
George Detwiler
Evangelical

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.

June 15, 1914.
**Hymn Books**

**BRETHREN IN CHRIST**

**Spiritual Hymnals with Notes**

BOUND in GREEN CLOTH, 40c per Single Copy, in Lots of 50 or more . . . 37c, Freight allowed.

BOUND in BLACK MOROCCO LEATHER, Gilt Edge, Round Corner, $1.20 per Single Copy. In Lots of 20 or more, $1.15 per Copy, Freight allowed.

We have also a supply of ENGLISH and GERMAN, that is with a German Appendix, at .43c per Single Copy; 50 Copies or more .40c, Freight allowed.

By Mail, regular Parcel Post Postage must be computed according to the Postal Zone regulations. Mailing weight of Book, 22 ounces.

Address,

S. R. Smith,

Grantham, Pa.

FOR INFORMATION and LITERATURE re OXYGEN HEALING write to the EDITOR.
Evangelical Visitor
The Gospel of Christ......Saves all Who Believe

VOL. XXVIII. GRANTHAM, PA., MONDAY, JUNE, 15, 1914. No. 12

TABLE OF CONTENTS.

EDITORIAL:—
Notes and Special Mention 2

CONTRIBUTED—
Go Ye, N. C. 7
Malachi, H. L. Smith, 8

SELECTED—
Poetry and Prose, 1
Only an Hour to Live, 21
A Message from Dr. Jowett, 22
The Marks of a Friend, 24
J. Hudson Taylor, 26
Compensation in Christian Service, 26
A Revival in the Family, 27
Emmanuel, 28
The Supply of the Spirit, 30

NEWS OF CHURCH ACTIVITY ETC., 14
OBITUARY, ETC., 20

POETRY AND PROSE.

Not every thing is poetry which someone thinks is poetry, and not every one is a poet who thinks himself to be.

The editor receives some supposed poetry, which presents a difficult problem. Some writers can furnish splendid poems, while others cannot. With some “poetic” contributions, either one of three things must be done: The poem must be entirely worked over, printed in a manner which would not reflect credit to the Gospel Banner nor to the person whose name appears as author, or be rejected. The task of working over such “poems” is one which the editor cannot agree to assume: It would not do to publish them in their original state, and authors are disappointed when their contributions do not appear.

Let me suggest that some, at least, express their sentiments in prose. Some things which make poor poetry would make good prose. It would be well to submit copies of “poems” to friends who are competent to criticize and make corrections before sending them in. This might save some disappointment. At any rate, exercise patience with the editor, who pledges to do the best he knows with poetic contributors.—Editor, Gospel Banner.

The Gospel Banner editor is not the only editor who has to struggle with the difficulty of which he writes. It would be well for others who are moved to try their hand at poetry to consider whether prose would not be better.

Here are two truths which, in assuring us of pardon, assure us of everything—“Jesus died, and Jesus liveth”—these are the truths which contain everything for us. “Jesus died!”—that contains everything that we need for reconciliation and peace; “Jesus liveth!”—that contains everything pertaining to the promised inheritance. “Jesus died,—Jesus liveth!” The simple knowledge of these simple truths is salvation, forgiveness, peace, eternal life.—H. Bonar.

“Seek first the kingdom of God,” is the end in view for all missionary efforts. Advance on your knees.

So thick do heaven’s mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not that which we seek, it shall bring us that which we need.—Sel.
EDITORIAL.

SPECIAL NOTICE

On account of a miss in the matter of the editor getting copy to the printers, a miss that he did not find out until the day for going to press had arrived, quite a lot of original matter does not appear in this number as was intended. Among these are the obituaries of Bro. Sea-christ of Mt. Joy, Pa., and Bro. Hoskins of Kans., the San Francisco Mission report, as also several letters and testimonies.

A baptismal service was held at the Messiah Home chapel on Sunday, June 7. Bish. Kreider preached the sermon and in the afternoons three brothers who had been received in fellowship, were baptized in the Susquehanna river, near by. In this connection it is interesting to note the practice of the apostles as recorded in Acts. On the day of Pente-cost those who inquired of the Spirit-baptized apostles as to what they must do were instructed to repent and be baptized in order that they might receive the Holy Spirit. In chapter eight we have the account of the Samaria revival under the preaching of Philip one of the seven deacons. Many believed and were baptized and later received the "power from on high" thru the special ministry of the Apostles, Peter and John, in the laying on of their hands. In chapter ten we have Peter using the key that opened the door to the purely Gentile believers. In this case it was while Peter was speaking the things concerning Jesus Christ that the Spirit fell on the believers quite with out any human intervention, and it seems this was ever the way with Gentile converts: when they believed they were sealed.
with that Holy Spirit of promise. One of the most charming and illuminative stories in this connection is the story of the Eunuch’s conversion in chapter eight. Ethiopia was his home. This was far down in Africa. A distinguished man holding high office under Candace the Queen. A worshiper of the true God but ignorant of the redemption wrought by Christ. Had visited Jerusalem and worshipped the true God in the place where He had set His name; was journeying homeward unlighted as to what was the meaning of that which was typified in the Jewish ceremonies; wondering as to what the meaning of the strange things he was reading from the Scriptures could be. Then the breaking in on his meditations God’s messenger, who beginning at that Scripture, Isaiah 53, preached unto him Jesus as Redeemer, Savior and Lord. If ever welcome story came to man it was this. How he drank in the words as they fell from the lips of the messenger of God. Jesus Christ the key to Isaiah’s prophecy, man’s substitute bearing sin’s penalty. That the teaching included water baptism is attested by the fact that when they reached a certain water he was ready for the ordinance and himself took the initiative saying, “Here is water, what hindereth”? The faith that accepted and appropriated Jesus Christ, being fully satisfied of His being the Son of God, was present, and Philip was willing and the holy ordinance was quickly accomplished. What joy filled his breast. The messenger is separated from him and he went on his way rejoicing. Thus is it ever in the life of the believer. Obediently does he go forward in the service of his Master, and finds fulness of blessing in doing so.

“IT must needs be that offences will come.”

Sister Long wishes us to state that the present address of both herself and her husband is Millersburg, Pa., R. R. 2. She also wishes to inform such of her friends who had very kindly invited them to attend love feasts in Franklin county, and which they had hoped they would be able to do, that when they learned of the love feast in Lykens Valley, where her mother and the family of her brother still reside, they felt it to be their duty to forego the other feasts and attend that in Lykens Valley, which was to them a feast long to be remembered because of God’s presence. Now Bro. Long has gone to Cedar Springs to their son, Frank, to help in preparing for the love feast there. Sr. Long at the time of writing was visiting in Lycoming County the former home of the brothers David and Elias Schlagenweit. The former later moved to Kansas where he died, while Elias who was married to Sarah Miller of Bedford Co., lived, and died here some years ago. They were blessed with five children who are now orphans. Sr. Long further writes that this community, in which the brethren used to visit years ago, her husband among them, there being preaching appointments once in twelve weeks, has been on her mind frequently of late wondering how their old friends were getting along, and she regarded it as a grand privilege to be able to visit there and help in arranging for a meeting for the Armenian brethren at Montoursville on the evening just preceding the love feast at Cedar Springs. She found that the seed which was sown by the brethren in the long ago had made impressions which are not forgotten, and there are some hungry hearts. Their children long for one to come there to stay amongst them. The church in which they used to preach is closed now, but she has been told that if some one
would come to preach it would be opened again. She invites others to join her in prayer for this place, that God would send some one there. She did not have time to visit from house to house as she would liked to have done. She was privileged to look over some former volumes of the "Visitor" of Elias Schlagenweit's and found much interesting reading, among it a letter of Eld. Jesse Engle's written at Matopo Mission in 1899, which she requests us to reprint. We will likely do so in our next issue. She invites prayer in their behalf.

Arrangements are being made for the prosecution of an extensive evangelistic campaign in the city of Harrisburg, Pa., during November of this year. A company of evangelistic workers under the direction of a Dr. Stough, at present engaged in such a campaign at Hazleton, Pa., will engage in the work here, and the promoters are quite sanguine that a great work will result from the effort. It is planned that all the churches with their pastors in the city and nearby towns will join in the campaign as it is interdenominational, the converts to be distributed among the churches according as they may choose.

Recently our brother B. S. Brubaker, late of the Rapho dist., but now of Grantham, Pa., was chosen to the deacon's office for the Grantham district. May he be enabled to fill his office with faithfulness and be a blessing to those with whom he ministers.

Many who attended the recent Conference at Fairland are no doubt desirous of knowing as to Eld. J. D. Book's recovery, having been severely hurt in an accident just before Conference. We are glad to learn that his condition is favorable being able to be about some. He will, however, not be able to expose himself to the heat of the sun for several months.

The people of Ontario Province, Canada, will have a chance to vote out the retail liquor traffic on the 29th., instant. The difference between the two parties is confined to this one issue. Mr. Rowell, for the Liberty party, promises, if sustained at the election, to "Banish the Bar." Now, will friends of temperance lose sight of party and unite on this one issue and secure for the Province the blessing of prohibition? We hope success will attend the effort.

We have received no word that the raincoat belonging to Bro. D. V. Heise, Clarence Ctr. N. Y. has been located. There is a raincoat that has no owner at the Messiah Home. It was sent there with the statement that it belongs to Bro. Taylor, of Africa, but evidently that is a mistake. There is no clue as to whose it is but it evidently is not Bro. Heise's size. It may be that the owner of this one has the one belonging to Bro. Heise, and if the matter would be taken up by such party the adjustment could be readily made.

The love feast at Mechanesburg, Pa., on June 6, 7, was a season of blessing to the saints attending it. Visiting ministers were present from Montgomery, Dauphin and Franklin counties, Pa., and from Ohio. The crowd was not too large as all could be made comfortable; the testimonies came freely and the preaching was impressive. It is hoped that the season will be fruitful of good
in the lives of those whose privilege it was to attend.

Millennial Dawnism, alias Russellism, alias International Bible Student's Association, is making extraordinary efforts to carry on its propaganda of deception in that it employs the moving picture to accomplish its purpose. For a few weeks these pictures were exhibited in one of the Harrisburg theatres. The patrons were admitted free and many were the deluded ones thinking it was something good. We give herewith an editorial from The Evangelical of this city which so ably shows up the performances of this cult. The title of Editor Hartzler's article is "A THEOLOGICAL COUNTERFEITER." The article follows:

On the stage of a Harrisburg theater an expert performer has been for some days playing an ingenious game of delusion, which he names "the Creation Photo-Drama." The performer is the notorious propagandist of what the late Dr. Moorehead called "a counterfeit of Christianity," and what Dr. Haldeman brands as "the wicked and blasphemous system which teaches the annihilation of Jesus Christ." The name of this propagandist is Charles T. Russel, the author of "Millennial Dawn," a six-volume work of over three thousand pages, of which it is said over one million copies have been circulated.

The literature of this "wicked and blasphemous religion," printed in all the modern languages, has gone on its destructive mission throughout the world in books, tracts, and periodicals, by the million. To meet and counteract this "downright falsehood" and "distilled blasphemy" on its own chosen field is no small matter, although it is not difficult to expose both the teacher and the teaching, which has been done, again and again.

Referring to the above named stage play of the zealous "Pastor" Russel, the Pittsburgh Christian Advocate says: "One of the latest of devices to catch the unwary in the churches—his appeal is to religious people—is a picture show called a 'photo-drama.' Of course, the subject is Biblical. This so-called 'drama,' which is ingeniously drawn up in view of its purpose, is a combination of fixed and moving pictures accompanied by a phonographic recitation of one of Russell's sermons, copies of which are distributed through the audiences.

"In this way many are led to give heed to his views who do not associate the 'drama' with the old 'Watch-Tower' publications, the 'miraculous wheat,' the Pastor Russel sermons, or even the more recent leaflets of the 'Bible Students' Association,' which are being distributed everywhere by lively paid agents. The commonplaces of religious truth, the outworn speculations of other days, the clever but false interpretations of Scripture, these are combined by the genius of 'Pastor' Russel in such a way as to deceive people to whom anything religious sounds 'good,' and seduce them from wholesome Christian service into endless disputes and questionings which do not minister to godliness, but which 'Pastor' Russel finds very profitable.

"One ingenious feature of these Bible shows is the appeal they make to anti-Roman Catholic prejudice. 'Pastor Russel is shrewd enough to know that if he can hit the Catholics hard he will please many of those whom he seeks to reach. It is simply an illustration of the shrewdness shown in his whole propaganda.'

That Mr. Russel is self-deceived, and and that he believes that what he has published is the truth of the Bible, is.
conceivable. It is certainly not incred-
ible that a man may be given over to
“strong delusion, that he should believe
a lie.” Says Dr. William G. Moorehead:
“That Mr. Russel is being used of the
evil one to subvert the truth of God,
that the Christ he commends to men as
an object of trust, love, and worship, is
not the Christ of God, is the profound
conviction of not a few who are familiar
with his views. This is a grave
indictment, but it is deliberately made.”

We refer to this matter at this time
because of the new propaganda devices
employed by Mr. Russel to ensnare and
delude the people, and in order to set
before our readers, in briefly summa-
ized from, the false doctrines of this
man, as sifted out the mass of teachings
of “Millennial Dawnism, alias Interna-
tional Bible Students’ Association,” by
Dr. I. M. Haldeman.

Among the most effective pamphlets
on this subject that have come to our
notice we will name three, which may be
obtained from the United Evangelical
Publishing House, at ten cents each, or
all three for twenty-five cents. The
titles of the pamphlets are as follows:
“Millennial Dawnism, or The Blasphem-
ous Religion which Teaches the Anni-
hilation of Jesus Christ,” by I. M.
Haldeman, D. D. Of this masterly re-
view about ninety thousand copies have
already been printed. “Some Facts
and More Facts about the ‘self-styled
‘Pastor’ Charles T. Russel of Millen-
“All About One Russel.” The two
last named give a trial for slander. In
Volume VII of “The Fundamentals” is
contained a paper by the late eminent
Bible scholar and teacher, Dr. William
G. Moorehead, which gives an unans-
swerable summary of the chief errors
and heresies embodied in the Russel
teachings, which he declares to be “a

mixture of Unitarianism, Univeralism,
Second Probation, and Restorationism,
and the Swedenborgian method of ex-
egesis.”

1 Russellism denies the doctrine of
the Trinity.
2 It denies that Jesus Christ was
God before His incarnation.
3 It teaches that Christ was only a
created spirit.
4 In incarnation He ceased to be a
spirit and became the second Adam.
5 As the second Adam He had only
one nature.
6 His nature of humanity was an-
nihilated on the cross.
7 He did not rise in the body in
which He died.
8 The body in which He died may
have been dissolved into gas.
9 The body in which He appeared
after death was nothing more than a
momentarily materialized appearance
which was finally dissolved.
10 Jesus Christ is not now a man.
11 The “Man Christ Jesus” no long-
er exists.
12 Jesus Christ is now an invisible
spirit being.
13 He came to the world in 1874 as
an invisible spirit being.
14 The Millennium will begin in 1914.
15 All the dead out of Christ will be
raised at that time.
16 All the unrighteous and wicked
dead will be raised and made perfect
and innocent like Adam before the fall.
17 All the unrighteous and wicked
dead will be given a second chance.
18 The more wicked they have been
in this life, the more likely they will be,
through the “experience” of sin, to ac-
cept the Gospel of the second chance.
19 Those who accept the second
chance will have everlasting life.
20 Those who get everlasting life
will sustain it by eating food.
CONTRIBUTED.

GO YE. MATTHEW 28: 19.

BY N. C.

Our Savior spoke these words to His disciples after His resurrection and before He ascended to His Father. During His ministry they had followed Him and seen the great works He had done. They had the Savior as their example and relied upon Him for instruction and power. But now as He is about to leave them He gives them His final instructions, and also promises them that power shall be given them by the Gift of the Holy Spirit, or Comforter, whom they should receive after His departure from them. The apostles waited at Jerusalem, and spent their time in prayer and praise. When the appointed time came the Spirit fell and they received the power which was promised and which they needed. Now they are ready for the work, and the result shows that God (thru Christ) had fulfilled His promise. Peter preached with great power and 3000 souls were added to their number. The apostle Paul received his commission on the way to Damascus, and from being a persecutor He became one of the greatest preachers that have ever preached the Gospel of Jesus Christ. The command is still Go Ye, and some who have heard the call, have gone and are still going. Africa with its teeming millions, steeped in ignorance, superstition and idolatry is waiting to hear the Word of God, waiting to receive the gospel which is able to save. India and China are waiting for the bread of life. Can you sit still at home when souls are dying? Does your soul feel contented at home amidst your comforts? Is there not a love in your heart for those who do not know your Saviour, who are living in squalor and filth, all because they know nothing better. Cannot you deny yourself for Christ’s sake and say, Here am I, send me?

If the burden for them is on your heart, O do not stay. One day more may mean the damnation of numbers of souls because you were not willing. What is your homestead, what your prospects if you are not where God wants you? What will it profit you to gain all things and then lose your own soul, as well as being responsible for the soul of your dark skinned brother who you might have led to the light had you been willing to go to him? Think over this, consider it well, and above all things, be prepared. First, with the power of God. Second, be willing to endure all for the One who died for you, and Lastly. Pray that you may do effective work, both here at home and abroad, and if the call has come to you in the Great Harvest field of God beyond the seas. May many heed this.
appeal and be willing to obey the Macedonian cry and live for others, and God will bless them is my prayer.

Kindersley, Sask.

MALACHI CHAPTER 3.

BY H. L. SMITH

Last Sunday I was asked to speak to the Native Christians, through an interpreter. I did not know upon what to speak. The Lord gave the following text, “They shall be mine.” Asking the Lord to assist me in the explaining of His Word, I began to consider the third chapter of Malachi, in which the text was found. As I looked I saw that which I had never seen in it before.

I felt richly blessed in giving the message, though it is not easy to speak one sentence at a time and then wait until that has been interpreted for the natives. It was necessary also to make the sentences short, or give them in parts. Many necessary connective thoughts had to be left unsaid for lack of time. After the service, I was somewhat surprised to have handed to me very comprehensive notes of the talk. Upon request I have written them out, and in many places enlarged considerably, for the text seemed to grow very rapidly even as I wrote. The general skeleton of the thoughts hereafter given was given to the natives in simple language. Trusting that the additions will not mar the interest of the reader, and praying that the Lord may bless this first attempt at Scriptural exposition, we submit the following for “Food”.

“THEY SHALL BE MINE”

The general text is, Malachi, 3rd chap., and the particular text is, “They shall be mine”. The line of thought followed is, “Evidences that we are His”.

This whole chapter swings about one thought. There are seven large truths, which all point to one center, They shall be mine. This central thought is the very center and core of Christian experience. And importance is attested by the fact that there are given seven infallible ways of determining whether or not it is so.

1. The first and probably most important and vital way of knowing that we are His, is found in the first verse. It lies in the words, “The Lord whom ye seek shall suddenly come to His temple”. His coming is not by degrees, a little now and a little later on, but when we seek Him, then He, Our Lord, will come suddenly. Our experience is personal, for He comes to the “temple,” “Whose temple ye are.” This was our personal experience. Only when we had earnestly sought the Lord, did He come to us, and that in a moment, suddenly. This experience is grand and wonderful, the first great miracle of the Christian life.

2. But this is not all, it is not enough. It is the first way of proving that we are His, but the Lord who came suddenly, when we sought, may also go suddenly, (not by degrees as some suppose), when we turn our hearts away from Him. So we are prepared to learn a second great truth, or way by which we know we are His. This is revealed in the third verse, in the words, “He shall sit as a Refiner and Purifier”. Also we are told that He is, “like fuller’s soap”.

The soap is used to clean away the outside impurities, and the fire is used to burn up all internal dross. The Lord starts inside with the fire, and then comes the soap. The outward vanities and inward idols and sins, are entirely wiped out and away. The result is that
what is done thereafter by us, shall be done in "Righteousness."

3. The third witness we have of our being His, is found in the fifth verse, and in the words, “I will come near you to judgment”. There is much danger lest we become influenced by the sins of other people. Their continual proximity and doings weave about us a web of environment which may prove a mesh and snare to our unwary mind. When we see something happen, we may judge the person to be good. We see something else happen and we suppose the person to be bad. We hear something said and hear of some one suffering and say he is a hero. We see some one enjoying life and we pronounce him idle. With our eyes, and ears we judge, and there is so much danger. But of the Lord it is said, “He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears”. (Isa. 11: 3). He judges from the inside and not from the outside. He looks upon the heart. Our question under consideration says, He will come near to you. Herein lies our spiritual witness to our being His. They who sin, oppress, swear, and deceive or mislead, will be swiftly judged and condemned. We shall be glad when He comes near, and though He comes in judgment, or to oxhort, to instruct or direct we love His coming and His nearness. Sinners would have Him afar off.

When other judges do their best they oft times err. The witnesses lie and the lawyers confuse. But God knows the whole truth, and if we be innocent, He will so judge us. We must be slow to judge, knowing that, “Judgement belongeth to the Lord”, and we must rest assured when we are judged that He will judge aright. If in these we fail not, we assuredly have a witness of our being His. Paul was often judged and cast into prison, but by man and not by God. The day of his dying came, having been sentenced by wicked men. But his judge was near, and Paul having heard God’s verdict, says his fight was a good one, his faith a kept one, and his crown a coming surety. Job, the just, asked God to judge him, and he was grandly acquitted. He had a good witness of God that he was His.

4. The fourth real truth, or way of determining this reality of being possessed by Him, is found in the seventh verse, by opposite reading. It is said “Ye have turned aside from mine ordinances,” so He had also turned from them. If they will turn, so will the Lord. If all had been well, the Lord would have said, “Ye have kept mine ordinances, therefore I will not turn away from you”.

If the law is broken, we must repent or die. Keeping all the binding ordinances of God conditions (other things being equal) the Lord’s presence with us. Toothsome words and seductive interpretations cannot make up for a broken ordinance. If we obey He is turned our way, if we don’t He is not, that far the Word speaks.

5. The next very specific means we have of determining that we are His, is found in verse ten, “Bring ye the whole tithe into the store-house”. There are a few who do this. Anything else is God-robbery. God says “It’s Mine”; the many answer in this age of freedom of thought, “Nothing more is God’s than I choose to give Him”, or say they, “It is all His,” and straightway they use it for themselves and their interests. But God says, “Bring ye the whole tithe into the store-house”. If it is God’s, then place it where God has directed, for His Word mentions no other place. Don’t put it into your stores and houses,
but into His Store-House. God does not inquire as to whether you are rich or poor, and being one or the other does not excuse any. Many rich hesitate to give the tenth, because it amounts to many thousands, and many poor draw back, because it seems too much to take from their meagre wage.

But to rob God thus, is to rob ourselves also. When heaven’s window is shut, little chance is there for blessings to reach us from God’s hand. Oh, the many blessings of life spoiling on the floors of heaven, because God kept giving out to prove His goodness of heart, but they rolled uselessly away, because heaven’s windows were shut. The “window-weights of tithing” had not been fastened so the angels could not raise the windows, when God ordered the blessing to go forth. He has done His part, and is pleading with us to hang on the weights, so the windows may be opened. What are these blessings? Think of the hundreds of “Rebukes of the Devourer” fluttering at the windows of heaven to be let out to assist you. In the mean time see how the crops suffer, and how the Devourer ravages away your health, and your offspring. If you but act, the “Devourer” of crops, life and children will be rebuked. Is it worth while? Even the climate and rainfall will become favorable so that your vines, etc., will not be dwarfed by drought or freezes. Is the promise idle which says, “Ye shall be a delightsome land”?

If we tithe, and bring it into the store house, the above blessings will follow, and thus also, we may know that we are His. Be sure God will not call a man who robs Him, one of His Jewels.

6. There are many people who do not desire to say one word against God, yet they blindly do, and some in blindness, stumble on into the pit. If Job had said, “It is vain to serve God”, the devil would have compassed his desire, and proved true his accusation made in the presence of God. There is another class of people who are not very spiritual, and they say, “What profit is it that we have kept His ordinances?” When God makes a promise to man, and man accepts it, he at once expects God to fill every part. He has not thought how long he hesitated and tried God before he became willing, nor does he know how near he is to rebellion, when God holds off for some wise purpose for a season. After all, it is almost sinful to do a thing because we desire “profit”—personal gain. He may have had faith in God, but he did not have a deep seated love for His plan. Read verse fourteen.

If in the hour of trial and reverses, our hearts breathe out adoration to God, and we can truly say, “It is not vain to serve God,” we do well. If we can say honestly (and then do) that I shall give Him His share, whether it profit me visibly or not, our faith and love are pure. If we in reverses can say, “The Lord has given and the Lord has taken, blessed be the name of the Lord.” we will also be able to meet this sixth test, and be prepared to say, It pays to serve God, it is profitable unto Eternal Life. Only they who have known the Lord to have come into their hearts, who have been purged with fire and washed with soap, who have been acquitted in judgment, and who willingly obey all His ordinances, can know and say, It is not vain to serve God.

7. The last way to ascertain that we are His, is recorded in the sixteenth verse in the following: “Then they that feared the Lord, spake one with another,... and that thought upon His name.” There are many who name themselves Christians, but are at enmity
with their brethren. They hate one another. These could not meet the seventh test. It is necessary for us to be on speaking terms with everybody. Sociability is an excellent thing when in the order of God. These are said to be speaking about something special. It is noble and proper to speak about our business, our property, our intentions and our trials, for we thus engender mutual sympathy. But to this the Lord is not referring. These were "Thinking on His name." Their mind was occupied in meditation upon the excellencies of His name. Thus it would be most natural for them to speak with one another on this line. This sounds very much like testimony and praise service. But here as elsewhere there are hypocrites, and so the Lord makes sure His test by eliminating the "Mind-Christians" who could easily and fluently speak about His name, for He says, "They that feared the Lord." The only means by which men and women are kept from sinning is by fear. The only justifiable fear for a Christian is the Godly-fear, which makes our speech and thought proceed from the heart. It will purify our tongues, and guard them. It begins wisdom,—that wisdom which separates the Godly from the ungodly. This is the test, that we fear, speak to one another, think on His name.

These seven Biblical proofs are needed to satisfy God, and make sure our being His. In short they are:

1. He has come into our hearts,—suddenly, experimentally.
2. He has purged and washed us,—the Spirit's work.
3. He has judged us,—and we were acquitted, thru the blood.
4. We have not turned from His Ordinances.
5. We have brought the full tithe into His store-house.
6. We have found it profitable to serve God.
7. We fear God, speak to all, and think on His Name.

And now just as there are seven tests wherewith to prove us, there are also seven Divine Witnesses or blessings aside from the above mentioned ones, which follow our meeting all these conditions. These blessings do not begin until the seventh test is completed.

The Lord has been hearing us all along, for when we sought Him, He heard and came to us. But here we have our first blessing, and it is:

1. "The Lord Hearkened."

To hearken is to put the sense of hearing and its attendant senses in an attitude to intense attention. To what had He hearkened or listened? Was it not to hear if the heart of man which had found Him, which He had cleansed, which He had acquitted, was saying Amen to His Ordinances, His demand of the Tithe; was it not to hear if he spoke of His Name? Surely this was required, and now, would man do it or would he rebel? Bless the Lord, they did not all rebel, for as He hearkened or listened to the deep soul speech in man, He was not disappointed. It was a real blessing thus to engage the personal ear of God. How near He must be thus to listen! If He had come near to judge, He has now come equally near to hearken to man's unspoken purposes. If they were right, it was well. And some were right, for in the second blessing, we are told,—

2. And the Lord "Heard."

God's heart and hope had not deceived Him. He heard man's muttered emotions on the various things which He required, and tho He may have heard many dark, self-willed and defiant imprecations against His Holy Name and requirements, there were
some who purposed to obey Him to the limit. And we may be confident that when He heard, the “weights” on the windows began slowly to open it, and God’s heart breathed out blessings upon the true ones. At the very least, be sure it was a blessing to them and us that God heard.

3. God’s heart must have been wonderfully moved when He heard the “few” make their noble resolves. There is a bit of history which we will not read or find in the greatest and most famous Libraries on earth. I know of two such Books in existence. The one is the Book of Life, in which all those who have gained Divine approval will find their names. The other is the “Book of Remembrances.” This is a record of the purposes and deeds of good men and women (Saints). Lest there be errors, God has it written “before Him,” and it was for those who feared the Lord (enough to obey). It does not much matter where our names are placed in history books, if we once have them in the Book of Life, and it does not make any material difference what is said and written about us, or if we are forgotten altogether, for His Remembrance Book will reveal the truth. The world’s History Book, and Heaven’s Remembrance Book will not agree at all. Some of the least will be the greatest, and some of the great ones of earth will be very small, if indeed they will be mentioned at all in That Book. Nevertheless it is one of the matchless blessings which shall come to us hereafter.

4. The fourth blessing, and the central one of the seven, as well as the most vital one, is, “And they shall be Mine.” This is the acme of assurance. Nothing on earth or in the heaven is worth more to us than to be fully assured while we struggle and toil here on earth, that we shall “in that day” be His. What are a few paltry thousands, compared to this? One heathen physician witnessing the death scene of a tender Christian maiden, in which she lay in an ecstatic trance for several days, said, “I’d give all I have to be able to die like that.” She had wafted to her by angels from the beyond, the sweet assurance that she was His. Oh the glory of it all! To be His, is to be a “Jewel.” It will be grand to have written in His Book of Remembrance, that I have given Him His tenth, and obeyed His Ordinances, and that I have been acquitted in judgment, and that I am cleansed and washed white in the Blood of the Lamb; but methinks it will be added joy to hear Him really say, “You are Mine.” Praise the Lord!

5. “Praise God from whom all blessings flow.” He says as a fifth blessing, “I will spare them.” The third way we had of knowing we were His, was by being judged and acquitted here on earth, and now this fifth blessing tells us we will be “spared,” pointing forward to another judgment to come “in that day.” Our Lord spake of that same day, when He said, “And He shall set the sheep on His right hand, but the goats on the left.” They on the right shall be “spared” while they on the left must depart into punishment. Hence we catch some intimation of what it shall mean to be “spared” “in that day.” It has behind it the blessed hint of safety, reward, eternal bliss, and all the joys of the Holy City,—New Jerusalem. Who would not desire to be spared with such prospects before them, if only they can meet His tests of full fellowship? They may not fail in one, lest they fail in all. Closely related to this wonderful promise is the,—

6th. Blessing.—“Then shall they re-
The spirit shall return triumphantly, not alone but with the captured and redeemed "soul" and "body." If the spirit is not to go back empty handed, we will have to meet God's conditions. And while we rejoice that we are His "Jewels," our spirits will also rejoice that they were permitted to lead back into heaven the captured and redeemed souls and bodies of men. Paul knew he was a prisoner of the Lord's. But he knew that the day of his deliverance was at hand, when God would, in heaven, declare him a son thru Jesus. What a blessed captivity! But what a more blessed "return" we may all soon enjoy! This points to the Resurrection of the just.

And now to make us complete in blessedness thru Jesus, we shall be like Him. It is said in Hebrews 4: 12 that the Word, "is a descerner of the thoughts and intents of the heart." Jesus needed not that any man should inform Him, "For He knew what was in the heart of man."—He could discern. The seventh blessing will make us to "Discern." Thus to fulfill all and to complete us, we shall be made like the Word of God, and like Jesus Himself. "It is marvellous in our eyes." We needed Him to judge us, and to judge for us in the third test, but "in that day" we shall not need Him to judge others for us, for we shall be able to "discern" and judge aright ourselves,—but thru Him. The discerning rulership of Jesus characterizes the Millennial Reign. Rev. 20: 4 says, "And they lived and reigned with the Lord a thousand years." This gift of discernment, spells for us, sonship, Christ-like-ness, Word-like-ness, and Millennial rulership with Him. What grander hope and aspiration can be set before the human heart? What holier preparation could be devised?

The standard is set by this third chapter of Malachi. Its scope is wonderful, requirements are reasonable and just, and its blessings past all present full comprehension. It requires certain forms of obedience, but makes sure to detect the hypocrite. Will you notice that the middle test, viz the 4th one speaks of the central principle of Christian Living,—Obedience, and that the middle blessing refers to the central achievement of the whole Divine Plan,—"To become His." The last test refers to the fear of the Lord, which "is the beginning of wisdom," and the last blessing is discernment which is one phase of wisdom.

What has a spirit to do with bags of gold and barns of corn? It would not be more incongruous to imagine that a body can be fed with thoughts, than that a spiritual substance can be nourished with lumps of matter and clods of earth. And what can an immortal spirit make at last of dying honors, corruptible riches and perishing pleasures?—William Crawford.

Walk in the company of vain thoughts all the day, and thou wilt hardly shut the door upon them when thou goest into thy closet. Thou hast taught them to be bold; and now—thou wilt plead acquaintances with thee, and crowd in after thee, like little children, who, if you play with them, will cry after you when you would be rid of their company.—Wm. Gurney.

A proportionate distribution of men and money is intelligently considered by all international business enterprises but God's people have not yet learned this

In Japan there is one missionary to every 50,000 people.
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.

Lewis Steckley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, S. Africa.


Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

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

India.

Eld. and Sr. H. L. Smith, and Effie Rohrer, Bangaon Bariahi P. O., North Bhagalpur, B. & N. W. Railway, India.

Following not under Foreign Mission Board.

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

Elmina Hoffman, Kedgaon, Poona, District, Ramabai Home, India.

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

Central America.

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

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

OUR CITY MISSIONS.


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

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


Jubbek 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, charge of W. H. and Susie Boyer.

DAYTON MISSION.

We come, greeting you with Ps. 31:24, "Be of good courage, and he shall strengthen your heart all ye that hope in the Lord".

We are glad to say, it was our privilege to be present at Conference, and we would fail were we to endeavor to express, in words, the blessings and encouragements it has proven to us. I truly must say, to the glory of God, there was such a very sacred overshadowing of God's presence in my soul during all my stay while there. Truly we did enjoy our peaceful Conference, not one jar did we behold. O, the kind regard and brotherly love that prevailed was so precious to my soul. I am so thankful to be numbered with a body of Christians that are pressing more and more into the work of the Lord, and encouraging to put forth every effort possible to enlarge the Kingdom of our Lord, and the gathering in of the poor lost of this world. And as I come in contact with the various doctrines and false teachings that are so rapidly sweeping over our land, I do appreciate more and more the doctrine of our Brotherhood, as I see that it harmonizes with the true Word of God. Let us hold together, and stand for the (whole) word, and faithfully pray that God may help us to keep ourselves pure and free from the awful powers of darkness that are rushing in upon us, that our lights may shine, and be the means of lighting some poor wanderers into the fold of Christ.

After conference it was our pleasure to meet with the dear ones at Pequea, Lancaster Co., in a love feast service, where Bishs. J. N. Engle and J. R. Zook and others broke unto our souls the bread of life. We truly did enjoy the sacred truths held forth.

How we did appreciate the kind welcome of the dear brethren and sisters there. May the Lord greatly reward them all for their love manifested toward us.

At the close of the love feast we were invited by Bro. and Sr. Good to go with them to their Mission in Lancaster City. We were very much at home there, being present at their Street service, then also at 7.30 in the evening which was a service long to be remembered. Truly it was blessed to experience the wonderful power of God's presence in that meeting. A number of precious souls were made willing to bow under
the mighty convicting Spirit of God and cry out, as in days of old, for mercy and forgiveness of their sins. Among the number were Bro. and Sr. Good's two daughters and several of their associates. O what a time of rejoicing there was in our midst when pardon and victory came. Let us pray that those dear children will be willing to follow on in the light, and full obedience to the Lord.

We were also so glad to visit the Home the Lord has provided for our fathers and mothers in Harrisburg. We enjoyed to see how nicely all was arranged for their comfort and spiritual encouragement. We also visited the children's home at this place. It impressed our hearts as we met the dear workers, and noticed the love and sweet harmony that prevailed; as also the kind and faithful care provided for those dear unfortunate children. Surely there will be a great reward awaiting those who so willingly serve to lead their little feet to the Lamb of God, otherwise perhaps they would have been left out in this cold and dark world of sin, to be ruined, and lost forever. Let us do all we can, by the grace of our Lord, to help, and encourage those God-given Homes. And truly thank the Lord for the blessings they bring to our dear aged parents, and the poor homeless children.

We were also privileged to visit our Bible School at Grantham, and as we visited the various classes, and witnessed the careful teaching, we were constrained to say this institution was ordered of God. When we see and consider the great danger that is surrounding and destroying the many young people of our land, in the educational lines, can we not thank God with appreciative hearts that He has given to us as a Brotherhood such a clean and pure school, free from all the dangerous and fatal teachings that are to be found in our High schools, colleges, and the various educational institutions, more or less, all over our land. O, dear ones, I am sure if we could view this alarming condition, as it really is, we would be better able to appreciate, and thank the Lord for the Grantham School. Let us pray that He may continually use it as a center from whence many bright lights will be called and sent forth to shine for Jesus all over this dark world. It was a real up lift to our souls to be present at their Young People's Meeting on Tuesday evening. The Lord's presence surely was manifested, as a number of souls were constrained to come to the altar, and give their hearts to Jesus; some retracing their steps, while others more fully consecrated their all, endeavoring to yield an entire obedience to the whole will of God. O praise God forever! We realized that night that our Lord has His hand upon that place, and is calling loud to the dear young brethren and sisters, for a complete preparation for the work, and field of labor He has purposed for them. Let us as a church be at our best to pray for and encourage, and contribute to this great and important work.

As we reached home again in safety we were so glad to find the work here so faithfully cared for during our absence, by our dear brother, Isaac Engle, Sr. Rebecca and Mary Dohner, also Sr. Anna Moist, and our little mission band. May our Lord bless, and reward them for their willing and cheerful service.

We can report the Lord is gently leading on in the work, and a few souls were made willing to confess their sins, while others are conscious of the working of the convicting Spirit. Our prayer is that they may become willing to surrender.

We again have much reason to thank the Lord for His supplying all our needs shared by our dear brethren and sisters. We lack words to express our thankfulness to you all for all you have done. May your souls abound in the blessings and glory of God is our prayer.

FINANCIAL.

Report for May 1914.
Balance on hand $87.65.

Receipts.
Eldora Culley, Springfield, O., $2.00; David Eyster, Thomas, Okla., $1.00; Sr. David Eyster, Thomas, Okla., $1.00; David Rohrer, Pleasant Hill, O., $1.00; Daniel Wenger, Chambersburg, Pa., $5.00; C. Z. Hess, Lancaster, Pa., $5.00; Pleasant Hill S. S. Kans., $13.80; Magdalena Hunsburger, Caladonia, Mich., $1.00; Mission Offerings, $7.25; Total, $124.71.

Expenses.
Table account, $8.07; gas and stove rent $2.94; car fare, $1.10; incidental, $1.54; 25 hymn books, 9.25; our Winter coal, ten ton, $39.00; Total, $61.90.
Balance on hand, June 1, 1914, $62.80.

Poor Fund.
Balance on hand, $2.00.
Receipts.
Eldora Culley's S.S. Class, Springfield, 0., $1.00; In His Name, $0.61; Total $3.61.
Balance on hand June 1 1914. $3.61.

MISSION HALL FUND.
Balance on hand, June 1, 1914, $85.00.
Provisions consisting of oranges, milk, cheese, spreading, graham flour, eggs, bread, canned corn, cream, cake, chicken, butter, cherries, flour, sugar, syrup, potatoes, matches, meat, apples, pie plant, pineapple, cookies, bananas, fruit, extracts, spices, toilet soap, lettuce, radishes and onions were donated by the following: Mary Taylor, Isaac Engle, Mamie Herr, Lizzie Snider, Mrs Reiber, Frank Etter, Henry Myers, Ella Etter, Bert Dohner, Anna Hoke, Elsie Rohrer.

We remain your Bro. and Sr. in Christ.
W. H. and Susie Boyer.

BUFFALO MISSION.
"I will extol thee, my God, O king; and I will bless thy name forever and ever."
Surely we have found out our God and King is greatly to be praised: and His greatness is unsearchable. How it strengthens our hearts when we think of the might and power of the Kingdom in which we belong, and the many precious souls are blinded by the pleasure, and god of this world; we still feel to lift high the banner of King Jesus, and point poor sinners to the Lamb of God that taketh away the sin of the world.
We were glad to have our dear brother, Daniel Winger, with us for one service: may God prosper him on his way to his field of labor.
Will all the saints of God continue to pray for the work at this place, that precious souls may be led to Jesus, and be saved with an everlasting salvation?

FINANCIAL.
Report from April 30 to May 31, 1914.
Balance on hand, $2.05.

Receipts.
Bro Benj. Climenhaga, Gormley, Ont., $2.00; Bro. John Sider, Marvishville, Ont., $1.00; Bro. N. Wildong. Hesper, Ont., $1.00; Bro. D. W. Heise, Gormley, Ont., $2.00; In His name, $1.00; Sr. Sarah Steckley, Bethesda, Ont., $1.00; Union S. S. Clarence Ctr., N. Y. $10.00; Bro. Benj. Winger, Rainham, Ont., $1.00; Bro. Alfred Davis, Gormley, Ont., $1.00; Bro. D. B. Winger, Upland, Cal., $1.00; Bro. D. Gish, Buffalo, N. Y. $5.00; Sr. Elsie Steckley, Bethesda, Ont., $1.00; Total, $37.05.

Expenses.
Light, $.33; gas, $.90; coal oil, $.72; odds for stair carpet, $.95; groceries, carfare and sundries $24.15; Total, $28.05.
Balance on hand, $.90.

Provisions were donated by the following, Sr. Ethel French, Sr. Katie Hoover, Sr. Susan Doner, Sr. Blake, Bro. Melvin Sider, Bro. D. V. Heise, Sr. Gish, Sr. Steckley, Sr. Sider.

Gratefully yours in His glad service
T. S. and Cora Doner.

THOMAS OKLA.
The following donations were received in answer to the appeal in the Visitor toward raising the church's part of the $500.00 due to Bro. and Sr. Eisenhower for 1914.

Receipts.
W. O. Baker, Louisvilie, Ohio, $5.00; Lydia Johnston, Nappanne, Ind., $.20; Jacob S. Wütmer, Brown City, Mich., $3.00; Jacob and Martha Kuhns, Mt. Joy, Pa., $5.00; A Sister, Pa. In His Name $5.00; Catharine A. Hoover, Mansfield, Ohio, $.50; Andrew Gnaug, Waterloo, 1a., $.50; Chas. Baker, Batteau, Ont., $2.00; H. L. Trump, Polo, III., $.50; In His Name, $.50; A Sister, Payetteville, Pa., $1.00; Magdalena Huntberger, Mich., $.20; Markham, Ont., Sunday School, $16.45; Harriet Kohler, Mansfield, Ohio, $.10; D. M. Nissley, Roaring Springs, Pa., $.10; Mary Long, Baker Summit, Pa., $1.00; Rosebank, K., S. S., $19.64; Upland, Calif., S. S., $20.00; Harrisburg, Pa., S. S., $8.00; William Steinbrecher, Clay Co., Iowa, $3.50; Fairview S. S., Sedgwick, Kans., $.50; Belle Springs S. S., Kans., $37.47; Zion, Kans., $20.00; Wainfleet, Ont., $11.00; John Engle, Hummeletown, Pa., $3.00; Jacob Lautenslag, Cedar Springs, Pa., $.50. The last offering given to help towards the Okla. Church's part.
We wish to thank all who have so heartily given of their means toward this worthy cause. Wishing the blessing of God upon all.
We remain Yours Truly,
D. R. Eyster, Secy. and Treas.

MESSIAH ORPHANAGE.
Donations thankfully received at the Messiah Orphanage during month of May, 1914. A sister, 1 lawn swing, 2 lbs. cakes, A sister, 8 doz. bananas Hummeletown donation, 1 lb. coffee, 1 lb. prunes, 1 lb. peaches, 1 qt. of beans, 2 cakes soap, 2 boxes corn flakes, 7
FROM AFRICA.

Mtshabetsi Mission, Gwanda, Rhodesia, April 14, 1914.

Dear Readers of the Visitor.

"The scripture, foreseeing that God would justify the heathen thru faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed with faithful Abraham."

Having given an account of some of my first impressions and experiences in Africa shortly after I arrived at this Mission station, I thought it might be interesting to some after a lapse of six and a half months to learn whether or not those impressions have been weakened or strengthened.

When I yielded my life to the Lord, I with the Psalmist could say, One thing have I desired of the Lord, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." I do not imagine that the Psalmist for a moment meant that he would always remain in an earthly house built for worship to the Lord but rather, that he determined to recognize God's unfathomable love and perfect beauty in his patient and wonderful dealings and dealings with His children, who make up the Kingdom of God upon earth.

I praise the Lord that I have, at least, had a faint vision of the beauty of the Lord in beholding some of the manifest results of His wonderful transforming power in the lives of the men and women, not only in America, but also among the heathen of dark Africa.

The men and women say that the heathen are too ignorant to understand God's word, and it is no use wasting precious time and strength upon them, I praise the Lord that when the Gospel is brought to them the Holy Spirit honors the word, and faith springs up; even real living faith, and they become justified in God's sight. Nothing is impossible with God. He desires to bless all nations, Praise His name!

I wish it could have been possible for you to have been present at the love-feast, and first native conference of our society, held at the Matopo Mission the first week in March. While it was but little that I could yet understand of their testimony and counseling, it was surprising, but most admirable and inspiring, to behold with what wisdom and zeal they stood for the right. There were in all seventeen native teachers and evangelists present. Will you pray especially for these that they may be real true, spiritual ambassadors for Christ?

It was the happy privilege of all the workers here, with the exception of Sr. Alvis, to enjoy this love-feast occasion with our brethren and sisters at Matopo, Bro. Frey's children were also present. At this special time our beloved sister was in the hospital at Bulowayo having undergone a serious operation.

Many were the earnest prayers that were offered up in her behalf, and we praise the Lord that He graciously restored her to us and the work. Sr. Frey stayed at Matopo a few days after Conference closed, then went to town and accompanied Sr. Alvis by train to Stanmore, on March 13. Bro. Frey met them there with the wagon and conveyed them home that same evening. It was indeed with grateful hearts that we bowed together in a prayer of thanksgiving for God's goodness in giving us back our dear sister. She has been gradually gaining in strength and hopes soon to be able to more fully take hold of the work which she so dearly loves.

Several weeks ago, Sr. Book and I left quite early one Sunday morning to hold a service at Kwakwe, a distance of eight miles, where there is an outschool and where services are held every two weeks. Our native driver hurried the mules along and we arrived there in good time. By this time our appetites were rather keen and we partook heartily of the food we had taken with us and which we had arranged on a blanket spread on the grass. Soon after, we were invited to come to a kraal near by and were kindly entertained by a young man and his wife. They brought out two chairs, somewhat rickety,
and placed them in the shade under an extension built out over the door of their hut. It was not long until the young woman hurried about to prepare us some porridge. She appeared to be one among the more graceful and cleanly native women and because we were personally concerned, you may be sure it was with interest we watched her make the necessary preparation.

She was handed a little bucket of milk from the cattle kraal opposite their hut, some of which she poured into the little iron kettle which had been carefully washed and already placed over a fire built between three stones. Next she sifted the meal by tossing it up and again catching it in the large flat basket.

In a few moments the steaming hot corn-meal porridge was served on two plates and set on a chair which served as a table. Their usual custom is to cook porridge without salt and then eat it with their fingers, but she kindly remembered that the white people like salt in their food, and also spoons with which to eat their food. We thanked her, and:

Lord, and tried to show our appreciation of their kindness and courtesy by eating some of the porridge.

During the hour or so spent at the kraal there was much to attract our attention. Quite a number of mother goats with their kids were either tied to stakes, or were left to promenade the yard lying directly between the cattle kraal and huts. There were also numerous fowls, with dogs, cats and children running about.

When the hour arrived for service we repaired to the little mud and wattled school house which they had recently built. Previous to this they had only a sand floor but as it had been announced that we make the trip, Sr. Frey, thoughtfully suggested to some of the members from that place that they put in a mud plastered floor before the “ama-Kosazana” come. We found her suggestion had been acted upon. This added to our comfort and no doubt to their satisfaction for we did not forget to thank them for this special favor.

We were again given chairs to sit on while the natives sat on the floor. About forty listened attentively to God’s word that day as Sr. Book spoke to them from Luke 19: 1-27. A season of testimony and prayer followed the main service.

The class here also have a Sabbath School conducted by the native teacher in charge.

He was present, but being ill Sr. Book also took charge of the school. It was Review Sunday. They attend Sunday School and service at the Mission when they have no service there and Bro. Frey has been very diligent in having all commit to memory the Titles and Golden Texts of the lessons. So it was with joy that we listened to them repeat them collectively. Our prayer is that the Lord may establish them more and more upon the solid Rock.

When we were ready to take our leave they again showed their kindness by bringing us a good share of a large water melon, and also gave us one to bring along home.

The Lord blessed us with a number of good rains during January and February and the natives’ early crops as also ours, are a fair yield. The dry winds and no rain during the last six weeks have, however, matured the grain and vegetables too rapidly. Unless rain soon comes the late crops will be almost a total failure.

Bro. Frey spared no pains in putting in the largest planting of corn and vegetables that has ever been planted on the Mission grounds and it is hoped that the little shower of rain we had yesterday may have broken the long siege of dry weather. We are thankful, however, that we are able to enjoy new potatoes, green corn, watermelons, tomatoes, pumpkins and other vegetables.

These last weeks have been busy ones completing our new compartments and moving into them. We are thankful to the Lord and to those who made it possible for us to have a comfortable house in which to dwell. We realize, however, that these earthly tabernacles made with hands will crumble, but praise our God, there is a “house not made with hands, eternal in the heavens”.

This Easter week has been one of pleasure and blessing to us. On Friday evening we were glad to receive as guests Bro. and Sr. Walter Winger and Sr. Mary Heisey from the Matopo Mission. A little later Bro. Frey returned from Stanmore where he had gone to meet Ernest, who is attending a Boys’ School, in Bulowayo, and Miss Hadfield, whose parents are engaged in Mission work near town.

Miss Hadfield is the first white lady I have seen, aside from our own sisters, since I arrived at Matopo Mission on the 29th., of last August. An occasional white trader or policeman passes this way, but you will see
that we are almost totally isolated from white people. Nevertheless the days pass rapidly for they are full with duties and the Lord encourages our hearts in Him. We were sorry that on account of illness Bro. and Sr. Steigerwald could not also be with us.

Ernest had requested to be baptized during Easter vacation so it was decided to have a love feast in connection with this service. A testimony and examination meeting was held on Saturday morning. In the afternoon the subject of baptism was spoken on. And Ernest with one of our Native girls and a married native man were received as members. Following this the applicants were baptized by trine immersion.

On Sunday morning there was Sunday School and in the afternoon the ordinances of feet washing and communion were observed. Altogether we believe we had a profitable service and we trust the Lord was glorified.

It had been announced that there would be a special service for the old men on Easter Sunday, and we were gratified to see that the invitation was so generally accepted. An interesting service was held. Please pray for these hardened hearts and also for the old women, of whom there were also some present, as well as for the young who are yet unsaved.

Our hearts were made to rejoice greatly as we read the reports of the many good revival meetings that have been held in the homeland. We trust the good work will still go on.

We also hope that we still have your continued prayer not only for ourselves, but also for those in this land who have accepted Christ as their personal Savior that they with us may be strengthened with might by His Spirit in the inner man;

That Christ may dwell in (our) hearts by faith; that (we) being rooted and grounded in love.

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge that (we) might be filled with all the fulness of God.

Your sister in Christ,

Hannah Baker.

“Very able men for the work of the house of God.” Of the above class Japan is in need of hundreds.
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., JUNE 15, 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.
Death Eternal, per hundred, 15c.
Retribution, per hundred, 15c.
Prayer, per hundred, 15c.
Scriptural Head Ceiling, per hundred, $1.25.
The Worm that Never Dies, per hundred, 15c.
Points for Consideration, per hundred, 12c.
Scripture Text Envelopes, per hundred, 20c.
Scripture Text Mottoes, $10.00 worth for $6.00. Postage extra.

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1866 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

TRUCKENBRODT—AMBORSKI—Married, by A. Beers, at his residence in Berrie, Ont., on June 1, 1914, Mr. Charles Truckenbrodt of Crystal Beach, Ont., to Miss Helen Amborski of Buffalo, N. Y.

SOTZING—HARSHBARGER.—Married, May 1, 1914, at the home of the officiating minister, Eld. M. L. Dohner, Union, Ohio, Mr. Harvey Sotzing, West Milton, Ohio, and Sr. Ruth E. daughter of Bro. and Sr. Joseph Harshbarger, Union, Ohio.

OBITUARY.

BARNHART.—Died on May 28, 1914, at Welland, Ont., Willie, infant son of Mr. and Mrs. Jesse Barnhart, aged 5 days. The remains were brought to the Brethren's M. H. near Stevensville. Interment in adjoining cemetery on June 1.

GREENCASTLE, PA.

A baptismal service was held in the Montgomery dist., on May 24, when eight persons followed the Lord in this humble ordinance. May God ever bless and keep them faithful, and may we ever continue to feed the lambs.

The love feast at the Montgomery M. H. on May 30 and 31, was largely attended being favored with good weather. The brethren and others who have an interest in the cemetery adjoining, met on May 25 and June 1, and gave the cemetery a general cleaning which included digging, and leveling of the ground. We thank all for their assistance.

Jacob M. Myers.

The earth shall be dissolved like snow,
The sun shall cease to shine;
But God who called me here below,
Shall be forever mine.

And when this mortal life shall fail,
And flesh and sense shall cease;
I shall possess within the vail,
A life of joy and peace.

When we've been there ten thousand years,
Bright shining like the sun;
We've no less days to sing God's praise,
Than when we first begun.
FROM AFRICA.

(Continued from Page 16).
and my prayer was that they might realize
that Jesus is calling them. We also enjoyed
meeting the girls who are staying at the
Mission. I had become quite attached to the
girls and missed them very much after com-
ing to Matopo Mission. I also enjoyed the
trip, as I had never gone to Mashaboci Mis-

sion by the road. Bro. and Sr. Steigerwald
had the privilege of being alone a couple of
days. This is something they have known
very little about since in Africa. Our pri-

vate home life is left at home, as the differ-
ent workers at one station live together.
Bro. Heisey continues busy in school. The
brethren are quite busy just now putting up
silage to feed the cattle during the Winter
months. There is always plenty to do and
we know we did not come to this land for a
life of ease but to do what our hands find
to do and to do it for Jesus' sake.

We desire an interest in your prayers for
us and the work here.

Yours for service,
Abbie B. Winger.

SELECTED.

ONLY AN HOUR TO LIVE

The great mass of people are living
their daily round of labor or amusement
without serious thought of the end of
life. Their sudden arrest by fatal ill-
ness or accident is to many a first ter-
ifying revelation of the meaning of
death, utterly unprepared, overwhelmed
with the vision of a wasted life, igno-
ant of the way of escape, they take
their despairing “leap into the dark.”

This is especially true of the infat-
uated devotees of pleasure, whose en-
tire life is one mad whirl of fashion and
folly, in the exclusive circles of so-call-
ed “society.” O the heart-breaking
soul-tragedies, often concealed and un-
chronicled, that mark the close of such
gay, thoughtless lives. One typical
case, full of solemn warning and ad-
monition, is that of a beautiful young
woman, of whom an unnamed writer
gives an account, withholding the names
of the parties concerned from motives
of delicacy. The account is as follows:

About 1860 a gentleman from New
York, who was traveling in the South,
mets a young girl of great beauty and
wealth, and married her. They re-
turned to New York, and plunged into
a mad whirl of gayety. The young
wife had been a gentle, thoughtful girl,
anxious to help all suffering and want,
and to serve her God faithfully; but, as
Mrs. L—, she had troops of flatter-
ers. Her beauty and dresses were
described in the society journals; her
bon mots flew from mouth to mouth;
her equipage was one of the most at-
tractive in the park. In a few months
she was intoxicated with admiration.
She and her husband flitted from New
York to Newport, from London to Par-
is, with no object but enjoyment. There
were other men and women of their class who had some other, worthier pursuit—literature or art, or the elevation of the poor classes—but L—and his wife lived solely for amusement. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L—with fervent admiration, perhaps with envy, as the foremost leader of society. About twenty years later she was returning alone from California, when an accident occurred on the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

The doctor who attended her has said that it was one of the most painful experiences of his life.

"I had to tell her she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me."

"'I must go home,' she said, imperatively, 'to New York.'"

"'Madame, it is impossible. If you are moved it will shorten the time you have to live.'"

"She was lying on the floor. The brakemen had rolled up their coats to make her pillow. She looked about her at the little dingy station, with the stove, stained with tobacco, in the midst.

"'I have but an hour, you tell me?'"

"'No more.'"

"'And this is all that is left me of the world! It is not much, doctor,' with a half smile.

"The men left the room, and I locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time, then she turned on me in a frenzy:

"'To think all that I might have done with my money, and my time! God wanted me to help the poor and the sick; it is too late now. I've only an hour!'"

"She struggled up wildly 'Why, doctor I did nothing—nothing but lead the fashion! Great God! The fashion! No, I've only an hour! An hour!'

"'But she had not even that, for the exertion proved fatal, and in a moment she lay dead at my feet.

"'No sermon that I ever heard was like that woman's despairing cry, 'It's too late!'"

Thousands of men and women, in these mammon-worshipping, pleasure-mad days, are following the same course that brought this poor soul to such a tragic end. They close their eyes and ears to the woes of suffering humanity around them disregard all the warning signs of the passing days, and give themselves wholly to ceaseless rounds of sinful self-indulgence. O how these "miserably rich" need the gospel of Christ preached to them in the power of the Holy Spirit.—The Evangelical.

MESSAGE FROM DR. JOWETT.

"Smoking flax He shall not quench." That is a very welcome grace of character, if only it be in alliance with dignity and strength. The weakening can never be truly gentle; he is frequently abrupt and uncouth. The exquisite touch is the fruit of a splendid will. The softest compassion is born of an incorruptible integrity. It is here that I think many of our artists fail when they seek to portray a gentle character. They give us exquisite flowers, but they are rarely growing in the lap of the mountain. The customary portrayal of the Apostle John suggests the weakness of
softness, and not the tenderness of masculine strength. But of all healthy and health-giving tenderness, it can be said that strength and beauty are in its sanctuary. The compassions of Jesus are incomparably sensitive because he was full of manly strength who when He had quenched the smoking flax could “look round about with anger,” and He could use a whip of small cords. His gentleness was healing just because it was pure.

Now what is the condition of character which is described as “smoking flax”? Some flame has died down and is just smouldering in noisome smoke. It has become more injurious than helpful. Smoking flax is a nuisance. And this is the analogy that our Lord employs to depict certain classes of people in whom the light burns low. They have become unwelcome because unattractive. They are no longer givers of light, and they tend to eclipse the light in others.

There are people in whom the light of conscience has almost burned out. The beacon on the hill is fading away in smoke. The moral sense which was purposed to be like a magnificent search light has lost its brilliancy and its power to direct the life. There are consciences that just smoke like a bonfire the morning after a celebration of “gunpowder plot.” These people have little or no sense of right. There is no clear flame in their purpose. They move about among men governed by personal inclination rather than by any holy light. They are morally erratic, and the only continuity in their conduct is found in the pursuit of their own ends. “If the light that is in thee be darkness, how great is that darkness.”

And there are lives in which the fire of affection is burning low. Once it blazed like a ruddy fire upon the hearth; stone, and it gave cheery welcome and comfort to all around. And then something happened in the life, and the holy fire was deprived of its fuel, and having no nutriment, it began to grow dim. The love that was once passionate became dull. The love that was once serviceable became indolent. “I have something against thee; thou hast lost thy first love.” When affection burns down life becomes like “smoking flax.”

And the holy fire of desire may burn low. We may lose our very aspirations for the highest. Life is never in peril as long as it aspires. The presence of hunger is the promise of health. But “ill of all ills is the lack of desire.” Everybody knows the power that inheres in passionate ambition. When desire is blazing we can burn our way to our ends. It is the man who is “the burning and the shining light” who is the irresistible minister of reform. Yes, if we desire anything passionately our very desire prepares the way before us. But if desire burns low and smoulders, if it cool into indifference, then the very incentive of progress is lost. Here is a phrase from the description of a shipping disaster which is full of moral significance: “We were all right as long as the engines’ fires were burning!” But the fires went out, and then the danger was imminent. And when the fire of desire is almost extinct, the soul is almost dead. It is “smoking flax.”

There are many examples of this character to be seen in the fellowship of our Lord. It does not require much imagination to realize that the heart of the woman at the well had only a smouldering fire. Desire was burning very low. I think the same could be said of Matthew the publican. He had lived years of broken communion with his
fellow-men. He had suffered years of social contempt. And such as he were the objects of the Saviour's quest, and He lifted them into the circle of His intimate friends. And how did He recover them? How did He rekindle these dying fires and make them burn and shine again?

First of all He did it by the healing ministry of a holy compassion. I want again to emphasize the truth that compassion without purity can never purify, that pity without real love can never redeem. Indeed, I think it might be said that gentleness without holiness is a ministry of petrifaction, and never vitilizes the life on which it is bestowed. But the Lord's compassion always heals. "He healeth the broken in heart." This compassion imparts the gift of life, and of a life so pure that it hallows and consecrates the life that receives it. It does not ignore sin, it deals with it. It does not gloss it, it grips it. It brings to it "a consuming fire."

And, in the second place, He recovered these people by the marvellous energy of Divine forgiveness. I notice that a brilliant but erratic writer recently declared that he "did not believe in a God who forgives; nothing can be forgiven." How little he knows of the human heart, and how pathetically small is his knowledge of human experience! Millions of redeemed souls can testify to the ministry of a Divine power as real as the light of morning. By that grace they were brought out of darkness into light, and lifted out of an appalling bondage into the glory of a liberty they had never conceived. Forgiveness is not a vain word lightly spoken and issuing in impotence. The forgiving word is alive, and it vivifies and emancipates the soul to which it is spoken. "He breaks the power of cancelled sin. He sets the prisoner free."

And, thirdly, He recovers the soul by the continual impartation of His own love. "We love because He first loved us." And our love is restored by the continual inflowing of the love of our God. We cannot increase our love at our own will. We cannot multiply its ministries at anyone's commandment. Love must be fed at its own fountain, and God is love. The only remedy for a dying love is the intimacy of the immortal Love. When the love of the heart burns dim we must speed away to the "Father of lights," and "He will not quench the smoking flax." He will feed it by the gift of Himself, and the love will flame again with the radiance of the Lord.

THE MARKS OF A FRIEND.

Some make the mistake of thinking that their biggest flatterer is their best friend, but a wise friend will never flatter. If we require our friends to be silent about our faults and to continually enlarge upon our virtues we shall find that the only friends left are not friends at all. And yet there are men and women who have become so self-satisfied and withal so domineering that not one of their friends dare tell them their faults, or even contradict or oppose them. To differ with such people as to the wisdom of any policy or plan which they have suggested is taken at once as a personal attack. They have grown so accustomed to having their own way that they cannot conceive of opposition as anything other than personal spite.

We sometimes speak of the Pope as the embodiment of ecclesiastical autocracy, but even in Methodist homes we have many small would-be popes. We smile at the doctrine of divine right as applied
to kings, but there are many living men who have just as firm a belief in this doctrine as applied to themselves as ever possessed a British king, and their only friends are held to be the men and women who do not, openly at least, dispute the doctrine. Yet this is all very foolish. The wise man welcomes friendly criticism, and the truest friend is the one who is brave enough to tell us the truth. Instead of numbering such a man amongst our enemies, better far regard him as one of our very best friends. One mark of a friend is the willingness to hurt our feelings for our own good, whether by telling us our faults or by opposing us when we act foolishly and wrongly.

And a true friend will not be driven from us by any reverse of fortune. There is a friendship that is gendered by gold, fine houses, fine clothes; but such friendship is not worth discussing. The men who esteem us for our possessions do not esteem us at all. The men who admire us for what we have are not worthy to be enrolled upon our list of friends. The house is nothing, the inmates are everything. The clothes can neither make nor mar the man. Gold may give power, but it never gives manhood, and friendship ever depends upon the man. Hence it follows that no matter what reverses may come to a man they cannot rob him of his friends. Even death itself can not sunder souls that love has bound together. True friends abide friends for ever.

Another mark of friendship is its willingness to forgive. In the ideal state we may never say nor do unwise or unkind things, but most of us have not yet reached that ideal, and even our friends will suffer occasionally from our folly. It is not wise at such times to say, "He is not my friend or he would not have been so unkind." This is very often not true, and our experience is enough to furnish illustrations enough of its falsity. True friendship is exacting, and it has a right to be, but it is swift to forgive, and a friendship that cannot forgive is hardly the true type for our erring humanity. The deeper the friendship the swifter and fuller will be the forgiveness for the wrong-doing of friends.

And one of the surest marks of all, one of the infallible tests, is the willingness to suffer for a friend; to share his burden, to bear his cross, to lighten his load at our own expense and this not as a duty, but from freest choice. Men have died for their friends, and men have submitted to life-long burdens which were worse than death for the love they bore to others. This is one of the tests which humanity accepts at once as decisive. The man who will voluntarily and even cheerfully suffer for another has earned his right to be called a friend.

But when we apply these tests how many friends are left? It is certain that some will be weeded out, and it is just about as certain that others will stand revealed as far better friends than we had deemed. The friends of the sunlight may be ruled out, but the friends of our hours of darkness and storm are recognized as friends indeed. And father and mother and the friends of the home are ever among the very best friends, but nearer and dearer than all others is the one who "was wounded for our transgressions and bruised for our iniquities," and by whose "stripes we are healed."—The Christian Guardian.—Sel. by F. Elliott.

An "Indian Jew" has given $400,000 to found a Jewish university in Jerusalem.
J. HUDSON TAYLOR

A short time after the conversion of Hudson Taylor, he was impressed that the Lord needed him in China. He says "I felt that one's spiritual muscles required strengthening for such an undertaking. What if one's faith should prove insufficient?" He put his faith to many severe tests. He cut himself off from financial aid, and wholly depended on God for help. He found God always provided for him; for his faith did not waver, and he was a man of importunate prayer. It was his earnest prayer that brought a wind and saved the vessel from dashed upon some sunken reef, while sailing for China.

His first evangelistic efforts in China were taken up under great difficulties. As he and his companion, Mr. Burdon, were nearing the city of Tung Chau, a large, powerful man seized Mr. Burdon by the shoulders. In relating the incident Mr. Taylor says: "My companion endeavored to shake him off. I turned to see what was the matter, and at once we were surrounded by a dozen or more brutal men, who hurried us on to the city at a fearful pace. The man who first seized Mr. Burdon soon became my principal tormentor. He seized me by the hair, took hold of my collar so as almost to choke me, and grasping my arms and shoulders, making them black and blue." Mr. Burdon tried to give away some books they were carrying, but found this was not possible. After the mob had misused Mr. Taylor until he was nearly exhausted, they carried him and his companion to the magistrate, but not until after much urging. There they were given protection. Proving that—

"Sufficient is His arm alone,  
And our defense is sure."

Mr. Taylor went in and out amid dangers, doing much good. He was the founder of the China Inland Mission, "that largest of all missionary bodies in China."

A testimony of one of his converts well expressed the feeling of many who came to Christ thru his labors: "I have long sought for the truth, as my fathers did before me; but I have never found it. I have found no rest in Confucianism, Buddhism, or Taoism, but I do find rest in what I have heard here to-night. Henceforth I am a believer in Jesus."

What is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach it to us? My father sought after the truth for more than twenty years, and died without finding it. O, why did you not come sooner?—Sel.

COMPENSATION IN CHRISTIAN SERVICE.

Who does not understand that there are compensations in life of far greater intrinsic value than monetary considerations?

I preached in a little town in Indiana one bitter day in January. Down before me about three seats from the front sat a little old man with his wife. They could not account for the way they kept their eyes riveted on the preacher. Immediately as I pronounced the benediction the old man fairly dragged the little woman to the front, crying:

"Come on, Katrina, here he is."

The old man took my hand and put it in the hand of his wife, and then with his own he held them both and already the little old-fashioned woman's eyes were filled with tears, while the old man said:

"Katrina, this is the man; this is the-
man who saved our Jacob," and looking up to me he said with trembling lips, "This is the father and mother of Jacob Dexter.

Jacob Dexter had been a corporal down in Cuba, and it had been my privilege to lead him to Christ. A little later, the smallpox with its deadly blight came into our regiment and already four of the boys had been carried into the quarantine tent to do battle there for life, and a nurse was needed.

In the spirit of his new-found Master, Jacob Dexter volunteered to go. I can see him yet as he stepped in and the folds of the tent closed behind him. One after another he nursed his companions through, but the price he paid was his own heroic life. And one day, when his spirit had gone into the skies, we took his body down to the quiet burial-place, to the music of the waves and the moaning of the palms, and the bugle taps, and laid it beneath the red soil just up from the beach.

And a year after, that humble German couple had driven fourteen miles through the cold and storm, that they might have one look upon the face of the man that had led their boy to Christ. And think you not, as I stood there while the old man's lips trembled and I felt the hot tears of that humble-hearted, grateful mother falling on my hand that I was getting paid? There's nothing that pays like leading some one to Christ. Selected.

A REVIVAL IN THE FAMILY.

It was a family of twelve children, all married but the two youngest sons, aged about twenty and twenty-two. All were living, clustered about the old home in a thickly settled Vermont neighborhood. Their ancestors were Quakers, but the father and mother had revolted from the straightness of this sect and had become thoroughly worldly. They were all musical. The father and boys had organized themselves into a military band, and were in demand to play for dances and entertainments everywhere, and they had no use for religion of any sort. A Methodist campmeeting was being held a few miles distant, and on Sunday morning the father and mother announced their intention of attending, just to have a good time. How it came about no one but God could tell, Whose Spirit had evidently led them to this place, and then led them hand in hand to the Methodist altar, where they were soundly converted in good old fashioned style.

They of course saw that they had something to do for the family, and in the morning the first thing was to send the boys out to the homes of the children, calling them all into the homestead for an important matter which could not be allowed to wait. They came trooping in, sons and daughters, sons-in-law, daughters-in-law, and grand children, for such was the sense of comradeship between father, mother, and children that when such a message was received, it took precedence of everything besides. When they were all there wondering what it meant, the father standing before them, told them what had happened; and taking down the old Bible, he confessed his sin, in that he had never opened it before them, but had brought them up to manhood and womanhood, leading them into the world and its follies, instead of the path of life and wisdom. "I know," said he, "that I can have but little influence over you. I can only tell you what God has done for me, and exhort you each to seek and find Him out for yourselves. But just this once I want to ask you to indulge your father and mother, and
kneel with us about this family altar which mother and I are going to erect this morning.”

He then read a chapter from the Bible and said “Let us pray;” and as he and the mother knelt, the entire family circle knelt about them. How could they refuse after such an appeal, backed by the Holy Spirit? The father prayed making his confession to God before his children, the mother followed, spoke the names of each as only a mother could, beginning at the eldest down to the youngest, into the ear of the heavenly Father, and pleaded for His Spirit to do His work in their hearts; and then the voices of those children took up the prayer; many of them were converted that morning, and two of the sons became ministers of the Gospel. Selected.

EMMANUEL.

“All this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying: Behold a virgin shall bring forth a son and they shall call his name Emmanuel, which, being interpreted, is God with us.” Matt. 1:22, 23.

The angel said to Joseph, “Thou shalt call his name Jesus, for he shall save His people from their sins.” “They shall call his name Emmanuel.” Heaven names Him Jesus. Earth names Him Emmanuel. Heaven gives Him the human name, the name so familiar, and so popular in the gospels “Jesus.” For He shall save His people from their sins. And then He so manifests Himself as God; the proof is made so overwhelming as He moves among men, that the people name Him Emmanuel. And the purpose, as the God present with us, is to induce you to name Him Emmanuel, to lead you to see that the child born of a virgin, came down from heaven. He said He did, at least six times in one book, and His credentials are so clear that to doubt them is to doubt almost self-evident proofs. Jesus followed the example of Joseph. Emmanuel we would name Him and leave conscious of the fact that the Jesus-Savior, who was born, is Emmanuel—God with us, in London.

There have been deifications of men. Alexander the Great was deified. He was such a warrior, so powerful, and appealed to the imagination of his followers, and after his death, though he died in a drunken debauch, some people worshipped him. Julius Caesar was deified. He so appealed to the imagination of his soldiers and the nation that some of them placed him among the gods. A young man in Burmah, who came to the conclusion, after he had seen old age and sickness and death, that the best condition is not to exist, non-existence the greatest happiness, and he was deified in a sense. But the Lord Jesus is unique in the fact that He is not to be compared with the others at all, because He was not deified after His life He was deified at His birth. The prophets wrote of Him centuries before, and His birth of the virgin was predicted, and He was named Emmanuel from the very beginning. Though the people acknowledge His deity He was really named Emmanuel hundreds of years before His birth. You can read the prophecies through, and you will find the Messianic idea growing brighter and brighter, until it comes to the dawn of twilight of the birth of Jesus.

His name shall be called “Wonderful.” No scientist or philosopher has ever yet explained the secret of life, the development of life, the union of life. Reading
the books simply befogs you with matter, the growth of mind and of body. They write books about it but don’t understand it. The budding leaf is wonderful. The unfolding flower is wonderful. Stand in the park in the midst of the flower-beds and you look upon wonder that you cannot explain; how it is that the vital force comes out of that black mould. And how it is that vital force blends with a certain plant, and gives the same number of stamens to each flower, and fills the atmosphere with their perfume. We just stand there and wonder. We take our botany and look through it and find pictures of the plants that have been cut to pieces, and do not understand any more the wonder than we did without the botany. We are in a life of mystery.

They shall call his name Emmanuel, God with us in mystery. And the fact that you cannot understand the mystery of the incarnation is no reason against your receiving it. You cannot understand the mystery of your own incarnation. Your body is not yourself. A man has a body, let me repeat, but he is a soul. The thinking, living, worshiping part of you is the real man and the incarnation of spirit in a human body is a mystery that nobody has ever solved and doubtless never will, and standing in the midst of ten thousand mysteries. I can accept the great mystery of the incarnation, God Himself in a sinless human body. When I come to the rationals of it, to the reasons for it the mystery almost vanishes. When I ask why should God come down among us and make Himself man. He makes Himself thinkable to us and lovable to us and approachable to us by it. God is a spirit, and the spiritual is the mysterious. When you tell me to think pure spirit I am puzzled. When I try it it assumes a sort of phantom, ghostly form in spite of all I can do. And the great spirit that fills the universe makes himself concrete. He puts himself within the compass of our thinking capacity, makes Himself real to us, takes the highest form of His own creation, a sinless man, in order that He may present Himself and give us easy access to Him upon the human level. When He does that He not only makes Himself thinkable and approachable, but He endears Himself to us in a way that captivates and holds us.

**OUR LEVEL.**

A Moravian Missionary years ago went to preach to the slaves of the West Indies, and when he got there he found the slaves would not listen to him. He was a foreigner. He had come from other parts. They associated him with the masters that were cruel, some of them. And not a slave would receive his message. Having the sacrificial spirit of Christ he determined to put himself right down among those people, not in a patronizing way, but in a real way, and he became a slave among them. A slave, in order that he might reach the hearts of the poor, ignorant oppressed people. And then it was he captivated them. Then it was that he won them to Christ. God comes down thus to our level in order that He may lift us up to His level. That is the philosophy of Christianity, and I would ring it out till you believe it, that incarnation is God coming down to the human level in order that He might lift us up to His level. He puts Himself in touch with us and makes Himself approachable, gives us an opportunity of talking with Him while He talks with us. He expressed Himself in a language, a real, human language that we can understand.

His name shall be called “Wonder-
ful.” “Counsellor,” “God with us” in wisdom. You want somebody to counsel you in your perplexities. You go to your friends and they do not understand. They understand their own perplexities better than they do yours. If you have God you can go to Him and get His advice. If it is possible to be in touch with a God of infinite wisdom, for counsel in business, for guidance in perplexities, for just what we need in emergencies. If it be true that God is with us for wisdom, He is with us to guide and counsel and help us every day. Young man, just beginning business, link yourself with an Adviser, with an Advocate who knows how to counsel you. Young woman, just beginning life, remember there is one who who can go with you every moment of your life, in whispering distance, and can give you just the counsel that you need, Emmanuel God with us as Counsellor is the need of the human soul.

HE CAME TO DIE.

His name shall be called wonderful. Counsellor. The Mighty God. God with us for power. Emmanuel, God with us is mighty. And as I read the biography of Jesus it is not hard for me to believe that He is the mighty God. At the marriage feast the conscious water recognizes the presence of its mighty Lord and blushes. Yonder are people who cannot get into the pool that moves, but when He comes along there is no pool needed. He just touches, and disease flies. Yonder is the man blind from his birth. “Lord that I may receive my sight,” and He goes out with two good eyes to testify to the fact that the mighty God is in the midst of His people. There is a young man borne by neighbors out of the gate toward the cemetery, and that procession meets the mighty God, the God of life not the God of death, and death cannot stay in His presence. He cannot attend a funeral. Wherever He went death had to fly. The mighty God was on the side of life. He just touched the bier and spoke, and the young man came into life and began to minister. Yonder inside the sepulcher with the stone shutting the door, is Lazarus, four days dead, and the sister herself is protesting against the opening of the sepulcher. This mighty God, after they have obeyed His command, for He speaks with authority, “Take ye away the stone,” just speaks, that is all. Lazarus comes forth. The man four days dead, comes out bound in his grave clothes. Yonder, after the great purpose of His incarnation has been accomplished, for John the Baptist gives that purpose in the first ringing sentence. “Behold the Lamb of God that taketh away the sin of the Word.” He came with the purpose of salvation. He came to bear our guilt. He came to die. All through the prophecies that thought grows stronger and brighter, that the great purpose of the Incarnation was to settle the sin question. He said, I can pray to my Father and He can send ten legions of angels.” Dr. A. C. Dixon in Golden Age.

THE SUPPLY OF THE SPIRIT OF JESUS CHRIST.

About two years before I went to South America they had a wonderful outpouring of the Holy Spirit. Hundreds of the Chili people had received the baptism, but they did not seem to be having the same success lately as they had had. They would get down to pray and the Lord would reveal that He was with them, but they felt they did not have the power they used to have, and not having the power, they did not have the success. So when I commenced to preach to them about getting a new supply of the Spirit of
Christ, who is the power and the wisdom of God, they saw what was the matter at once.

“For I know that this shall turn to my salvation through your prayers and the supply of the Spirit of Jesus Christ.” (Phil. 1:19.)

There is what is called a supply, and that is given for the benefit of others. We pour out and pour out, and if we do not get a new supply we will be lacking. That seems to be the need of every one, and it was so with them. They had used up the supply.

“As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God.” (I Peter 4:10.)

This gift of Christ we have received, we can minister one to another, but if we fail to get a new supply ourselves, we will be lacking pretty soon, and that accounts for so much in the Pentecostal work over the land. They had a good supply and were filled with the Spirit and they thought that it would last forever but it did not, and they did not know how to get a new supply, and pretty soon they began to look and feel and they said: “What is the matter? I have not the power or the success in service I used to have.”

When Peter and John went up to the temple to pray, they ran across a man who needed help. They had no supplies in the line of silver and gold, but “such as I have, give I thee.” So you see they had something from the Lord Christ that they could give. They had something to give, and he says I am going to give it to you now. “In the name of Jesus Christ arise and walk,” and he did.

When we get a supply of the Spirit of Jesus Christ in any particular line and we commence using it, we think we are going to be used that way all the time, and then we fail because our supply is used up; but that is no reason why we can not get a new supply.

The Spirit of the Lord commenced to impress my heart mightily with Scriptures about Divine healing. For three weeks I was running references back and forth and reading every instance in the Bible about Jesus healing the sick. Then I noticed when I got up to speak I did not speak on those lines at all. I wondered about it for three weeks. At the end of that time the Lord led me away down in Arkansas, and I went down there feeling all through me that Jesus could heal the sick. There was so much sickness all down through that part, I was hoping they would ask me to pray for them, but they did not. At last I just went out and laid my hands on one who was sick and she was healed instantly. This one told others and I had to pray for them all and the Lord healed everyone. Then I had to go to the neighbors.

As long as the supply lasted it just worked fine, but when the supply ran out I could not do anything. I wondered about it. For about a week the Lord Jesus just healed, and healed, and it did not make any difference what kind of a case it was. They were all healed. I went to talking to them to see if there was not some sin or something, and that is the way we do when the supply runs out. The promise is that they shall be healed, and if they have committed sins they shall be forgiven them. Well, they did not get healed, and I wished I could go somewhere else and then I would not be called upon to pray for them.

Finally they sent word for me to come to a family that was sick and I did not want to go. So I went out in the woods and cried and talked to the Lord and went over a great number of
Scriptures again on the line of divine healing. I must have gotten another supply, for I went there and prayed and they were healed.

I began to see that if people went into these foreign countries and they would take the time to be filled with the mighty supply of the Spirit of Jesus Christ on these lines they would be able to heal the sick. The Word says, “These signs shall follow them that believe.” Nothing is said there about praying. The praying must be done to get the supply, and if they do, these signs shall follow. “They shall lay hands on the sick and they shall recover.”

This is one of the mightiest ways of interesting the people in the Gospel in the foreign countries, if you are enabled to go in the name of Jesus and bring strength and healing to the people.

When I was down in South America the first places I stopped at I began to tell them of what was being done in North America. I did not tell them what was being done in the meetings that I was holding, but what had been done in the revival in Dallas, Texas, just to encourage them to accept the Lord as their Healer.

Well, somehow or other the report went out ahead of me that everybody that I prayed for was healed. The very idea of these people believing that if I would pray for them that they would get well. They did not expect the Lord to do it when I prayed. It was wonderful the way the Lord met us.

One case sent for us and we went. You could hear the poor woman cry in agony of pain before we got near the door. We anointed her with oil in the name of the Lord and laid our hands upon her head, and in almost less time than you could tell it she fell over on the pillow fast asleep. We never heard another moan out of her all the time we were there. When night came she was in the meeting. Possibly I would not have known her but I knew her husband. There was a kind of holy atmosphere all over her very being. She had been perfectly healed.

There was another case of a man who came to the house before the meeting. He could not wait until the time for service. He was dragging his foot along and having an awful time. Somehow I felt after we had prayed, that the Lord had touched him but he still sat there. At last I motioned for him to move his foot. He tried it and it worked fine. So I jumped up and he did the same thing, and the power of God came down and he capered and jumped around like a boy. He was healed.

There is something about this supply of the Spirit that is like unto bread. It does not last all the time. When we eat one meal it does not last forever, but we have to have another supply of bread. The bread that we eat is assimilated and we soon have to have more. That is just the way it is with the life in the Spirit. We must get more of Christ. It does much good to go over the same Scriptures again and again and just eat them as tho you had never tasted them before.

You can not always gauge your supply by feelings, for when we were first baptized our cup was small and very little blessing made us overflow very easily. But we get enlarged and the same amount of blessing does not cause us to overflow. Still you have as much as at first, but God wants to fill us according to our enlarged capacity. At first just a little blessing would make us shout and overflow; after a few years of expanding and testing you take in that amount and hardly feel it, but you must have more to fill the new demand.
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 EPIGRAPH—

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

Reader, shall such a record be written above the resting place of your buried hopes? "Lost! Lost!" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to lose your ship 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 shipwrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be lost! Lost! Lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

—TERRIBLE TO SEEK FOR GAIN—

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

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand—TERRIBLE TO SEEK FOR PLEASURE—to pluck it, but bending above that dread abyss, her foot slipped, and she was—lost! Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are lost! Lost!

—CHRISTLESS READER LOST NOW—

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

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