Dear ones, continue to pray for us and the work at this place. We send holy greetings to all. Our helpers did most nobly while we were in the West. This includes, especially, the brothers Landis, Dr. D. J. Bunce, Dr. Bachman, and others who are more or less active. They are tried and true. Love from all to all.

Financial


Receipts.
Bethel, Kan., S. S., $16.59; R. L. Wengen, Clayton, Ohio, $10.00; Valley Chapel, Canton, O., S. S., $7.20; Bro. Sr. E. D. Kohler Mansfield, O., $2.00; Bro. and Sr. R. Climenhaga, Delisle, Sask., $5.00; Sr. Carmichael, Kindersley, Sask., $2.00; Fred Keisel, Fenton, Ill., $3.00; Rosebank, Kan., S. S., $0.10; a sister, New Lisbon, Ind., per B. S. Herr, $2.50; W. O. Baker, Louisville, Ohio, $5.00; Sr. Fannie Heise, Clarence Center, N. Y. $5.00; O. M. Poote, Corumna, Ind., $5.00; Sr. Anna Myers, Mercersburg, Pa., $5.00; Aud Hill S. S., per D. H. Plum, Kindersley, Sask., $15.00. Total $92.39.

Expenses
Help during our absence $15.00; fuel $5.00; water $7.50; gas $2.50; electric light $1.00; incidentals $4.00; moving expenses $11.50; groceries etc., $21.50. Total $2.20. Balance on hand May 1, 1914, $39.

FUND FOR MISSION HALL RENT.
Contributed to Bro. H. W. Landis, Anna Blagg, $3.00; Sr. D. Stoner, $2.00; Wm.
May 18, 1914.  EVANGELICAL VISITOR

Steinbraker, $7.00; B. S. Herr $5.00; Sister, Herrshingham, Pa., $1.00; S. Kindig, $2.00; Bro. Gnagy $5.00; a sister $1.00; a brother, Ohio, $1.00; Wainfleet, Ont., $10.00; two Canada brethren, $8.00; Sue Bre-neman $2.00. Total $47.00.

We are now holding our Mission services in a tent on a beautiful lot which reduces our rental expenses about $10.00 per month. Continue to pray for us.

New Address.

J. R. and Anna Zook.
1174 14th St. Des Moines, la.

JABBOK FAITH ORPHANAGE.


Mr. Vauince, Thomas, Okla., $3.00; State Guaranty Bank, Thomas, Okla., $25.00; J. W. Wheeler, Thomas, Okla., $10.00; An-trim Lumber Co. Okla., $10.00; Moser In-vestment Co. Thomas Okla., $5.00; Wm. Hunt, Thomas, Okla., $1.00; Mose Traut-ween, Thomas, Okla., $2.00; Mr. Brundage Thomas Okla., $2.00; Awd Hill S. S. Kin-dersley, Sask. $10.00; Abilene S. S. Abilene, Kan., $13.00; Bethel S. S. Detroit, Kan., by Harry Hoover, $16.83; Mrs. Anna B. Eisen-howers S. S. Des Moines, la., $1.25; B. S. Herr, Cambridge City, Ind., $5.00; A. J. Heise, Hamlin, Kan., $10.00; Evangelist Frank A. Miller, Elgin Ill., $1.00; Joseph Bucher, Milford, Ind., $1.00.

A. L. Whitfield, Thomas, Okla., a box of books for the library.

We began this NewYear with many duties and responsibilities resting upon us. And every day brings its duties, with the care and training of children, as they are always with us, and require our first attention, so that other duties are sometimes neglected.

We were getting along nicely thru the Winter, without any sickness, until in March the measles broke out among the children, and then busy scenes followed, having as many as eighteen in bed at one time, some also taking the whooping-cough, which has been very hard on them. We also had one case of pneumonia, but all seem to be recovering nicely at this time, for which we praise the Lord and feel He especially undertook in our severe cases.

We here feel to express our appreciation of the services of our dear young sister, Leona Alvis, who came to our help at this time for a few weeks.

We desire to praise and magnify His name more and more (Ps. 34:13). We feel the Lord's hand is upon the work, and He has moved upon the hearts of His people to help along in a material way, also our townspeople who have kindly remembered us, at the solicitation of our dear brother Evster, part of which was given in our last report.

We especially appreciate these tokens of good-will toward the work from those of our town and community.

We are encouraged to labor on as the Lord gives health and strength, doing what we can as unto Him.

Bro. Samuel Cassels who had labored with us the past two years have now returned to their home in Ohio, and Bro. and Sr. Henry Horsts have entered the work. We heartily thank all who have lent a helping hand, and pray God's blessing may rest upon them.

Yours in His service
E. N. and Adella Engle and workers

CHAMBERSBURG ZION MISSION

We greet all the dear ones in Jesus' name. We thank all who have helped in supporting the work and wish you all God's blessing.

The Sunday school is very interesting as are also the jail meetings. We intend to start street meetings on the evening of May 2. So we wish your prayers that God may have His way in all things.

Financial

Report from January 31 to April 30, 1914.

Receipts.

Alfred Rotz, $5.00; Sr. Lizzie Sollenberger, $3.00; A sister $1.00; cash $3.00; Mission S. S. $4.87; Emma Wenger $5.00; David H. Wenger $2.00; A. O. Wenger $6.00. Total $36.87.

Expenses

Provisions, $15.40; provision per A. O. & Sr. Wenger, $6.00; light, $3.06; fuel, $2.00; due mission, Jan. 31, $6.69; Total, $33.25.

Balance on hand $3.62.

OTHER DONATIONS.

A sister, soap and applebutter, Sr. Sol. D. Wingert basket provisions.

Remember us in your prayers.

A. O. and Elizabeth Winger

A translation of the Old Testament in the language of the people residing on a group of islands in the Philippines took six years accomplishing the task.
MT. CARMAL ORPHANAGE


January Receipts.
Fannie E. Barnes, Pa., $5.00; Mr. and Mrs. D. V. Heise, N. Y., $15.00; Mrs. J. G. Longanecker, Kans., $1.75; Allowance from County, $60.00; earnings, sundries, etc., $18.44; Total, $99.19.

Expenditures.
Deficit carried over, $65.20; groceries, $30.28; school supplies and incidentals, $11.85; dry goods and shoes, $30.96; Total, $138.29.

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

Expenditures.
Deficit carried over, $39.84; groceries, $46.85; dry goods and shoes, $9.84; hardware and farm implements, $76.27; sundries, $23.68; Total, $195.74.

March Receipts.
Miss Houston, Ill., $100.00; Albert Bush, Ill., $31.50; Monthly allowance from County, $30.00; A. J. and Mrs. Heise K., $10.00; E. S. Ellithorp, Ill., $5.00; Mrs. J. Seiben, Ill., $1.00; Mrs. Chas. Lancaster, Ill., $10.00; S. H. Landis, la., $75; Katie Engle, Ill., $1.00; Sundries, $20.60; Total, $195.74.

Expenditures.
Deficit carried over, $144.02; groceries, $46.85; dry goods and shoes, $9.84; hardware and farm implements, $75.27; sundries, $23.68; Total, $267.54.

April Receipts.
Pleasant Hill S. S., Kans., $800; Fairview S. S., Ohio, $15.85; Valley Chapel S. S., Ohio, $10.00; County allowance, $20.00; Mrs. Lancaster, Ill., $50; Mrs. Levengood, N. Y., $75; Mrs. E. W. Grayhill, N. Y., $25; Mrs. Barkman, Ill., $75; Bernice L. Ahrens, Ill., $25; A friend, Ill., $20; Bethel S. S., Kans., for crackers, $7.80; sundries, $16.72; cash received for coal deficit, $63.52; Total, $163.89.

Expenditures.
Deficit carried over, $66.69; taxes, $31.34; groceries and flour, $119.94; dry goods and shoes, $23.15; sundries and incidentals, $71.13; coal, $48.38; Total, $357.63.

Deficit, April 30, $183.74.

The $63.52 for coal in above report was reported but by error was not counted with receipts in a previous report. Also in the expenditures, groceries and incidentals are items included which should have gone in previous reports. In making out our yearly report this came to our notice. We are glad to say enough was received to cover the coal deficit.

OTHER DONATIONS.
Mrs. Chas. Shultz, plum butter; Mrs. H. Stoner, shoes; Miss Pontis, clothing; Mr. Garwick, 2 doz. pencils; Mrs. Spellman, 3 lbs. butter; Miss Henry, clothing; The Country Club, Prophets town, Ill., box clothing, J. H. Snyder box jellies; Mrs. Angeny and mother, Pa., new quilt, Mrs. Madison, Chi., bunch bananas; Mrs. Miller, Kans. boys shirts; Mrs. Garwick, 2 nice cakes; Mr. Ettor, la., Easter candies; Mrs. Bolz candy, meat, blog. powder; Mrs. Longenecker, 5 oz. cookies; "Sister's Sewing CirC.;" I. I. E. box clothing; Mr. Delp pr. shoes.

We are thankful for mercy from our Father's hand. In many ways, He lets us feel that He is mindful of us.

Friends of the work made the Home a gift of a beautiful new organ since our last report. We are thankful not only for this gift, but for the kindly interest and spirit of helpfulness shown by friends and neighbors during the year. Sincerely,

Yours in Him,
A. G. Zook

"IT'S ALMOST MORNING NOW."

It was toward the end of the earthly night,
The sands of life were running low;
The dying saint caught glimpses of the light
And said, "It's almost morning now."

From far beyond the Orient hills, a gleam
Had traveled to the world below;
He saw the light long sought in prayer and dream,
And said, "It's almost morning now."

O saint of God, the mists and nights are gone;
Peace, endless peace enwreathes thy brow;
O'er land and sea immortal light has shown,
And morning gilds the mountains now.

Dr. B. H. Sasnett.

The above head line are the last words of Rev. S. P. Richardson, who died at Macon, Ga., June 15, 1899.

W. R. Smith

Pryor, Okla.

Look that which moves thee most,
Within thine own heart's shrine
And give the key to God,
Tis only His and thine
And tell alone to God
Thine inmost doubts and fears.
He is the only friend.
That understands and hears.
There are moments of life that we never forget,
Which brighten and brighten as time steals away,
They give a new charm to the happiest lot,
And they shine on the gloom of the loneliest way.

It was Christmas Eve and near the hour of midnight. I had been thinking of God's greatest gift to the world, and of the happy associations of bygone Christmas days. Then my thoughts turned to some who had fallen on life's field, for whom Christmas has lost its former charm and is now a time for worldly festivity. A fierce wind blowing from the Bay moaned thru the branches of the trees, and like a human voice seemed to say to my heart, "Salvation Army Officer, take heed lest thou forget the past."

The past—can we ever forget it! Sitting in an Army Hall, listening to a band of saved men and women singing, "Oh, the Lamb, the bleeding Lamb," the power of conviction fell upon us, and we made our way to the Mercy Seat crying for pardon. Oh, yes, He proved Himself to be a Savior, lifting us out of the old self-life into the Christ-life. New hopes and ambitions took possession of our soul and we promised we would follow all the way. Then, as we followed, the call came for service. We were quite aware of the fact that we knew very little about preaching the Gospel; we had no promise from our Superior Officers that it was going to be an easy path, full of glorious victories and no defeats, or that we could be sure of a comfortable quarters and a salary every week. No! No!—just the opposite. And yet the consciousness of being born again, a deep passion for souls, and the great wide-open door of the Salvation Army before us, constrained us to say, "Lord, we will follow."

Oh, the opportunities which came as a result of following—blessed, beautiful opportunities of carrying the Gospel message to high and low. A plain Gospel that all may understand; an elevating Gospel to lift up the fallen; a free Gospel that the needy may obtain. What open doors—of hospitals for ministering to the sick, of homes for visiting the unconverted, the doors of prisons, to preach liberty to the captives; what opportunities for helping the children, and so fulfilling the Master's injunction, "Feed my lambs." What a pity that so many treat their opportunities as children act at the seashore, when they fill their little hands with sand and let the grains fall thru their fingers.

Memory also recalls the days when we first donned The Army uniform. Do we not remember some of the excuses we made for not wearing it? Then the Soldier's meeting—a grand and blessed meeting—to which the Officers came up like giants refreshed with new wine. As the Captain talked, he pointed out that in the wearing of the uniform we should be constantly witnessing for Christ.

Then we decided that if it would help us to witness for Christ, we would wear it, and what blessings came to our heart when we did put it on! When too timid to speak in public we were conscious of the fact that the uniform was speaking for us, telling of a separation from the world, and helping us to go into haunts of sin and woe, seeking the lost, where otherwise we should
never have dared to venture. As my mind dwelt upon these and other experiences of the past, a feeling of deep gratitude possessed me, that the Savior, whose birth was heralded by the angels, still works such marvellous changes in the human heart, that the cry for whole-hearted service still comes to His followers, and that the wearing of the of the Army uniform is still as great a mark of separation from the world as in days gone by.

Luke 2:10: “And the angel said unto them, Fear not:...I bring you good tidings of great joy....which is Christ the Lord. And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” Luke 2:34: “And Simon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising of many in Israel: and for a sign which shall be spoken against.”—Sel. by P. H. Doner Stayner, Ont.

WITH OUR HOME PEOPLE

“How do you manage to always have your boys appear so courteous and so mannerly; I see they always treat you with politeness the same as your visitors; my children are so forgetful of their good manners, and are always humiliating us by their rudeness; how do you manage?”

“I do not know that I can make it plain to you, but I think my boys' good manners consist of kindness of heart; we have cultivated heart manners more than head manners. Of course it has required a good deal of training and drilling to teach them the outward forms; such as assisting ladies in and off cars, opening doors, and the correct forms of table manners; but our best work has been what we might call the inner training, teaching them kindness for everything, and we found, too, that this heart culture was not obtained by any instantaneous combustion. We consider gentleness, courtesy and a pleasing way as valuable assets in life, and we desire above all things that our boys should have good manners, those that are in line with the Golden Rule, and we have practiced the Golden Rule daily in the home to the best of our ability; we try to live a kindness that appeals to the very best in us all; we leave out all disagreeable fault finding and loud, angry tones. If their father finds it necessary to correct them, he does it in the very kindest manner, pointing out to them the effects of such mistakes; he says what he thinks best in a pleasant way.

We have taught them good table manners, good street manners, good car manners, and so on, and to treat others as they wish to be treated. I think parents fail in teaching good manners because they instruct for company only and they fail to practice home manners; many family troubles have their beginnings in lack of courtesy and politeness in the home; you see children in many homes heedless of personal habits at table when no visitors are present; the parents are rude to each other and of course the children are also. And every day courtesy is what we need.

I think the rules of courtesy and good manners that we so assiduously observe in our associations with people outside of our home are doubly binding in the home. No matter how much we love our own there is always more or less friction among people who live under the same roof, and there must be a quiet bear and forbear to harmonize tempers and dispositions. Each individual member of the home must be accepted as a positive fact, and if we closely and habitually observe the same courtesy that we follow with people outside the
THE SIN OF IMMODEST DRESS

It is painful for me to think that in this Christian land such an article as I am about to write should be necessary. But that it is necessary for someone to write on it, is a fact, to me very apparent and deeply burned upon my soul. That no pen is able to express in chaste language the half of this evil I am fully aware, and I know that with my inability to wield the pen, I cannot begin to picture things as I would like to; nor even to express the hundredth part of the indignation which I feel, or what is due the subject. Nevertheless, since others for the most part continue to maintain profound silence and fail to denounce this sin which is as big and as black and iniquitous as any in the land today, I can no longer forbear taking up arms against it. If it were confined alone to the base and low, or even amongst worldly people, or again if it were noticeable no farther than among nominal professors and church members it would not seem so terribly bad, but O pity us! when we behold the self-same thing right among the "holiness" people, and when it gets so that a "holiness" camp meeting is not free from it, even on the part of some professing a very high state of grace, it is high time someone got wrought up, protested and began to cry out against it. I could never understand why some preachers seemed so afraid to speak out on the matter and do not know yet, unless they fear they might touch somebody too near to themselves.

This matter of immodest female dress or more properly undress, has long, long since crossed the border of modesty and gone a very long way down the road on the indecent side. No doubt many girls are profoundly innocent and ignorant of the crime they

(Continued on page 22)
PUBLISHERS’ NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed be sure to give both old and new address.
3. The date on the printed label will show 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 18, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred 15c. Repent for The Kingdom of Heaven is at Hand, per hundred 15c.
Death Eternal, per hundred, 15c. Retribution, per hundred, 15c.
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The Worm that Never Dies, per hundred, 15c.
Points for Consideration, per hundred, 12c. Scripture Text Envelopes, per hundred, 20c.
Scripture Text Mottoes, $10.00 worth for $6.00. Postage extra.
Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 136 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.


OBITUARY.

SHARP.—Mary Ann Sharp was born July 6, 1827, died March 26, 1914, aged 86 years 8 months and 26 days. Deceased was respected by all who knew her; she had accepted Christianity many years ago, but never united with any church. Her funeral services were held at Manheim, Pa., in the Brethren in Christ M. H. conducted by Bish. H. B. Hoffer, and Henry O. Musser. Text II Cor. 5:1, 2. Interment in Shoemaker’s Cemetery near Manheim.

HEISEY.—Lizzie R. Heisey, wife of brother William Heisey, was born Dec. 7, 1856, and died April 24, 1914, aged 57 years, 4 months and 17 days. Deceased was in failing health for a long time. She is survived by her husband and nine children. One son preceded her to the spirit world some years ago. Funeral services were conducted at the Mastersonville M. H. by Bish. Henry B. Hoffer, H. O. Musser and Allen B. Brubaker. Text Rev. 14:13 and 21:4. Interment in the adjoining cemetery.

CARLSON.—Mrs. Martha Carlson died Apr. 17, 1914, at her home, 907 63rd. st., Chicago, Ill., aged 52 years and 11 months. She leaves to mourn her loss six children, among whom are Bro. Carl Carlson and Sr. Vivian Baldwin. She had been a church member for years but only during the last year did she really let the Lord into her life. She was a great sufferer for a long time. We are glad she has been relieved from pain and gone where suffering, sorrow and trouble are unknown. Funeral services were conducted by Rev. Lantz and Eld. J. Stump of Indiana.

GINDER.—Sr. Lizzie, wife of Noah Ginder, was born June 8, 1865, died Apr. 13, 1914, aged 48 years, 10 months and 5 days. The deceased was a daughter of Jacob King of Myerstown, Lebanon Co., Pa. Her mother died when she was at the age of nine years. There remain to mourn her departure a father, two brothers, Jonathan, of Royersford, Adam, of Philadelphia, one sister, Mrs. Henry Loser of Lebanon, also two step brothers, Albert of Sterling, Ill., Calvin, Myerstown, and one step sister, Annie at home. She
was a great sufferer at times, but endured it allpatiently putting her whole trust in the Lord, soul and body and all. She was converted in early life and was always ready to give her testimony for her Master. She was a member of the Brethren in Christ church. Her funeral was held at the Mt. Pleasant M. H. where also burial took place. Services were conducted by Bish. Henry B. Hoffer, Daniel Wolgemuth and Henry O. Musser. Text. II Tim. 4: 6, 7, 8.

GROSH.—On March 30, 1914, at her home in Mt. Joy, Pa., Sr. Anna E. Grosh passed away very suddenly from heart trouble, aged 70 years, 6 months and 6 days. She is survived by her four daughters, Ella and Sue, at home, Elizabeth itinerating saleslady and Mrs Alice Miller, Kinderhook, Pa., and one son John M. resident in Mt. Joy, Pa. Her husband, the late Bro. Elias W. Grosh, proceeded her about ten years to the spirit world. Sr. Grosh was a consistent member of the Brethren in Christ church for quite a number of years. The funeral was held at Cross Roads church April 2, conducted by the home brethren. Text II Cor. 5:1-4. Interment in adjoining cemetery.

HOFFMAN.—Annie Lenhert Hoffman was born Sept. 5, 1830, died at her home, near Mount Joy, Lan., Co., Pa., April 24, 1914, aged 83 years, 7 months and 19 days. Sister Hoffman was the widow of the late Bro. Samuel Hoffman, who preceded her, in death eleven years ago. They were married sixty-two years ago. To this union ten children, six sons and four daughters were born. There remain to mourn the loss of a mother three sons and three daughters, Aaron L. of Marietta, Pa., Levi L. of Abilene, Kan., Sam'l L. of Mount Joy, Maria L. at home, Ellen L. of Rowenna, Pa., and Annie L. Brubaker of Mt. Joy, Pa., sixteen grand children, thirteen great grand children, and three sisters. Sr. Hoffman was converted and united with the church about sixty-one years ago, and remained faithful and consistent all these years. About five months ago she was stricken with paralysis, and was confined to her bed until death relieved her. Funeral services, were held at Cross Roads church April 28, conducted by the home brethren.

DRIVER.—Florence Eugenia De Hority Driver was born in Franklin Co., Ohio, May 9, 1838 of French ancestry. She grew to womanhood in the state of her nativity, and at the age of 28 was married to William H. Driver at Boyd, Ohio, by Rev. Samuel Herr. Sister Driver and her husband moved to Iowa in 1803, settling in the Northern part of the State, and in 1883 moved to Des Moines, Ia. At about the age of twenty, she united with the Brethren in Christ church, transferring to Des Moines in 1893, and during all the period of about thirty-five years she was a faithful member, illustrating in her daily life the beauties of our Christian faith. Verily she walked with the "King" passing away to her heavenly home on Sunday, May 14, at the age of 85 years, 9 months and 6 days. She is survived by her husband W. H. Driver and daughter Eppie S. E. Alger. Their two children, Gertrude and Pearl born respectively on Aug. 31, 1888, and Nov. 22, 1892, both being called away by our Almighty Father soon after their birth. To know her was to love her. Neighbors, acquaintances and relations all mourn the loss of this sweet woman whose beautiful character endeared her to all who met her. Her funeral was largely attended in her beautiful home, and was conducted by Dr. D. J. Bunce, her pastor, Bish. J. R. Zook being in the far West at the time of her death and burial.

HOOVER.—Rosella, the infant daughter of Bro. and Sr. F. C. Hoover, of near Hanover, Dauphin Co., Pa., was born on April 30, 1914, and died May 12, 1914, aged 12 days. Her death was caused by inward convulsions. She is a grand daughter of Bish. and Sr. S. R. Smith, of Grantham, Pa. There remain to mourn her loss, three brothers and three sisters, Roger, Irvin, Clarence, Leah, Esther, and Violet and a host of relatives and friends. Interment in Hanover cemetery.

Of all the darling children
That e'er a household blessed,
We place our baby for compare
With the fairest and the best;
She came when first the violet;
Dropped from the hand of Spring:
When on the trees the blossoms hung—
Those drops of odorous incense swung—
When dainty robins sing.
How dark that day that followed
That dreary night of pain;
Those eyes now closed, and never more
To open here again.
"Dear Lord," we said, with broken speech,
"Grant we may love thee more
For this new jewel in the crown
Where we had two before!"

BROUGHTON.—Bro. Charles Broughton, son of Mr. and Mrs. David Broughton, died Apr. 17, 1914, at his home near Fenwick, Ont., of tuberculosis of the spine, aged 27 years and 5 months. He had been afflicted about two and one half years during which time he was confined to his bed or chair, the lower part of his body being paralyzed. Two years ago he united with the Brethren in Christ church and followed the Lord in all the ordinances, being carried into a tank, prepared for his baptism, on a chair. His physi-
cal condition did not make him the less active in his Master's service, he continuing to write letters until the very last. Religious matter was largely circulated by him, the expense of which was great, but his Savior supplied all his needs. His Bible was his close companion and from his room went encouragement, and the good he has done will alone be revealed in eternity. He is survived by father, mother, two brothers and two sisters. Funeral services were held in Pelham M. H. conducted by Bish. John Sider, assisted by Eld. Lafayette Shoalts. Burial in Dawdy's cemetery. Text, Rev. 7: 14.

LOVE FEAST.

Pennsylvania.
Elizabethtown, .................. May 27, 28
Montgomery M. H., S. Franklin, May 30, 31
R. R. Station, Greencastle.
Air Hill, ......................... June 9, 10
Mechanicsburg, .................. June 6, 7
Martinsburg, ..................... May 30, 31
Gratersford, ..................... May 30, 31
Come via Pottstown thence by trolley to Trappe
Pequea, .......................... May 23, 24
Come via Millersville. Leave car at Morton's shop.
Lykens Valley, Free Grace Church, May 30, 31. Services begin at 2 p. m. May 30.
Grantham, ....................... June 17, 18
Ohio.
Richland and Ashland, ........... May 30, 31
Valley Chapel, Canton, .......... May 30, 31
Highland M. H., .................. June 6, 7
Paradise M. H., Wayne dist., ....June 13, 14
R. R. Station, Smithville, Penn., R. R. Services begin at 10 a. m. June 13.
Kansas.
Brown County, ................... May 30, 31
Clay County, ..................... June 6, 7
Michigan.
Carland Mission, .................. June 20, 21
Ohio.
Black Creek, ...................... May 30, 31
Howick, .......................... May 30, 31
Markham, ......................... June 6, 7
Wainfleet, ........................ June 13, 14
Waterloo, ........................ June 13, 14
Nottawa, .......................... June 20, 21
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
A heart's invitation is extended to all.

MT. PLEASANT, PA.

On Sunday morning, May 3, an interesting baptismal service was held at the Mt. Pleasant M. H. Rapho Dist. Lancaster Co. Pa., Bro. Noah Hess of Lancaster and Bro. John Niesley of Cumberland Co. preached the word with power. Bishop Henry B. Hoffer then followed, and after the discourse fourteen new members were received into church fellowship, according to Matt. 18. After the services they were taken to the rolling stream and baptized, and rose to walk in newness of life. Our prayer is that their lives may show forth a risen Christ, and that many more may yet turn before it is too late.

Yours in Christ
Joseph K. Gish

A SUNDAY IN THE COMPOUNDS

P. O. Box 5263 Johannesburg
South Africa
March 30, 1914.

Dear readers of the VISITOR.

"This is the victory that overcometh the world, even our faith."

The call to go forward in the face of difficulties tries one's faith, and puts the test upon us, but blessed be our God who helps us, to overcome by grace divine.

It may be of some interest to you to have us tell of "A Sunday in the Compounds." We left home early; our first stop was at the Langlaagte. On entering this compound with its thousands of South Africans gathered, there from all parts of the "Sub Continent," we found our company of believers, of that place engaged in holding an open air service. As I walked past the many natives sitting about, I gave them invitations to gather round to hear what their own people who had been saved, had to say about Jesus. One of the newly baptized members was speaking and apparently his new found joy in Christ Jesus made him very earnest, and, considering this, I could make some allowance for his great energy and demonstration. I could not help being happy that I was one with them,—one of the company who had been saved thru the effects of "Calvary,"—the precious blood that cleanseth from all sin. We went some little distance farther on and held another service. As we sang the soul stirring song of redemption the people came gathering round, and soon there was a large
crowd of attentive listeners. The Holy Ghost gave utterance of the truth of God which we have reason to believe made impressions which will be productive of much good. We entered the mission room and had a short service which was full of interest as the Lord had been working in the hearts of a goodly number of young men who had been seeking God, confessing their sins, and showed their evil deeds, and brought numerous articles used in heathen and evil spirit worship. Charms, ornaments, snuff boxes, and other things were given up and were all laid on the table before us, and before the table sat the happy young men who were seeking to be made free in Christ Jesus. The Lord helped us to give them His word which endureth forever, and we believe they were glad that they had renounced the awful sin of demon-worship, and had come to Jesus to save them and make them clean.

This was a short but blessed service. Then we all went to an open space in the compound: two of the interested young men carried the articles described above. We placed them on the ground and poured oil on them. The believers formed into a circle and sang several songs. As the heathen noticed what was taking place they gathered round in large numbers. It was one of the largest open air meetings I have yet been permitted to attend. Intense interest marked the entire service. As the flames consumed those articles which witch doctors had given to their willing devotees you can form some idea how God's children rejoiced to know that the enemy had been defeated, that the powers of darkness were troubled and the victory won in Jesus' dear name. Can you see those earnest anxious looking heathen as they look upon as having so much power were here consumed to ashes, that evidently they were deceived and that the only One that could help was Jesus. I had helped to burn such things before but did not recognize what a great victory it was over the powers of darkness and heathendom. Thank God for the power of the Gospel of Jesus Christ.

This meeting closed with a victory over sin. There were those hungry souls kneeling on the earth confessing their sins and seeking His pardoning love. I promised the class there that I would try and be with them for the evening service and then hastened on to the Bantjes, where we had a season of prayer with the believers who under the leadership of Umnali are giving evidence of being much quickened.

We pressed on and soon arrived at the Florida Mission where we had dinner at a late hour just in time for the three o'clock service, Acts 19: 2 being the burden of the message. There were tokens that He who knows the secrets of men's hearts was showing souls the remedy for sin and the provision made for a life of victory in the Holy Ghost. After the service we had a few personal words with some of the class whose lives we covet for God's work, then farewell-ed and hastened homeward. Arriving at the Langlaogte we found them gathered in the Mission room singing the praises of God. We joined them. The Spirit was upon the meeting, a number came to the altar. The meeting closed with victory. And yet there are thousands who are outside the Kingdom.

As we continued on our way home in the cool of the African night we were glad in heart because God's blessing was upon the work.

Sister Lehman had charge of the three meetings at home in my absence. Inquirers class at eleven and members meeting at two and gospel service at three, o'clock. In the latter before she had finished speaking one young man came to the altar after which others were given an opportunity to come to the altar also, and a number promptly obeyed the Spirit's call.

We praise God for the manifestations of His love and for the evidences that some of His children in the home land are having their prayers answered on behalf of work we have been given to do in His dear name.

Faithfully yours and His,
Isaac and Alice Lehman.

P. S. Please address us as above.

MACHA MISSION

Dear readers of the Visitor.
Greeting in Jesus' name. Praise God for His sweet peace, and never failing love.
"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is,
And every man that hath this hope in him purifieth himself even as he is pure."

O the blessed hope there is in Christ, how it should encourage our hearts to press onward in His service.

On March 7, and 8, it was our privilege again to hold a love feast with our native brethren and sisters. We were glad for this another opportunity of partaking of the sacred emblems of Christ, before Sr. Davidson departed for America. The services were conducted, as usual, by the workers here. Our hearts were all encouraged to press forward in the Master's service. The attendance was somewhat smaller than usual on account of a number of the brethren being away at work and could not be present.

On March 12, Sr. Davidson took her leave from Macha, for a time, accompanied by Sr. Engle and the writer, to Choma Station, where she boarded the train for Capetown. The train left Choma several hours late being about four o'clock a.m. Saturday Mar. 14. We started back to the mission soon after the train left Choma, and arrived home the following day, being Sunday. It is unpleasant trekking this time of the year, as the grass is so tall, and the roads soft in places.

Sr. Doner remained at the Mission to oversee the work during our absence. She is also in charge of the school work, which is progressing nicely. At present there are nine small girls staying at the Mission, besides twenty-nine boys. Recently a number have been seeking the Lord. We hope they will become willing to give up all for Jesus, and find rest to their souls.

Since Sr. Davidson is gone, we realize the burden of the work resting heavier upon us, yet we know that underneath are the everlasting arms to bear us up thru every trial and difficulty. We crave an interest in your prayers also, that the Lord may strengthen us for the work at this place, that it may be carried on to the glory of God. Also for the native teachers at the out-schools, that they may be faithful in teaching and giving the Gospel to the people. We believe this is one of the means of reaching the many who are without Christ.

At the time of writing Sr. Doner was taken ill with a very severe attack of Black Water Fever. Thru the faithful service of Sr. Engle, and in answer to prayer, the Lord so sweetly came to our help. Sr. Doner is now recovering and will soon be restored to natural health again. To God be all the praise for all His goodness to us. He never fails to help when we trust Him with all our hearts.

The crops in this part of the country are looking well, and the prospects are good. The rains have continued frequently up till March 15. We have been having plenty of vegetables and fruit which are very necessary articles of diet for this hot climate.

Praise God from whom all blessings flow.

Yours in Christian love,

L. B. Steckley.
The conies are but a feeble folk yet make their houses in the rocks.” (Pro. 30:26.)

The word coney is taken from the Hebrew, Shaphan meaning rabbit. It is also known as the rock-rabbit because it makes its home in the rocks. It is found in Syria and also in Palestine. We first find it mentioned in Lev. 11:5, and Deut. 14:7, as an animal unfit for food because it has not the cloven foot, Psalms 104:18, tells us where it is found and in Proverbs 30:26 we find that Solomon mentions it is being one of four things which are little upon the earth but are exceeding wise; and it is in this light that we wish to study it briefly.

First, we notice, that it is but a feeble folk, having no means of defence whatever. The lion has its great strength, the elephant its tusks, and, the tiger its teeth, but the coney is totally without any natural means of defence being even more defenceless than the American rabbit. But it has wisdom: let us see how it employs it.

Second, we notice that they make their houses in the rocks. We wonder why they should wish to live buried beneath tons of stone, shut out from the sunshine and light, having no companions but themselves. It is because knowing they have no means of defence they employ their wisdom in selecting a home where they can feel safe and secure from those animals that would devour and destroy them. They come out and sit on the rocks but as soon as they see an enemy they go into their homes and nothing will make them venture to an unsafe place. We find that when men of God and Christ Himself wished to illustrate some spiritual lesson they used natural things so we could more easily understand them.

Let us see if we can learn a lesson from the conies. First, the people of God like these little animals are to be defenceless as far as natural means are concerned. For the language of Christ Himself tells us that we are to be wise as serpents and harmless as doves. Again in II Cor. 10:4 Paul tells us that the weapons of our warfare are not carnal. Now let us see if we can find a home as secure as the conies’ home. While the children of Israel were traveling thru the wilderness they came to Kadesh and found no water there so they spoke to Moses, who was told by God to speak to the rock and water would come forth (Numbers 20:8), and in I Cor. 10:4, we are told they did all drink the same spiritual drink for they drank of that spiritual rock that followed them, and that Rock was Christ. So you see we too have a rock to hide in when enemies would destroy us, a rock that nothing can destroy (Matt. 16:18). The only point to be considered is whether we have the wisdom to hide in that rock. Surely if the conies with nothing but instinct to guide them have such wisdom we who are the crown of God’s creation, endowed with intellect and reasoning powers, the spirit of God to direct us, grace and the atonement ever before us, God and His Spirit continually drawing, Christ the Rock ready to receive us, truly we ought to learn a lesson from the conies. How often do we, like these creatures, venture out to unsafe distance from Him who came to redeem and save us from the enemy of souls. The one who has a home prepared (John
14:2, 3) for every one and who is sometime coming to take us to Himself. May these little animals teach us to be more faithful, more watchful and more prayerful.

When I think of the infinite price of this heavenly Rock, I feel that ages upon ages can never compute it, an eternity of devotion can never repay it; and all He asks is that we accept and enjoy it. Come for all things are now ready.

As a concluding thought I offer the lines of one who on a dark stormy night was out on the mountains far away from home. He had just time to step into a cleft between the rocks before the storm broke, and there beneath the shelter of the rocks with the waters dashing below him on their wild rush to the sea the trees swaying to and fro by the force of the elements, and there amidst the flashes of lightning and peals of thunder he wrote the following inspiring lines which since have found an echo in many a storm-tossed soul.

"Rock of ages cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From Thy wounded side which flowed
Be of sin a double cure
Save from wrath and make me pure.
Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone,
Thou must save and Thou alone,
In my hand no price I bring,
Simply to Thy Cross I cling.

While I draw this breathing breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of ages; cleft for me
Let me hide myself in Thee.

NEAR THE END OF THE CHAPTER

Mrs. L. O. McFarland, of Stillwater, Okla., writes at considerable length on the reasons for the present unrest and dissatisfaction. She believes that we are living in the closing days of the earth's history of which the Scriptures have foretold. Evil men wax worse and worse despite the fact that we are told that the world is growing better. The perilous times mentioned, according to Mrs. McFarland, are to take place in the political, social and industrial worlds. The trouble is world wide. Only a short time ago a member of the English parliament in a speech said: "The growing unrest of the world is appalling and something must be done to avert the storm that is fast approaching."

"We hear much about peace, disarmament; no more war, etc., but notwithstanding all this peace and disarmament talk the building of dreadnaughts and war vessels of all kinds is more extended than ever before. Each country is trying to outdo the others, straining every resource to meet the growing demand for more preparation for war. What are they building for? Answer: Armageddon. All these things are precursors to the coming of the Lord."—Mail and Breeze. Sel. by S. H. Bert

DRESS AND WORSHIP.

(Continued from page 1.)

follow them with the same precision that the world does, but the aim is to have some resemblance. Now, brother and sister, do you really believe there is where God wants you to go to get a mode that would be in harmony with the Christian religion? that would be an aid to the development of right heart conditions? Don't you think that this method of finding our modes carries with it an incentive to more complete dress worship and to cause others to drift in the same direction. It certainly does—God recognizes there is something in these actions of ours. Therefore He hedges them about with commands.

We must acknowledge there has been some degree of evolution in dress since the day of Christ. However, the teaching of the Bible is separation from the world in style; no displaying of jewelry, superfluities, but modest; not immoral, vain, and lust-exciting, but that which is conducive to purity, and holiness and true Christian worship.—P. J. Blosser, in Gospel Herald.
THE SIN OF IMMODEST DRESS.

(Continued from page 19)

are committing by wearing the low-necked, short-sleeved, transparent, “peck-a-boo” affairs which they are pleased to call waists, but others are not ignorant. The innocent should be kindly but emphatically and fully informed and the guilty sternly and plumply rebuked. I spoke of the arrangement called “waist.” Well, how very applicable indeed is the term, if they mean to spell it waste for this essentially means void. Truly! void of beauty, void of decency and for the most part void of the very becoming quality of covering up nakedness. How that otherwise modest young woman can put on and wear one of the “rigs” is more than this humble person can understand. Surely, they are ignorant of the fact, or careless of it, that such fashions originate among harlots and whose sole business is to attract to themselves the gaze of men, and so dress to make themselves conspicuous for this purpose. And yet, withal, girls and women who would blush at the very thought of being reckoned among such a class, array themselves in the same attire, with no better excuse than that it is fashionable. Now it appears to me that if they sensed what they were doing they would quickly and forever cease. If girls had a faint idea of the disgusting sight they presented, or could hear some of the unmanly, dissolute remarks made about them as they pass along the streets clad in one of the above described waists or one of those short, outlandish, tight-gripping, hobble skirts, they would feel so ashamed that if they had a spark of virtue left in them they would go to their rooms or get out of sight somewhere till they had a sensible dress to put on. How can they expect people to distinguish them from the low and corrupt if they dress exactly like them? Some try to make excuse for wearing thin material, perforated waists, and the like, because of the heat in the Summer time, but this excuse is too flimsy for anything, for I’ve seen them on the street with their chests exposed to the bitter wind when the thermometer registered ten below zero, when I knew well enough it was not for comfort but for style, or something else more intensely devilish. No wonder so many die of consumption! In this case her own sin is visited upon herself alone, but when by manner of dress she stirs up thoughts in a man’s heart to plan her ruin, the sin is not only visited upon herself, but helps to drag another to ruin also. May God give sense right here! When the great and final reckoning day comes and all hidden things are revealed, this monster evil will be shown to have slain its thousands, along with the liquor demon and other sins much more spoken against. To it will be traced the fall and downward career of many a young man, and it will be shown also to be a very prolific source of social vices. It is a psychological as well as a Biblical fact, see James 1: 14, 15; Matt. 5: 28, and many instances in the Old Testament, that sin is first conceived in the mind, and in no way is the mind more easily impressed than thru the medium of the eye. Then if this be true, how supremely important that everything which would suggest sin be put away from before the eyes. Paul exhorts to shun the very appearance of evil.

This immodest dress evil is a shame, a disgrace, an outrage against the conscience of every upright and pure-minded young man, making it well nigh impossible for him to keep his thoughts...
clean and barred from the suggestions of the devil.

Now, lest some one think I have been impelled by some notion of my own in writing as I have, or lest they might think the picture overdrawn, hear what one other has to say. Rev. P. N. Breslin, pastor of a Roman Catholic church in New York City, in speaking on the subject last Summer said: "Never in history were the modes so abhorrently indecent as they are today. One may make the closest study of customs thru the prints and drawings and sculptures of five thousand years and find nothing to equal the shameless styles worn unabashed in the crowded streets and Summer resorts by hundreds of thousands of apparently respectable girls.

"Here from million-dollar heiress to three dollar-a-week working girl there is a craze for sensational effect in the public highways. This Summer the limit of vulgarity has been reached. The effect is so gross that no pen could have the effrontery to describe it in its details of offence—no pencil could illustrate it in all its vicious ugliness. There is no beauty in it, no grace, no picturesqueness. It is nothing but vulgarity unredeemed, and the pity of it is that most of the wearers of this degradingly suggestive attire, are innocent young girls who have not the faintest idea what they are doing.

"It is odd to see women, who would not read suggestive novels, parade themselves in costumes that are immodest, with no better excuse than that such dress is in fashion. They must be well aware that their example will be followed and, as such examples are in describing, exaggerated. So we behold the poor little working girl sheathed in a cheap tight skirt shortened to show her imitation silk stockings. She cannot walk naturally in the narrow jute, so she hobbles along content to be fashionable at the expense of all grace and comfort. But it is not comfort these would-be fashionable women are seeking. Comfort, the late laureate assured us, 'is scorn of devils,' and if that be so, they have a devilish scorn of it. Silly creatures who will not be content even to look nice, who prefer to look nasty as they look fashionable, will not be content to be comfortable.

"No self-respecting woman, no pure-minded Christian should ever be the slave of vulgar fashion. Their Christian modesty should shrink from appearing in public, and especially from entering God's holy temple in a style of dress that offends Christian decency and can appeal only to the vulgar and evil minded. Let Christian parents impress this on their daughters, and instead of teaching them sinful vanity and foolish extravagance, inculcate prudent moderations and Christian self-respect and simplicity."—H. C. Mullen.

HE HAD NO SONG

Several years ago, as I was passing out of meeting one evening, a lady sought me and asked me to go with her and see her husband, who was quite sick. On the way she told me he was anxious about his soul, knowing he would soon have to die. When I entered the room, I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul; did he think his sufferings would end when his body yielded and death came?

"Well," he said, "I think my chances for getting to heaven are pretty good." I felt he was not real; so I said: "Do you believe heaven is a reality?"
He said, “Yes.”

“Is it true there is a hell?” he asked.

He replied, “Yes, I believe it.”

“And you have an immortal soul that will soon be in one or the other of these places forever.”

“Yes,” he said, earnestly.

“You just now said you thought your chances for heaven were pretty good; you believe heaven is a reality, and hell is a reality, and your precious immortal soul will soon be happy in heaven forever. You must have some reason for it. Will you please tell me what it is?”

His voice was weak and I waited for his answer as it came slowly. It was this: “Well, I’ve always been kind to my wife and children, and I have not intentionally wronged my fellow men.”

That’s all very good,” I said, “and it is nice to be able to say that; but now tell me, what kind of a place do you think heaven is, and what do they do there?”

“Well,” he said, “I think there is no sin or sorrow there. It must be a happy place, and I think they sing there a good deal.”

Turning to Rev. 1:5, I said: “Yes, they do sing there, and I’ll just read you a song they sing. It is this: ‘Unto Him that loved us, and washed us from our sins in His own blood.’ You see, they are praising their Savior, the one who loved them and died for them. I’ll read it again. ‘Unto Him that loved us, and washed us from our sins in His own blood.’ I want you to take notice; they have not a word to say about what they have done. It is all about what He has done. He loved them and died for them. Now, suppose you were up there and had got there in the way you say, because you had been good to your family, and so on. There would be one sinner in heaven that had never been washed from his sins in the blood of Jesus; you could not join in the song they sing, could you?”

I waited for an answer. His head had dropped and his eyes were turned on the floor. I shall never forget his look as he raised his head and turned to answer me. It was as one waking out of a life dream. He was now coming face to face with eternal realities and his only reply was:

“Well-I ne-ver-thought-of-that-before.”

But I said: “God has and He has written a verse for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to heaven in that way. I’ll read the verse. It is the 4th verse of the 4th chapter of Romans: ‘Now unto him that worketh is the reward not reckoned of grace, but of debt.’ Let me explain this: When you were well and could work, you received your wages because you had earned them. You were under no special obligations to the man that paid you. You would come home to your wife and say, ‘Here is what I made today.’ You could talk about what you had done, and what you had got and you would not have a word to say about the man who paid you. That is just what God means by that verse. ‘Now to him that worketh is the reward not reckoned of grace, but of debt.’ If you could get to heaven by what you have done, there would be no grace about it. You would know nothing of God’s love as shown in Jesus. You could not sing ‘Unto Him that loved us, and washed us from our sins in His own blood’ for you would be there without a Savior and you would have no song. Do you think you could be happy?”

He was now ready to give up his ground, and for the first time frankly
owned what his wife had said, that he was anxious about his soul and wanted to have the question settled. He fully confessed that in spite of all he good he claimed, he was a sinner and needed a Savior. It was with joy I read to him this Scripture (I Tim. 1:15). "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He repeated, "To—save—sinners!—to—save—sinners!"

"Yes," I said, "to save sinners—not to help sinners to be saved, but to SAVE sinners. He is not a helper, but a Savior, and God's word is to him that worketh not, but believeth on Him it is counted for righteousness. And again, 'Believe on the Lord Jesus Christ and thou shalt be saved.'" He did believe. I left him that night, after reading other Scriptures to him, with a new hope—not based on what he had done, but believing what God says about what Christ has done.

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, I'll have a song now. It will be 'Unto Him that loved us, and washed us from our sins in His own blood.'"

He was with us about a week afterward and fell asleep, happy in the Lord.

"Reader, will you be able to sing that song? Or will you have to say, "I am tormented in this flame"? It will be one or the other. "He that believeth and is baptized shall be saved: but he that believeth not shall not be damned." Mark 16:16. Again: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) And again, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life." John 5:24.—Selected.

THE VIRGIN BIRTH

There was a widespread feeling that an Incarnation was needed when the Christ was born. This feeling had been slowly developed thru the ages. The revelation of God thru His works in the natural universe and thru His written Word was not sufficient. A supernatural revelation of a kind that could appeal to men's physical senses (I John 1:1), as well as their moral reason, and such as would satisfy their universal cravings was demanded. A sensible and satisfactory manifestation of God to men was the desideratum of the ages.

An eminent writer, in reviewing the philosophic conceptions of the world, insists that, in all human thought, "the belief in a Creator is the first step that necessitates an Incarnation," Plato taught that God must come down from heaven in human form if men were ever to have certainty in religion. The ancient faiths expressed belief in a Restorer "who, while human, should also be more than human." Zoroaster, soon after Moses, "predicted a Savior Incarnate." One of the great poems of ancient Buddhism sets forth a series of divine "descents," so-called, into conditions somewhat similar to incarnations (See Faunce's "Advent and Ascension," p. 14.)

It is granted that in the conceptions of ancient and oriental religions—of Buddhism, Brahmanism, Zoroastrianism, and the cults of Greece and Rome—there was nothing like a real Incarnation, but at best only vague hints of the thing desired; but is it not equally
true that the vague hints here and elsewhere given, of what was felt as a universal need, are so many premonitions showing the hold taken by the idea of Incarnation, even in its crude and mistaken forms, upon the human race? And is it unreasonable to suppose that these dim hints of an Incarnation, so numerously scattered through the philosophic thought of the ancient world, and of which there was a felt need everywhere, should sometime culminate in a real Incarnation?

Only by such an Incarnation could the universal cravings of the human race be met and satisfied. What are those cravings? Cravings for a true knowledge of God, for a sense of infinite Fatherhood; cravings for the knowledge of some way in which sin may be forgiven and righteousness not be compromised; cravings for a knowledge or assurance of immortality, of the persistence of consciousness beyond the grave.

By the Incarnation of God in Christ the answer to all these cravings of humanity is given. As the only begotten Son of God He reveals the divine Fatherhood; as the great Atoner for man’s sin He solves the problem of how God can be just and yet the Justifier of those who have sinned, when they turn to God with true penitence and with faith in His atoning sacrifice; as the Conqueror of death He also solves the riddle of futurity, having given in His own resurrection from the dead the demonstration of immortality. The space at command allows but the bare mention of these things; their discussion cannot be attempted. They afford materials, however, for interesting and profitable meditation.

If an Incarnation was actually to take place, what more appropriate method of its accomplishment can we conceive of than that disclosed in the New Testament? If we grant supernatural intervention at all in this matter, how could it better be accomplished than by the Virgin Birth of the Redeemer, to the end that He should be Son of God and Son of Man? The assumption of the human into the divine might cause the humanity to disappear, as a drop of water falling into the ocean and mingling with it disappears; but this would be no true Incarnation. The union of divinity with humanity in the Pantheistic sense, or in the sense which confounds the self-consciousness of mankind, would be a sort of deification of humanity, but would cancel the personality of God; and this would utterly fail of realizing a true Incarnation. In a real Incarnation there must be one person having two full and perfect natures, “very man and very God,” and those natures as distinct and yet essentially and harmoniously united as intellect, sensibility and will in the constitution of the human mind. The product of a genuine Incarnation must be a GOD-MAN.

To do this it was necessary that God should come into the human race by the way of a human birth. Hence the prophetic exclamation, “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isa. 7:14). The name means, “God with us.” The prophecy had both a near and a remote fulfillment. Its remote fulfillment was realized in the birth of Jesus the Son of Mary. As we say in the Apostles’ Creed, “He was conceived of the Holy Ghost, born of the Virgin Mary.” The angel of the annunciation said to Mary, “The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, and therefore shall be born of thee shall be called—
ed the Son of God” (Luke 1:35). Here we get the idea of a true Incarnation. The Virgin Birth of Jesus was the only way of its realization in connection with a fallen race.

Thru such an Incarnation we have “a unique person by whom God can be restored to man, and man to God,” one who, with the strong right arm of His divinity can compass the fulness and perfection of the Godhead, and satisfy all the claims of Divine Holiness; and with the strong left hand of His perfect humanity can compass the fulness, the weakness, and all the needs of humanity thus becoming a Mediator, or Middle Person, both as to His nature and offices, and thereby reconciling the world unto God and God unto the world. Such an Incarnation meets the needs of God Himself, in the matter of self-vindication for extending forgiving mercy to a sinful race; and also meets the needs of man, as providing a scheme of merciful restoration to God which does not in the least compromise principles of righteousness, but which so fully commends the wisdom and love of God as to win man’s love, trust, loyalty, and faithful service in return.

“I say the acknowledgement of God in Christ. Accepted by thy reason, solves for thee All questions in the world and out of it.”

—Robert Browning.

In view of the foregoing considerations, we may well exclaim with the Apostle Paul, “O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.” (Rom. 11:33).—Free Methodist.

Living faith will not dwell in “Doubting Castle,” but basks in the light and glory of the “Delectable Mountains,” above the boes, and fogs, and “wisdom of this world.”—Sel.

GOOD FRIDAY.

Be hushed my heart remembering, What dole was given for thee, How pressed on Him thy burden when Christ went ot Calvary.

The mournful journey that He made, Each step was taken for thee; Be hushed my heart let clamor cease, Prepare a chamber white with peace, His resting place to be.

In solemn shadow of the cross, O soul abide till He, Who tasted death ere thou shouldst know, With strength shall guerdon thee.

Is its via Dolorosa still, Each life of earth must see, And in some hour, or soon or late, Must bend beneath the crushing weight: Of earth’s Gethsemane.

But heart in love and prayer look up, Beyond the awesome tree; The heaven of heavens is reft today, All angels march the starry way, That leads from Calvary.

For conquering the Lord of life, (His mighty legions free) Goes forward while the ages roll, The price of every ransomed soul Full paid on Calvary.

GOD ANSWERS PRAYER

I know not by what methods rare, But this I know; God answers prayer.

I know not when He sends the word That tells us fervent prayer is heard.

I know it cometh soon or late; Therefore we need to pray and wait.

I know not if the blessing sought Will come in just the guise I thought, I leave my prayers with Him alone, Whose will is wiser than my own.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this life like men, facing rough and smooth alike as it came.—Charles Kingsley.
TIME, DEATH AND ETERNITY.

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

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

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

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

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

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

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

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

Reader:—That is a solemn word! "Lost at sea"—"Lost in 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 angels 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 only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be lost! Lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

—TERIBLE TO SEEK FOR GAIN—

Terrible as this word is, it will close up the history of multitudes. "What shall it profit a man if he gains the whole world and loses himself, or be a castaway?" And it is a solemn fact that while no man ever has gained the whole world, thousands have been lost in the attempt. Shall this be your destiny? Do you tread the path of ambition and seek to gain the dizzy heights of power? Oh, look and see how many, in treading that perilous path, have been lost! Do you seek wealth?—ah, multitudes have lost themselves there. Satan has his hook in that pile of gold. Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand to pluck it, but bending above that dread abyss, her foot slipped, and she was—lost! Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are lost! Lost!

—CHRISTLESS READER LOST NOW—

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

The forgoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 30 cents per dozen; $1.50 per fifty; $2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.