
George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/613


https://mosaic.messiah.edu/evanvisitor/613

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Evangelical

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.

Isa. XI, 9.

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

Psa. 20, 7.

Visitor.

GRANTHAM, PA.

June 29, 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 MOROCO LEATHER, Gilt Edge, Round Corner, $1.20 per Single Copy. In Lots of 20 or more, $1.15 per Copy, Freight allowed.
We have also a supply of ENGLISH and GERMAN, that is with a German Appendix, at .43c per Single Copy; 50 Copies or more . . . 40c, Freight allowed.
By Mail, regular Parcel Post Postage must be computed according to the Postal Zone regulations. Mailing weight of Book, 22 ounces.

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

FOR INFORMATION and LITERATURE re OXYGEN HEALING write to the EDITOR.
**TABLE OF CONTENTS.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDITORIAL</td>
<td>The Joyful Sound</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Notes and Special Mention</td>
<td>4-7</td>
</tr>
<tr>
<td>POETRY</td>
<td>Waiting</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Under the Cross</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>The Signboard</td>
<td>28</td>
</tr>
<tr>
<td>CONTRIBUTED</td>
<td>Sympathy is Necessary, Geo. S. Grim</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Prayer, W. S. Hinkle</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Clean Speech</td>
<td>22</td>
</tr>
<tr>
<td>SELECTED</td>
<td>Shark of Pride</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Excuses</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>As Silver is Tried</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Courage of Conviictions</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>A man and His Watch</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>A Misunderstood Parable</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Christ-Made Fishers</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>Swear Not at All</td>
<td>31</td>
</tr>
<tr>
<td>NEWS OF CHURCH ACTIVITY ETC.</td>
<td>Waiting, hoping, trusting ever,</td>
<td>10</td>
</tr>
<tr>
<td>OBITUARY, ETC.</td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

**SHARK OF PRIDE.**

Pride is often as bad as profanity. It will not let a man swear, drink, fight, or be dishonest, but his heart is as evil as those who do. “A high look and a proud heart **** is sin.” (Prov. 21:4.) It reminds us of a story of a young lady who wished to go sailing, but feared she might be drowned. The boatman assured her that the sharks in those waters never allowed anybody to be drowned. But in the estimation of most people, one would prefer to die by drowning than to be devoured alive. The shark of pride will not let some people sink into the depths of vice; but their jaws are just as fatal, be they Pride of pedigree, of person, of position or profession. “Pride goeth before destruction, and an haughty spirit before a fall” (Prov. 16:18). “Every one that is proud in heart is an abomination to the Lord.” (Prov. 26:5.)

The above hymn is printed by request of Sr. Hettie Prutz, Harrisburg, Pa. It was sung by her deceased daughter, Estella, while she was dying.

**God does not give grace till the hour of trial comes. But when it does come, the amount of grace, and the nature of the special grace required, is vouche-safed. Do not perplex thyself with what is needed for future emergencies; tomorrow will bring its promised grace alone with tomorrow’s trials.—Sel.**

“Neither count I my life dear unto myself, so that I might finish my course with joy” (Acts 20:24).
**EDITORIAL.**

**THE JOYFUL SOUND.**

"Salvation! O the joyful sound!"

'Tis music to our ears;
A sovereign balm for every wound,
A cordial for our fears.

"Salvation! O Thou bleeding Lamb!"

To Thee the praise belongs;
Salvation shall inspire our hearts,
And dwell upon our tongues.

"Thus it behoved Christ to suffer, and to rise from the dead" (Luke 24: 46).

"Christ died for our sins according to the Scriptures... he was buried... he rose again... according to the Scriptures" (I Cor. 15: 3, 4). The quotation from Luke is what Jesus Himself said to the apostles before He ascended: the one from Corinthians is the apostle Paul's statement of what constitutes the Gospel which he preached. The two together made a complete statement as to what is God's provision for man's salvation. The Corinthian believers had received the message as Paul preached it, they believed it, and were standing in it, and by it they were saved. And it is just this that constitutes the gospel of the grace of God, and which, if added to or taken from will be "another gospel."

When Paul visited Corinth for the first time he had liberty to speak in the synagogue, but when he was prompted to testify to the Jews that Jesus was the Christ he was met with opposition and blasphemy, and finally withdrew and started to witness for Christ elsewhere with the result that "many of the Corinthians hearing, believed and were baptized."

It would, therefore, seem to be a simple matter to instruct a seeking soul in..."
the matter of how to be saved, and there seems to be a possibility of darkening counsel by a multiplicity of words, or words without knowledge.

In God's provision there are the two outstanding facts—Jesus died—Jesus rose. Once he said, "I have power to lay it down, and I have power to take it up again, this commandment have I received of my Father." And thus He (Christ) "was delivered up,—put to death—for our offences (sins) and was raised again for our justification. Therefore, being justified, we have peace with God thru our Lord Jesus Christ," by believing (faith) God's testimony of His Son.

The prayer of the publican was, "God, be thou merciful to me a sinner." And God was merciful and the man went down to his house justified—made righteous. The following illustrates this very beautifully. It is called from The Sunday School Times. "After the evening service at the mission, says The Christian Herald, the preacher was hurrying away to a late train. He had just three minutes in which to catch it. Fortunately the station was close at hand. A gentleman came running after him. "Oh, sir," said he breathlessly as he came up, "can you speak to me? I am very anxious about my soul." "Well," replied the missionary, "my train is just here, and it is the last one; but look up Isaiah 53: 6. Go in at the first 'all,' and go out at the last 'all.' Good night." The gentleman stood staring after him until he disappeared into the station, and then muttered, "Go in at the first 'all,' and go out at the last 'all.' What does it mean?" When he arrived home he got down a Bible. He turned to the text and read these words: "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." Go in at the first 'all,'" he repeated. "All we like sheep have gone astray." "I am to go in with that 'all.' Yes, I see. It just means that I am one of those who have gone astray. And go out with the last 'all.' The Lord hath laid on him the iniquity of us all," I see. Yes, I am to go out free with those whose iniquity has been laid on Christ." That short, pithy comment brought, by the Holy Spirit, light and peace to that man's conscience and heart, and he rejoiced in Christ as his Savior.

Evidently the great consideration, in the matter of an individual's salvation, is whether he is fully conscious of his condition as before God. In the matter of the Philippian jailer his was a plain case. He was in distress of soul as evidenced by his cry, "Sirs, what must I do to be saved?" Repentance was evident by a changed mind with respect to God, to himself, to sin. He was ready for the application of the remedy, as was the man of the incident as related above. Some evangelists would have called for a penitent bench and had the man get down and cry mightily to God, confess out his sins, make restitution, and in that process reach the place where he could "feel" that God was satisfied with his works of repentance. But evidently Paul did not work that way in the jailer's case nor in the case of Lydia, and it is safe to believe that he knew his business. The process by which these, as also the others, came into relationship with God as children was short cut. They were helpless and hopeless if salvation is attained by self-effort. The arm of flesh cannot suffice. But trusting in God's provided sin-bearer gave the happy consciousness of being clothed with a righteousness not their own, sins forgiven, blotted out, not to be remembered against them anymore.
In the case of both Lydia and the jailer, there was quick obedience to the new Master giving proof that a great work had been wrought in their hearts, and such obedience we may rightfully expect from all who have entered into this new relationship with God. Implicit trust and faith in God as to the gracious provisions of salvation by His grace, and unquestioning obedience to His conditions regarding our life as we live it day by day will be the proof to our fellowmen that we are indeed now the children of God.

BISHOP AARON MARTIN.

The grim reaper, as death is frequently designated, has been busy among our people since the recent Conference. Among those called away, possibly the first of such who attended Conference, was Bro. Seachrist, who met with such a tragic end, and now it is Bishop Aaron Martin of Elizabethtown, Pa., who took part in Conference work as usual, and now in so short a time, after a brief illness has passed to his reward. That he was held in high esteem in his home community was evidenced by the unusually large concourse of people that attended his funeral. It will not be amiss to say that he was loved and respected by his family, all of them men and women enjoying the esteem of their fellow citizens. They will miss him greatly. The district over which he presided as bishop for a goodly number of years will miss him, and it may not be an easy matter to determine on whom the mantle shall fall to take his place. Evidently Bro. Martin was able to preside over the councils of the district in a way that gave general satisfaction, and in his death the district is genuinely bereaved. Besides presiding at district councils, he was frequently associated with those who presided over Penna. State Council, and possibly once or so, over General Conference. But his race is run, his work finished. We trust he has entered into his reward and will hear the "Well done" of the Master.

A SPECIAL WORD TO WRITERS.

The editor and compositor would appreciate it very much if those who write for the Visitor columns would observe the following rules:

Use sheets in size not above seven by ten inches.

Write only on one side of the sheet.

Write in a plain hand, forming each letter plainly, so that it can be readily read.

Don't crowd your writing; use sufficient paper. If scarce in paper shrink your article at both ends. Some are so sparing with the paper that the editor can't find space anywhere to mark any corrections. Long articles find less readers than the short ones.

It would be well for the writer to revise his article before sending it. If the editor must rewrite and reconstruct it it likely must wait longer than it pleases the writer.

Type written articles should not have the lines too close together.

Every writer should know rules of grammar sufficiently so as to construct ordinary sentences correctly placing the nouns and verbs and qualifying phrases properly. A little study and practice on this line will soon improve one's writing materially.

Do not write with indelible pencil. Aged people can handle a lead pencil better than a pen, and if pencil writing
is carefully done so as to be easily legible the pencil can be used.

Remember this concession allowing the use of a lead pencil instead of pen and ink is for the convenience of aged persons. The paper used in such cases should be of rather a coarse kind so as to make the writing quite plain.

Do the best you can and we will be as lenient as possible, but we don't like to have to rewrite much matter when the writer could just as well avoid it by forming the letters plainly.

We fail to see the fitness or wisdom of giving all the names, and places of residence, of all the family relations including brothers and sisters and others, in obituary reports as is so largely done. These are all suitable to report in the local papers where the departed had his home, but the church paper is not like a local paper, and there would not seem to be any call to enter into such detail about the relatives of the departed. We venture to give this feeble reminder at this time, as the thing seems to be growing. We notice that some of our exchanges are under necessity of laying down strict rules in this matter. Obituaries except under special conditions with them must not exceed 100 words. But we are not making any such rule and we hope a hint on this line will be sufficient.

A letter from Bro. Omar Worman of Souderton, Pa., under date June 8, 1914, gives an account of the love feast at Graters Ford, Pa., May 30, 31. Twenty-eight members of the Souderton-Silverdale class made the trip by a three horse coach and enjoyed the outing very much. Bro. Worman says: "We all had a glorious time. It was certainly a real love feast. The visiting ministers were Bish. S. R. Smith, Eld. S. E. Brehm, Eld. S. G. Engle and Eld. Jesse Eyster, missionary. Visiting members were present from Chester, Lebanon, Dauphin and Cumberland counties. This was the second love feast I attended, and I can say I had more pleasure in thus serving God than I could find in the worldly pleasures, because it gives me a deep satisfying peace, the peace which the world cannot give, praise His holy name. The world still goes hurrying on, saying, Away with Him, Crucify Him. But that is not the case with me any more. I praise God that He has brought me out of darkness into his marvelous light. No man can come to the Son except the Father draw him. I am going thru with Jesus for He says, I am with you even until the end. Praise His name. He says, "I will never leave nor forsake you." On the way the company spent the time mostly in singing thus testifying their faith in Jesus to all who might hear them, letting the world know there is a loving Savior who waits with outstretched hands pleading "Come unto me all ye that labor and I will give you rest. Take my yoke upon you and learn of me.... for my yoke is easy and my burden light."

No doubt a good many of our readers are acquainted, more or less, with the work of the National Christian Association. Its work is to discourage the secrecy system in all of its forms, from Free Masonry down to labor unions. In this work it deserves the support of Christian people whatever their church affiliation may be. Being anti-secrecy in its principles our Brotherhood can help the Association by subscribing for the Christian Cynosure, and by distributing tracts bearing on the subject. On page 20 of this issue will be found announcement of a number of tracts bear-
ing on the subject, and we will be glad to have our readers order freely assor­
ed packages at the price as stated—25c. per package. This ad. will appear oc­
casionally, by consent of the Publica­
tion Board.

We would be pleased to have Sunday Schools order more largely of our Youths' Visitor paper for distribution. It is an interesting paper for Juniors. Ask for samples.

Sunday Schools will find that our Scripture Text Wall Mottoes make a very suitable reward for all the children whether small or grown up. We will be glad to send descriptive circular to any one asking for it. Our prices are quite low.

Eld. Elias Smith of Clay Center, Kans., reports having had a profitable love feast on June 6, 7. Bishops J. N. Engle and M. G. Engle and others from Dickenson county were present. Bro. Smith says, in view of the short­ness of our earthly lives it is a matter of regret that such seasons cannot be enjoyed more frequently.

"Job, a World Example," is the title of a new book of nearly one hundred pages issued by the Bethel Pub. Co., New Carlisle, Ohio. It is written by Rev. J. A. Huffman, editor of The Gos­
pel Banner. In his "Foreword to the Reader," the author says: "In these days, scarcely anyone is writing upon the Book of Job, excepting higher criti­
cics. The minds of many good meaning people are prejudiced against Job, until otherwise evangelistic ministers refer to Job as 'self-righteous,' which seems to be about the only thing which they have found in the book. Of course Satan is pleased to have men ally them­selves against Job, for he failed to indict him, and in the attitude of men, Satan must find some comfort." The author is of the opinion that commentators and critics have not treated Job fairly, and he sincerely believes that he has discovered the proper interpretation of the book, and able to make out a good case in Job's favor, concluding that Job passed thru his wonderful testing by Satan unscathed and stands out as a "World Example of Righteous­ness Thoroughly Tested and Fully Triumphed and Rewarded." The price is 50cents prepaid and may be had from the publishers, or may be ordered from the Visitor office.

Some time ago I had occasion to pay the sum of twenty dollars to a tax-col­
lector, and as he was handing me the receipt I said, "It is a good thing not to owe anything to any one."

"It is indeed," said he: "But very few have that to say."

"Well," I replied, "I can say it. I do not owe a single farthing on the face of the earth; and, what is far better than all, I do not owe anything to the throne of God, on the score of guilt. I owe an eternity of worship on the ground of pardon, but not a fraction on the ground of my sins. I have a receipt in full for all my heavy debts to eternal justice. May I ask if you can say the same?"

"Well, I think I can," said he.

"And pray what is the receipt?" I asked.

"I have the inward experience and conviction that my sins are forgiven." "O," said I, "That will never do. It is all very well to have 'Inward experience and conviction,' but as a receipt it is not worth a feather. I have the 'In-
ward experience and conviction' that I have paid you twenty dollars, but were I to leave your office without a receipt, and then in the providence of God anything was to happen to you, your successor might call upon me to pay the money over again."

My friend, the collector saw the force of this, and said, "Well, I suppose the receipt is the atoning death of Christ."

"No," I replied, "It is not. Do you not see the difference between these four gold pieces which I have handed to you and the receipt you have handed to me? Those satisfy you; this satisfies me."

This, too, seemed plain to the collector's mind, but he seemed at a loss for an answer to my question, and was really interested to know about this wonderful receipt. I said, "The Blood of Christ has paid the dreadful score, the ransom due for us. He, blessed be His holy Name, has perfectly satisfied the claims of the throne of God on our behalf. He took our place; He stood in our stead, He bore all our guilt, all our sins, in His own blessed body on the tree. He perfectly met our whole case, and glorified God about our sins. He was made sin for us. He got what we deserved, that we might get what He deserves. He was condemned and punished in our stead, that we might be justified and accepted in Him.

"In a word, His most precious death perfectly satisfied God on our behalf. And now, as to the receipt; what is it? It is a risen and glorified Christ at the right hand of the Majesty in the heavens. This satisfies us, and forms the solid impregnable basis of our inward experience and conviction that all our sins, are forgiven, all our guilt cancelled, all condemnation removed. 'He was delivered for our offences'; here is the payment of the debt. 'He was raised again for our justification; here is the precious receipt. This is our one grand and all-sufficient answer to every accusing voice, come from whom or whence it may.

We must never attempt to reply to an adversary by appealing to aught in, or of ourselves—our repentance, our exercises, our conversion, our frames, our feelings, our evidences, our altered habits, our new tastes, our changed opinions, our good works. Our one appeal, our only reference, must be God's receipt in full—a glorified Man on the throne of the Majesty in the heavens. This, and this alone, silences every accuser, satisfies conscience, tranquillizes the heart, and glorifies the Divine Three in One, throughout the everlasting ages."

—C. H. M.

There are many who do not feel like speaking to others about their souls because they are living at such a poor dying rate themselves. Duty has been neglected to such an extent that they always feel under a sense of condemnation and have no spirit in them to try and help others. There is no doubt that this consciousness of inconsistent living is responsible for much failure in personal work. People look around on others and remember how they failed in their presence here and there and have no freedom to approach them in behalf of their own souls. It is a case where "the righteous are as bold as a lion but: the wicked fleeth when no man pursueth." There is no more marked hindrance to personal work than sin in the lives of those who profess to be Christians. This is well attested by the experience of a gentleman who went to the altar to talk to a certain man, but the seeker refused to listen to him.

"Why do you act thus?" said the would-be worker. Then the sinner said to.
CONTRIBUTED.

SYMPATHY IS NECESSARY.

BY GEO. S. GRIM.

Human hearts crave for sympathy. Christian sympathy is the very essence of genuine religion. It is the finest faculty and fruit of a noble character. It is that principle of entering into the human conditions so that all beings' burdens are lifted and become our own. The essence of the life and teachings of Jesus Christ are condensed in the word "Sympathy". He who sympathizes with another so far becomes one with the other. You never know what the poor afflicted ones have to suffer until you have been where they are. Real sympathy, however, assumes, wherever practicable, a tangible form. "Whoever has this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?"

It has been said: "A beggar asked for alms. He who was thus approached felt for money in his pocket, and finding none, said: "Brother I have none." The beggar answered and said, "You said brother; that of itself was an alms." There is something of more value than money; and that is sympathy. A feeling to help such that are in need, and ask for help, and thereby show to the needy that you are in sympathy and are willing to help in their distress. Christian sympathy is in the act, when we do all that God has given into our power and will, to help to alleviate the poor in their distress, as well as lifting them up into a higher condition of life. Back of their poor condition often lays the cause of their poverty, and if we can help them in this respect, we may do them as much good, or more, as in any other way. At least, I believe it is our Christian duty to help them in one, or likely, both of these ways. He who offers sympathy with his help answereth the mission of life to the poor; and when we lack any of these things we come short of accomplishing the whole of life's mission to the poor.

Louisville, Ohio.

"The knowledge of God in Christ is God's gift; and if you are to be faithful, and let not sin abound that grace may abound, keep your eye on the finality of things, and God will present you, in Jesus Christ, with eternal life, and you will have a great reward for your faithfulness."

"Faith has such a way of taking down and blasting all the glory of this world in comparison with the riches of Christ, as in a great measure cuts off the nourishment of our corruptions and kills our lusts."—William Crawford.
PRAYER.

BY WM. S. HINKLE.

How precious is our Father's Word and His promises to those who are childlike enough and simple enough to believe them, and to trust in them, and in Him. The wise according to this world know nothing about this. They are engaged, as is the International Association of Psychics, in experiments to determine as to a possible future state, which leads to or is, Black Magic.

They were always blind as to God. God hears us. God sees us. He hears our cry. (James 5:4). He is our Father. He is Omniscient and Omnipresent. He answers our prayer. We never ask Him for personal benefits. He knows best whether to give or to withhold. He knows what I need. (Matt. 6:32). But when we see His hand moving in our favor and to our help in pressing circumstances, we have a song of praise and gratitude to Him for His loving kindness to us.

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid,
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, Omnipotent hand.

"Even down to old age all my people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

(Coming into St. Louis a stranger and practically penniless, we stood on a street corner mediating upon our coming necessities, when a friendly looking stranger came along and left us with money in our hand, wishing us good luck. Who was it? (Matt. 25:34-45).

God teaches us through His Word and in various ways that it is His delight and pleasure to answer prayer. In Luke 11:8 He teaches us importunity in prayer. Because His friend (we) importuned, He was answered. And then Jesus says, Ask, and it shall be given you.

What more encouragement do we need. He certainly is faithful if we are not. Everything in God's spiritual realm depends upon His faithfulness, and our trust and confidence in Him not on our faithfulness. The latter is a miserable failure for those who complacently think themselves about absolutely perfect. People look to man instead of to God. Seek, and ye shall find, Matt. 7:11, bears this out. We, being evil, know how to give good gifts to our children, how much more shall our Father which is in heaven, give good things to them that ask Him.

Walking along the streets of St. Louis we saw a poor old blind woman on a street corner, holding out for sale the daily papers. Watching her a while as the crowd surged heedlessly along both ways, busy in its own affairs, we tested her (God tests us) as to her condition, and getting a coin, we slipped it in her fingers and passed on, leaving the paper in her hand. We thought we heard a blessing pronounced upon us, at least for several blocks we felt a Presence most wonderfully real accompanying us and filling us with gladness and peace. No one need tell us anything about myths and phantasmagorias and diseased imaginations and mental hallucinations and chimeras of the mind as pertaining to the unseen world of
beings. Fools are they and blinded by the devil and his bond servants.

"Though other scenes may be forgot, While life shall last this one can not, When mother prayed O peace divine My mother's God to-day is mine.

"When mother prayed she found sweet rest When mother prayed her soul was blest Her heart and mind on God was stayed, And God was there when mother prayed.

Saint Louis, Mo.

UNDER THE CROSS.

My Savior, should I ever sink Beneath the cross thy hand hath given, Oh, may I never, never think Another path can lead to Heaven.

Heavy tho now its weight may prove, The journey long, the pathway rough, I know that thou dost guide in love, And this to me should be enough!

I know that thou canst see the way All clear, that is so dark to me; And so I watch, and wait, and pray, And kiss the rod that chasteneth me.

For soon thou'lt lead me thru the gloom, Where angry clouds no longer frown, And there, where "sweet immortelles" bloom, This cross shall change to glorious crown!—Sel. by Mabel Fritz.

He was patient for us when the Lord laid on Him the iniquity of us all— patient as a lamb, opening not His mouth, He bore, that we might never bear, His Father's righteous wrath and all the revilings that come from wicked men and evil spirits. Patience for us; and oh, the patience there must have been within Christ Himself. He never seems so like a God as when He masters Himself. I can understand His shaking earth and heaven with His word; but that He should possess His own soul, that His omnipotent love should restrain His own omnipotence, this was compassion like a God.—Spurgeon.

News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Adresses of Missionaries.

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

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


Isaac O. and Alice Lehman, box 9263, Johannesburg, South Africa.

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

India.

Eld. and Mrs. H. L. Smith, and Effie Rohrer, Bangaon Hariali P. O., North Bhalapur, 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, Ramahal Home, India.

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

Purlough—Myron and Ada 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 Halstead St., in charge of Sr. Sarah Bert, Bro B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 117, 14th., St., in charge of Eld. J. R. and Anna Zook.


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

charge of W. H. and Susie Boyer.
June 29, 1914.

EVANGELICAL VISITOR

CHICAGO MISSION.

"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal 4: 1-2).

These words come to us again and again as we see sin open and bare men and women boasting in their pomp and pride. The enemy may try to tempt us, why give your strength, and wear out your life, for the wicked continue in power, and spread themselves like a green bay tree. But, ah, we are told to cry aloud, and spare not, lest their blood be required at our hands.

Tho we do not see the multitudes saved, we rejoice because there are a few who do call upon our God and are saved, and take the way with the Lord; bless His name.

Our fellowship with Bro. and Sr. Eyster while with us has indeed been sweet. The messages given by our brother brought conviction to hearts: souls sought the Lord, and found peace. Others by faith found His blood sufficient to cleanse from all sin. And our hearts were also refreshed by the water of life which flows so freely.

The hot Summer months, the extreme beat which is very depressing in a city like this, are again upon us.

Will you earnestly pray for us that strength may be given, and that the work may flourish according to the will of the Lord, and souls gathered in.

FINANCIAL.

Report for two months ending June 15, 1914.

Balance carried over $14.23.

Receipts.

Sr. Stevenson, Chicago, $10.00; In His name, $5.00; Y. P. Chicago, $5.00; Sr. Wert. Chicago, $2.00; Bro. Madison, $1.00; Bro. Sheetz, Detroit, Kans., $1.50; Sr. Page, Abilene, Kans., $1.00; In His Name, $2.50; Bro. Talkmires, Ill., $1.00; In His Name, $1.00; In His Name, $1.00; Zion S. S., Abilene, Kans., $21.51; Total $71.34.

Women's Missionary Society, Abilene, Ks., $5.00, for the purchasing of lawn mower.

Provisions consisting of butter, eggs, canned fruit, and potatoes, and a box of clothing, were donated by the following, Sr. Redlinger, Avis Bollinger, Mt. Carmel Home, Ill., Srs. Smith, Stump, Shirk, Fervida and O. Stump, New Paris, Ind.

Expenses.

Provisions, $1.21; plumbing and express, $2.90; gas $10.25; Total, $41.96.

Balance on hand $9.57.

We pray that the blessing of our God may rest and abide upon His saints. Together we will press on the work of the Lord.

Sarah H. Bert and workers.

6059, Halsted St.

SAN FRANCISCO MISSION.

To the readers of the Visitor, Greeting:

"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. Unto the upright there ariseth light in the darkness" (Ps. 112:1,4).

During the past month there have been the usual varied experiences of mission life. At times the seeming indifference and hardness of the people has been most trying, and again we met with some who showed real conviction and seemed glad of a chance to get right with God. A number have been to the altar for prayer among them a bright young Cuban who prayed in his own language, and then arose and testified that his prayer had been heard, and his sins forgiven. We gave him a testament and in a splendid hand he wrote his name on the fly leaf of the same.

Although it is not possible for us to hold all the converts together or even to keep track of them all, yet we see some very substantial results of our work and receive very good letters from some who were saved in the mission and have gone to other parts of the country. We are happy to be able to sow the gospel seed in so many ears, and He who said, "In the morning sow thy seed and in the evening withhold not thy hand for thou knowest not whether they shall prosper either this or that, or whether they both shall be alike good," will surely take care of the harvest. As an illustration of this I will quote the testimony of a middle aged man, in our mission lately. He, as a backslider, was standing on the street somewhere here in the city, and noticed a
man very earnestly talking to several others concerning their salvation. He said in his heart "I wish some one would talk like that to me," and as the worker finished with the others he walked over and invited a gospel conversation, pouring out his misery to the Christian worker, by whose efforts he was then led to the Lord. If that Christian man had not stopped to speak to those first men upon whom perhaps his words made very little impression, he doubtless would never have known anything about this backslider that I have described, and a hungry, lost soul would have gone on uncared for. O may we as God's people not be so slow in embracing every privilege of pointing sinners to Jesus. Sometimes on a street corner, on the street car, along the country road, everywhere there are people who need to be spoken to in regard to their salvation, and the Lord can give us grace to make the best of these opportunities if we are willing. In our work we find much use for gospel tracts. We give out a great many and could find room for many more if it were not for the expenses of procuring them. We are glad to report victory in our souls, harmony among the workers, and at least some conviction on wicked hearts in this city. We wish to heartily thank all those who have again given of their means to help on the cause of the Lord. May we all be faithful to Jesus till He comes.

FINANCIAL.

Report from April, 24, to May, 24, 1914.

Receipts.

Hall offerings, $19.93; Upland Cal., $75.00; Valley Chapel S. S. Canton, O., $10.60; Total, $105.53.

Expenses.

Car fare, $7.25; Table supplies, $21.44; House hold, gas, light, etc., $6.24; Hall ex. electric light, paint, etc., $4.35; Testaments for free distribution, $2.00; House rent, $8.00; Hall rent, $50.00; Poor, $165; Total, $101.73.

Balance on hand April, 24, $14.68; May, 24, $18.48.

Yours for souls,

The Workers.

The average Christian is no more interested in foreign missions than the sinner about his soul’s salvation.
broke unto us the bread of life, and encouraged us all to live a life more consecrated to the service of our blessed Master. May the services fit and qualify us better for further duties of life, and, with the apostle, be steadfast unmoved always abounding in the work of the Lord.

Cor.

AN AFFLICTED SISTER'S LETTER.

My dear brothers and sisters. I felt to write a few lines for the Visitor. I felt this morning like the Psalmist: Praise the Lord, O my soul; praise his holy name. O what a kind God we have! How He can comfort us if we give heed to His calling. I was quite young when I was converted. How glad I am that I accepted Him. I often wonder how else I could have endured what I have passed thru during these thirteen years that I have been confined to my bed all the time. It takes grace, but I must say God is with me, keeps me and helps me. I often feel for the unconverted, O that they too may see what their condition is. The Savior is so precious to my soul. How happy I often feel when alone in my room. But I am never alone, for then I can sing praises to my Redeemer who does so much for me if I only trust and obey Him. The hymn, "Trust and obey, for there is no other way to be happy in Jesus but to trust and obey," often comes to my mind. How true it is. Yes, when I first found that peace it was thru obeying. As I obeyed I got the blessing, and so it has been all the way thru. It is about forty-six years that I found the Lord. How often before I started I felt there was something not right but did not know what it was. So I began to pray; and after I came out from the world and confessed Christ what a wonderful blessing I received. I felt to tell every one. I would tell to everyone I met what I had found. Indeed it was like daylight towards night, so plainly God showed me what I should do and leave, as we cannot serve the world and God. There are so many little things in which if we obey we receive more light. Let us keep close to the Lord. It will not be long and we will all be gone reaping what we have sown. I think of heaven so often, and wonder how it will be. I know there will be no sickness, and nothing to disturb our peace. Here we have an enemy to contend with. Pray for me that I may be kept. I often have such a desire to meet with the saints in prayer meeting and church service; but God is with me here, too. I love to receive letters from my fellow members.

Your sister in the faith.
Annie Kaufman.

Landisville, Pa.

EXPERIENCE.

Dear readers:—

By the help of God I will write some of my experience in my Christian life. I was baptized to the Brethren in Christ in 1896. But I was unconverted. I straightened some of my wrongs and thought I was on the right way until the day I was baptized. Bro. Noah Zook was here and preached such a sermon that it made me think I was not fit for baptism. But I went on.

In about three or four months affliction came upon me. During that time I was converted. The Good Lord wonderfully pardoned all my sins, and opened my spiritual eyesight. Praise the Lord that I was not left in spiritual darkness.

I believe it is safe to say that many a one is taken into the church that very way; they know nothing of a conversion let alone being cleansed and sanctified. My heart bleeds for such. If any one who reads this is in such a case not satisfied hang on to God until you know you are saved.

I have heard some say they don't know whether they are saved or not. I say, we do know it.

After I was converted the Lord showed me sanctification and divine healing. I experienced divine healing at that time but not sanctification. The Lord raised me up from my afflictions, praise His name.

Then cleansing took place. I had to die to the carnal nature, called inbred sin by some. That is what I believe it to be. As long as we are not dead to all this we are liable to sin. I didn't get a clean heart all at once. It took me some time. I went on in this way, had an up and down life. But I thought all the time there was some-
thing more and better for me.

Every night when I went to bed I knelt down and asked God to sanctify me. When Bro. Orrville Ulery was here holding meetings he preached with the Spirit and with power. One day in a day meeting he invited those who were not satisfied out to the altar. I went out and I there wept and prayed that the Lord would sanctify me. I thought I saw Jesus before me down on His hands and knees ready for me to load everything on Him. I put everything on the altar at that time, but didn't receive any blessing. But I was more determined than ever and held on to God, fasted and prayed. The meeting continued over Christmas. We had a meeting on Christmas day, a real pentecostal meeting. That day the blessing came: such joy I never had before. I glorified God. He said I was sanctified, and I was filled with the Holy Ghost. Glory to God. It came unexpected upon me. I was looking for it, but not just then.

We read in God's word of the love of God being shed abroad in our hearts by the Holy Ghost. Would it be any wonder that we would be happy and get to shouting sometimes. Ever since that day I have been satisfied with my redemption. I often said in testimony I would stand for Jesus let come what will, because He had done so much for me.

I think the Lord has been trying and testing my faith more than ever, in the last year. I have had heavy trials to pass thru. Then when I became discouraged or down hearted something would say to me, "You said you would stand for me let come what will." He always helped me to look on the bright side. The enemy is present with me now trying to darken my vision, so I can't expose him.

In one of my trials I asked the Lord why He allowed this to come upon me. Then the enemy came upon me with all his power trying to get me into doubt and unbelief, and rob me of my faith in the Lord. He said to me I wasn't worshipping a true or living God, or one who fulfills His promises as given in His word. He came with such power that I almost became alarmed for fear he should overpower me. Then I called on the Lord for help. Then there was such a love poured into my heart as I never had before. I said to the Lord I would never let go of Him if He would not let go of me. Praise the Lord I had the victory thru Him. Then the enemy had to go. The Lord fulfilled His promises right there. He said He would never leave nor forsake us. He would be our Helper in time of need.

Praise the Lord, I am more established and have more victory now than ever. I have such a burden for souls. Dear brothers and sisters, let's live up to the standard of the Lord. You know when Christ left this earth He left His work and word in the hands of His children. Only in that way can His work be accomplished; the only way He can be glorified.

In the word we read we are not to walk after the lust of the flesh. It seems now-a-days it is so much to be something in the eyes of the people. I think we as a church are drifting, getting out into the world too much. When we desire to have things like the world and we satisfy that the desire we are walking after the lust of the flesh. O that we may be kept from idolatry. In Col. 3, it tells about idolatry. The Spirit has led me to secret prayer as many as three and four times a day for the upbuilding of the church. If we obey the leadings of the Lord He will lead us out into the glorious light and liberty.

I praise God for this experience. I know that man didn't give it to me, nor did I get it of myself. It was a gift from God.

I believe the Spirit of God prompted me to write this and I hope it may do some one some good.

Yours for Jesus, Mrs. Ella Roland.
Mansfield, O. R. R. c.

EXPERIENCE.

Dear brothers and sisters, readers of the Visitor: Greeting in Jesus precious name. I have been impressed for a long time to write for the Visitor, and tell what the Lord has done, and is still helping me.

About seven and a half years ago I first accepted Christ as my Savior. It was during a revival meeting held at Swan River, Man., held by an evangelist of the Baptist church, named Bennet. The meeting had been going on several weeks and a goodly
number had sought the Lord. One day Bennet asked me to become a Christian. I practically ignored him, but had hardly left him more than a minute or two when something said to me, It is your golden opportunity now to accept Christ: this thou' remained with me.

That night I attended service as usual, I had made up my mind not to go forward to the bench, but, praise God, His Spirit took hold of me and led me boldly forward, I scarcely knowing what to do as I was sure all of my old chums would make fun of me. But they did not. The one I thought would tease me most said I did right which encouraged me much.

I was then baptized in the river by the single backward mode and received into the church, a member of the Baptist Disciple church. But a calamity came over the church: the members, especially the young, became bad, there being no one to keep them in order, and pride crept into the church. Thus I was left destitute and knew not what to do. I thought myself a very poor Christian, not able to help God's cause in such a place of sinful living.

My parents, who were members of the Brethren in Christ church, counselled me to come to Kindersley, Sask., where these brethren were starting a mission. It brought me to much serious thinking, and God's Spirit strove with me warning me to come at any cost. But no way to get there. So I prayed to God to make a way for me if it was His will for me, and the prayer relieved me.

The answer came in about a week, by way of a silver fox. I believe the Lord sent it especially for me. Both my cousin and I tried to shoot it but it escaped from us. So as I was after a load of hay I went on down the road. I got my load and on my way home when I got to the place where the fox was when I went down there it sat. I was overjoyed and scarcely knew how to proceed to shoot it as my team was very spirited. I fastened the lines tightly to the rack, trusting the team would not be able to get away, and slipped off the load on the opposite side of where the fox was. I got in line with a clump of willow bushes and walked directly toward it until within shooting distance when suddenly the fox jumped up and began to run. I quickly took sight, the fox stopped to look at me the moment I pulled the trigger. It ran about ten rods and fell dead. I praised the Lord then and there for His wonderful blessing. I took it home rejoicing greatly over God's wonderful way, in supplying my need. My sister and her husband were greatly surprised when I told them and rejoiced too, and when I told them what it was for they were glad altho' sorry that I was going to leave them. But I was going to do God's will at all costs.

Thus the Lord supplied my need and made a way for me, and will say right here He will do it for anyone who is willing to leave all and follow Him.

The distance from Swan River, Man., to Kindersley, Sask., is about four hundred miles. My brother and I undertook to drive thru each of us owning a horse: God took care of us: the road was mostly good, and we didn't drive more than fifteen miles out of our way. I praise Him still for His wonderful guidance.

The fox skin brought eighty-five dollars which was quite sufficient and more for all our expenses. Thank God.

I reached the home of Bro. I. C. Baker on April, 1, 1909, where I was made welcome for which I still thank God. When Sunday came there was meeting at Bro. H. Hahn's and what joy came to me. I felt I was where the Lord had brought me. There was privilege for testimony. It was the first time I ever gave a testimony, and O, what joy came to me. God blessed me and showed me I had yet farther to go. My former baptism did not satisfy me, so the next Spring I was baptized in, along with two others, was baptized. This brought still more joy to me, and I was still more refreshed in further revival meetings when I consecrated myself wholly to the Lord for sacrifice or service. In this way I continued until about a year ago when a blank came into my life. Satan took a strong hold on me, and led me away just by little things. He made me believe I was better than a good many brothers and sisters, I began to really think that I was better, and in this way was blinded being exalted in myself.

I had a livery barn and would haul the ball players to different places for their games. I helped them in their practice at home so would win the day. I was contin-
ually in their company, treating and being treated, to soft drinks. I stood in my own light. Sometimes I was chastened by God’s Spirit which did not leave me over to my sins but kept watch over me continually for which I am thankful.

With the coming of Winter came also the skating which was my favorite sport, being a fair skater and hockey player. I went along carefully at first but soon got greatly interested. I gave my money to the game instead of the mission plate to which God’s Spirit drew my attention. I resolved to quit there and then but the boys coaxed and I said I would play but not exert myself. But before the game was fairly commenced I was at my best, and altho’ I was suffering with a weak ankle I still played, and froze my feet besides. This bro’t me to myself, my friends had also warned me of my falling away, showing me how I was not giving “a good light. Satan was still making me believe I was on the narrow path. But I was far from it. So I just came back again to the Lord with a broken and contrite heart and He received me, Praise His holy name! I promised Him I would never leave Him anymore, but would be true to Him. With His grace to lead me I am going to be true. I promised never to put on skates again, and turn my back to all the evil of the day, constantly seeking His face, for He is my satisfying portion. So I give a warning to all both old and young, do not indulge in anything that you think Jesus would not take part for if He would not take part it must be sin. So be very careful: study the Bible for it contains all we need to guide and keep us. Let us take God at His word for He will do all things well for those who walk uprightly before Him.

O I feel such a desire to praise my Maker and to live at His feet. I want to be at my best for His service, to press to the front of the battle and be a good soldier in the battle front.

I ask that you would pray for me. May God bless you all, and keep us unto that Great Day.

I am your brother in Christ seeking to do our Master’s will and win souls for Him.

John Byer.

Kindersley, Sask.
June 29, 1914.

bee to fill my place in the work, and not to be a burden to the dear "Workers" here, and the church at home, instead of trusting God to increase the strength of these, whose burdens seemed to be as much and more than their strength would allow without my adding to it.

Then again I saw, in a small measure, what the Foreign Work means, and the added burden caused by the famine, with out having to care for an invalid, seemed a small matter. I had forgotten in my anxiety, that. "The cattle on a thousand hills belong to the Lord."

My eyes being opened to this condition, I came to a sudden stop; the Lord met me, and I began to see that I had been unwilling for God's will if it meant a waiting time, or to be laid aside.

Knowing the healing power of God and believing He would meet the honest soul as He walked in the light. I still trusted for my healing. This was now, July of 1913. It was in the latter part of the month, I became reconciled to what ever God's will for me was. I had rest, and soon was able for light duties, and had the joy of seeing the dear, faithful workers relieved of caring for me.

Then came the test of God's plan for my recovery. My strength being limited, and unable to ask for healing, with faith, the crises came in November. I must know, and take a stand as to God's will. After one week of united prayer and the fleece out, I knew beyond a doubt that means were to be used. I placed myself pliable in the Potter's hand to await His time and plans. Many problems and questions presented themselves, as the way was not fully open yet. In this step there was rest which deepened with the waiting, and a quiet calm I had not known for months. It is indeed wonderful, and my heart is hushed as if coming afresh from the presence of the Lord, as I write these lines, as I look back to how He opened one door after the other, and almost without an effort on our part. Arrangements satisfactory to all concerned, were made.

On Feb. 12, with God's planned and approved will, I entered the hospital, the operation to be the following day.

The operation being over I awakened with this tho't, I am alive and I shall be well. After the first hours, no pen can tell my joy in the Lord, nor His presence and nearness through all my stay from home and the workers.

My first night home was indeed a joyous one, awakening from sleep so happy. I raise myself on the bed to be sure I was not dreaming, and to know that it really was me, and the Father's love to one on earth.

Kind hearts and willing hands are helping to make complete recovery still more speedy. My strength returning with each day, I am looking forward to filling my place in the work of the Lord, as He may continue to bless.

The work is encouraging and growing at this station, and willing hands find plenty to do.

Bro. Frey returned on Monday of this week from a ten days itinerating trip. He found open doors for two schools and hungry souls both among Europeans and Natives.

One German woman, with tears in her eyes, said, "I thank you for the prayer." At another place a man said their talk was worth ten sermons, and wondered why more missionary effort is not made among the white people of the country.

The sacrifices that necessarily must be made on these trips, sleeping out, exposure to heat, or cold, as the case may be, living principally on native cooked food and poor water to drink, were all made most cheerfully by our brother, and he was greatly blessed in all his labor for the Master.

During his absence from home, there was an urgent and hasty call for the opening of another school, the chief offering his services in helping to secure and make the arrangements. There were also two boys from mines not visited by us, came to be baptized, they having gone to school beyond the Zambezi River, before coming South to work, and had learned to read and write. They speak very brokenly the Sindebele language making it very difficult to know their standing even from their own testimony, but the eagerness and perseverance they manifested was much appreciated by us, believing that God is answering prayer in behalf of those about us.

Our Sunday School is quite encouraging and more old people have been attending the
services. Yesterday as we witnessed two couples being united by Christian rites in marriage we were made to realize that this also is another step away from heathendom.

Our hearts are encouraged in the Lord, and the work, “The trials of the road will seem nothing when we get to the end of the way,” especially when a foretaste of heaven is had here, already.

We are looking forward to a visit from our dear Bro. and Sr. Steigerwald the coming week. Only those who know the experience of not seeing anyone except the home circle for weeks and often months at a time, can appreciate with us what these visits mean and the encouragement they bring us.

You are often borne to the throne in prayer by us, and your prayers, sympathy and help are felt here. May we thus be more united for God and souls.

Yours for the battle for the Lord,
Cora B. ALVIS.

Mtshebazi Mission, Gwandi, S. A.

MATOPPO MISSION.

Ps. 102, 12-22.

Our surroundings continue to be favourable so far as we know. Daily do we recognize the kind hand of Providence over us; and daily do we praise and magnify His precious name.

While we have oft expressed the substance of the above, the friends of home must not think that the Father leaves us altogether without a trial of our faith,” but in His own wise Providence He deals with, we trust, for good, yet never suffering us to be “tempted above that we are able to bear.” Then again the Apostle says, “Our light afflictions which are but for a moment, work for us an exceeding weight of glory; while we look not at things which are seen but things that are not seen.” Should we look to things which are seen only, courage might soon fail and the flesh would look around for a situation more pleasing; or to fold the hands and sit down at ease.

But Jesus has given a most blessed example; as a child of twelve he sits among the Doctors and Lawyers, and emits a rich field of wisdom. At a later period of His life we find Him handling the carpenter’s tools, (Mark 6:3.) in the meanwhile having the custom to teach in the synagogue on the Sabbath day. Luke 4:16. But as “He began to be thirty years of age He enters on the great mission for which He was sent, which office He is still holding and will hold until I. Cor. 15:24, 28 are fulfilled. So in the footsteps of Christ there is no folding of arms, no sitting on the stool of do-nothing, no walking in the bypaths of pleasure; but a constant “looking to Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of God.”

While man over-rates he also sometimes underrates himself and so fails to put on the whole armor of God,” both to labor for Him in the vineyard and to stand in the evil day.” May we therefore in what ever calling we are called, go forth and execute the purpose of our mission in life. God knows what it is; and each of us ought to know.

As we become acquainted with our surroundings and with the people, (even though heathen) the more we are made to love and feel an interest in them. Oh how our hearts sometimes long to be fully able to deliver and “make the message plain;” yet in the meanwhile we thank the Lord that we can in this early part of our work communicate the truth to them as clearly as we can. Especially have the Sisters made marked success, being able to sing read, pray,
and teach quite ably in the language. No doubt the Lord is using them profitably, especially in the school, where they have daily opportunity to teach, train and mould the young minds, which are indeed teachable.

We pray that an early harvest may be reaped from the seed thus sown as well as that falling into the hearts of the older ones. May rich harvests be gathered from the labors of His true servants in the home land, as elsewhere.

"God be with you till we meet again."

Yours in hope of the Kingdom,

Jesse Engle.

(This is the letter from Africa by Jesse Engle to which we referred in an editorial note in last issue Editor.)

I found the following article in the "Speaking The Public Mind" column of the K. C. Star, and am sending it to the Editor of the Visitor for reprinting, hoping that our sisters who use X-ray qualities, (and may I add limited dimensions?) will read and profit. My heart beats warm for the young of the church, and I believe that this, as some other things, is frequently indulged in without considering the results, but I believe that each wants to shed a ray of light, instead of a shadow in the way of others, and so I am sending this note of warning with warmest love. A mother who has a concern for the welfare of the church.

"CHRISTIAN CHARITY IN DRESS."

To The Star: At the annual convention of the Kansas City District W. C. T. U. last September, the district president recommended an aggressive dress reform and a strong resolution along that line was unanimously adopted. At the state convention in Columbia, Mo., last October, the following resolution, written and presented by the president of the Kansas City district, was enthusiastically adopted:

WHEREAS, Many of the present styles of dress are unhealthy and demoralizing, and there is Christian charity in dress, and healthy and modest dressing is a Christian duty;

Resolved, That we, as Christian women, members of a reform and educational organization, practice healthy and modest styles of dress and use our influence against scanty clothing of X-ray qualities and limited dimensions.

This resolution was printed in many papers of this and other states and the writer received hearty commendations from many men. The W. C. T. U. preach "healthy and modest styles of dress" and rejoice to know that the biennial convention of the General Federation of Women's Clubs in Chicago, June 9-19, will present such a resolution concerning the subject of dress as appeared in The Star of Wednesday, May 6. It is "high time" the women of America should call a halt in the fashions that cause men to remind us of the demoralizing effect of some of the styles.

May the federation add to their resolution, "Not so much to encourage our own American designers as to encourage modesty, comfort, health, and good morals in American women, girls, men and boys."

MRS. FANNIE L. TAYLOR.

Assurance of personal salvation comes only thru trusting and believing—that is, thru trusting to the death of Christ, as the only way of salvation, and believing God's Word when He says that all who so do have eternal life. This and this only, is the sure ground of assurance. God cannot lie. Christ has not died in vain. His death is the finished salvation of all who trust in Him. You may however say: "Are there no after-experiences?" Yes; the first after-experience is satisfaction that you have found the sure way of peace, of deliverance, of salvation. You have God's own word to rest upon, God's own salvation provided for you, and you are content.—Thomas Moor.

The individual who has no burden to "PRAY" will have no commission to "GO." The only true kind of missionaries are those who have prayed the Lord to send forth His reapers.
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 29, 1914.

CHRISTIAN WORKERS' TRACTS

Consisting of twenty or more different tracts, envelope size, of from four to sixteen pages each. Some of them are: Why I Left the Rebekah Lodge; Col. Geo. R. Clark, seceder, or Why I Left the Masons. Experience of Stephen Merritt, the Evangelist. Graciously Delivered from Seven Secret Societies. The Church and the Lodge. Baptist Testimonies. Masonic Obliga-
ment, 25 cents. Address:

Orders for the above tracts, papers, and envelopes should be addressed Geo. Detwiler, 1260 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

LANG—ELDER.—On May 20, 1914, Eld. E. M. Smith officiating, at the home of the bride's parents, Mr. and Mrs. J. M. Elder, there occurred the marriage of Bro. Henry J. Lang and Miss Inis Mary Elder, all of Clay County, Kans.

WINGER—WEAVER.—Married, at the home of the officiating minister, John A. Nigh, Springvale, Ont., on June 8, 1914. Orton Winger of Selkirk, Ont., and Margaret Weaver of Decewsville, Ont.

OBITUARY.

RHODES.—Bro. Henry Rhodes, son of Anthony and Anna Rhodes, was born at Clarence Center, N. Y., Dec. 16, 1830. He lived with his parents on a farm at this place until 1874. He was converted at the age of fourteen years, and united with the Brethren in Christ church, and lived a consistent Christian life. He was married in 1851 to Nancy Shisler, who departed this life eleven years ago. To them were born eight children, five of whom are living. They are Mary Stauffer, Levi, Leah Gish, Andrew and Anna Klemme. Lucinda died at the age of fourteen, Laura at the age of two, and Joseph Henry was only a few weeks old at the time of his death. There are twenty grand-child-
ren and five great grand-children. The de-
parted lived in Illinois and Kansas after he left the old home in New York. He visited there over a year, and then returned to Ramo-

HOSKIN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-
band and father: also his father and one brother and two sisters. He passed away peacefully, May 2, 1914. His Mother and one sister preceded him to the spirit world. The funeral was held at the Zion Church, May 4. Interment in the Cemetery nearby. A very large company assembled to pay the last tri-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-
band and father: also his father and one bro-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-
band and father: also his father and one bro-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-
band and father: also his father and one bro-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-

HOSKEN.—Bro. Ira E. Hosken was born March 12, 1883. He was married Dec. 25, 1907, to Estella Grove. Two children were born to this union, Royal Grove, age 4, and Iris Grace, age 2, who with their mother remain to mourn the loss of a loving hus-
June 29, 1914.  EVANGELICAL VISITOR

Evangelical Visitor. Text Phil. 1: 21. He united with the church about eight years ago, but when disease took hold of him he was in a backslidden state; but he sought and found the Lord precious to his soul and anxiously awaited his departure desiring to be with Him who loved him so much. So we feel that our loss is his eternal gain. But...

We miss him, Oh we miss him, Every where his place is vacant, But God saw it best to take him, And we trust His loving care. Now he's joined the heavenly chorus, Soon we too will be called there, Then we'll find our precious loved one In our Father's Mansion fair.

Martin. Bish. Aaron Martin was born Apr. 7, 1841, died June 18, 1914, aged 73 years, 2 months and 11 days. He is survived by his wife and eight children, and twelve grandchildren, having buried a son fifty years ago. The children are as follows: Annie, Ezra, Amos, David, Emma Hershey, Aaron Jr., Irvin and John all of Elizabethtown. He performed his duties as Bishop of the Donegal District, willingly and cheerfully. The last services that he attended were the love feast at Lykens Valley on May 30, and 31. On June 1, he gave communion to some members at the home of Sr. Grove and Sr. Engle at Rowenna. On June 6, and 7, attended the love feast at Bro. Andrew Lehman’s home in York Co., and on June 9, gave communion to a few saints at the homes of Bro. Christian Miller and Bro. Wachstetter at Florin, Pa., at which place he had an attack of vertigo. One of the brethren kindly volunteered to take him to his home and after being home he soon took pneumonia which lasted nine days when his end came on the morning of June 18, caused by heart failure. During the last night, although physically very weak, he sang with a clear voice a few verses of the following hymns: “Nearer My God to Thee,” “We Speak of the Realms of the Blest,” and a German hymn. He also repeated the Scripture as recorded in II Tim. 4: 2, from which he spoke for some time in power. These same hymns and Scripture were used at the funeral which was held on Sunday morning, June 21, in the church at Elizabethtown, conducted by the home brethren, Eld. Abram Z. Hess, Eld. L. O. Musser and Bish. Henry B. Hoffer of the Rapho District. The funeral was very largely attended—the estimate being 2500—giving evidence of the high esteem and respect in which he was held in the church and community. Surely we miss him, yet we have the confidence that, God does all things well, and in humble submission we can say, Not our will, but Thine be done, O God.

Seachrist—Bro. Martin S. Seachrist of near Florin, Pa., was born June 23, 1914, aged 65 years, 10 months, and 28 days. The deceased met death by accident being caught at a railroad crossing about one mile from his home by a fast mail train running about a mile a minute. The horse was also killed and carriage smashed to pieces. He is survived by his wife, sister Lizzie Seachrist, two daughters, Annie, wife of Bro. B. O. Musser, residing with her parents, Minnie, wife of Frank Greider of Lancaster Junction, also five grand children, Martin, Henry and Frances Musser, and Clarence and Elizabeth Greider. He is also survived by one brother and three sisters, Jacob, Anna, and Fannie of near Silver Spring, and Mrs. Mary Mellinger of near Lancaster, Pa. Bro. Seachrist was converted and united with the church over forty years ago and remained faithful and consistent since then, the last few years especially enjoying the Christian life more in its fulness. His sudden death is quite a great shock to the family as well as the community and church in which he took an active part; but we trust that our loss is his eternal gain, and we are confident that the bereft family have the sympathy of the church and community in their sad bereavement. The funeral services, which were largely attended, were held at Cross Roads church May 26, conducted by Bishop Aaron Martin, Bro. Abram Z. Hess, Bro. J. N. Martin and Bishop Peter R. Nissly (Minnonite). Text II Tim. 4:6,7,8. Interment in adjoining cemetery.

We will miss him.

The church will surely miss him, Because in former days, He always did his duty, In many various ways. The church will surely miss him, His seat is vacant now, And never will be used by him, Where he did often bow. We miss him, but we know, Our loss will be his gain, Why should we wish him back again, Or longer, to remain.
“CLEAN SPEECH”

Speech is one of the noblest gifts from the Creator to man. It is the distinguishing characteristic between man and the brute creation. “The tongue can no man tame; it is an unruly evil, full of deadly poison. There with bless we God even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter?” (Jam. 3:8,9). “How forcible are right words” (Job 6:25). “The words of the pure are pleasant words” (Prov. 15:26). Pleasant words are as an honeycomb, sweet to the soul, health to the bones” (Prov. 16:24). “He that hath knowledge spareth his words” (Prov. 17:27). “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God for God is in heaven and thou upon earth; therefore let thy words be few” (Eccl. 5:2). “The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness” (Prov. 10:32). “A soft answer turneth away wrath, but grievous words stir up anger. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness” (Prov. 15:1,2).

“An ungodly man diggeth up evil; and in his lips there is as a burning fire” (Prov. 16:27). “Who so keepeth his mouth and his tongue, keepeth his soul from trouble” (Prov. 21:3). “O generation of vipers, how can ye being evil, speak good things? For out of the abundance of the heart the mouth speaketh. But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified: and by the words thou shalt be condemned” (Matt. 12:35, 36, 37).

1 Among the sins of the tongue there are no greater than Blasphemy. The third Command says, “Thou shalt not use the name of the Lord thy God in vain; for the Lord will not hold him guiltless who useth His name in vain.” “And thou shalt not swear falsely, neither shalt thou profane the name of thy God: I am the Lord” (Lev. 19:12; Deut. 5:11). That puny fallen man should revile his Creator who is perfect in all His attributes, seems to be the height of wickedness.

2. Profanity is often a breach of the third Command, and always an outburst of wickedness. “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore let thy words be few” (Eccl. 5:2). “The mouth of the wicked speaketh frowardness” (Prov. 10:32). “Bless and curse not” (Rom. 12:14). Profanity is a vice for which there is no excuse. It is worse than idle words. They are wicked words. The profane man is unfit to be the father of a family, the profane woman still less fit to be a mother. The profane servant is unfit to be a member of a decent family. An immoral contagion emanates from them that is obnoxious to good morals, especially so to the young and children whose character building is in its forming stage. The profane person should occupy the same position that the ancient leper did. He should wear a signal and cry unclean, unclean, if anyone approaches him to prevent contagion.

3. Lying. “Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart” (Psa. 15:1, 2). “The mouth of them that speak lies shall be stopped” (Psa. 53:11). “Hear the word of the Lord ye children of Israel, for the Lord has a controversy with the inhabitants of the land because there is no truth, nor mercy, nor knowledge of God in the land. These are the things that ye shall do; speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates” (Zech. 8:16).

The neighborhood will miss him, As he had always been, A help in time of need, but now, No more will he be seen.

So may we all now say, Dear Lord, thy will be done, Our loss has been his very gain, The victory is won.

Just why this thing did happen, We can not understand, So we'll leave it with the Father, And take it from His hand. Jacob Zercher.
"Wherefore putting away lying, speak every man truth with his neighbor" (Eph. 4: 25) "All liars shall have their part in the lake that burneth with fire and brimstone; which is the second death. There shall in no wise enter into it (the holy city) anything that defileth or maketh a lie" (Rev. 21: 8, 27).

Those readers who will examine the references as a whole will see that lying is associated with the most heinous sins and the final retribution is in the lake of fire with Satan and the false prophets.

There are motives alleged for lying, but they appeal only to the untruthful and some are only flimsy excuses.

Some of these are:

1. To escape punishment. This is often illustrated in the Court Room. The suspected criminal is asked by the judge, "Are you guilty or not guilty?" However guilty he may be, he is instructed by an ungodly lawyer to say, "Not guilty."

2. For gain. This produces all the various "tricks in trade." Commercial dishonesty. Faults minimized and doubtful: virtues are exaggerated. Many a perjury is committed in the Court Room and out of it for gain.

3. Malice. The poison of the tongue is often thrust at a supposed enemy or rival to satisfy an evil heart.

4. To shield a doubtful reputation. One lie is told to cover another one.


6. It seems that some lie as a pleasurable intellectual exercise. Sheer wickedness.

Psa. 5: 9: "There is no faithfulness in their mouths. Their inward parts are very wickedness."

IV. Threatening and scolding. I Pet. 2: 23, 29: "When he suffered He threatened not." Who? "When He was reviled, He reviled not again. When He suffered He threatened not but committed Himself to Him that judgeth righteously" (I Pet. 2: 23).

"Forbearing threatening" (Eph. 6: 9). Threatening is closely related to scolding. This is defined as reproving or censuring hastily. This word is not found in the English Bible. Censure and reproof have a right use in their proper place. The wrong lies in the spirit of hasty anger. These are not in harmony with the tenure of God's Word and reproved by it. Scolding is a common vice; a household weapon in many families. It may sometimes restrain an inadvertence but it is not reformatory. It never did any good. Both the scolder and the scolded are ill affected, physically, mentally and spiritually. It hardens the heart and makes the will more stubborn as many women and men could testify who have tried the measures of threatening and scolding without good results.

5. Gossiping, Talebearing and Slander are closely related. The first is not a gospel term and is defined: to tell idle mischievous tales, especially about others; prate, tattle. Nearly the same thought is conveyed by the Scripture terms, talebearing and slander. We will make a few quotations and learn what they say: "The words of a talebearer are as wounds and they go down into the innermost parts" (Prov. 18: 8).

"Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth" (Prov. 26: 20).

"A talebearer revealeth the secrets; he that is of a faithful spirit concealeth the matter" (Prov. 11: 13). Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord" (Lev. 19: 16).

The ninth Command says: "Thou shalt not bear false witness against thy neighbor." Slander is thus defined: "A false tale or report or such tale or report collectively uttered with malice designed or tending to injure the reputation of another."

David says, personating Christ: "I have heard the slander of many; fear was on every side: while they took counsel against me: they devised to take away my life" (Psa. 31: 13).

"Whoso privily slandereth his neighbor him will I cut off; him that hath an high look and a proud heart will not I suffer" (Psa. 101: 5). "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool" (Prov. 10: 12).

The modern gossip as well as the ancient is generally full of news and secrets: knows the latest scandal story, seemingly has a
patent of that kind of news. Often those to whom these secrets are revealed are put under promise not to tell any great secret, while the gossip continues to spread the commodity far and wide. And not infrequently the receiver of the trust forgets the promise and promotes the quick circulation, lest something else should occur before the business on hand cease to be a secret. The moral state of the talebearer can easily be determined. The mischief they do in the moral world is like a fire or a flood in the physical world.

6. Jesting and foolish talking. "Neither filthiness nor foolishness, talking nor jesting, which are not convenient, but rather giving of thanks" (Eph. 5: 4). The word convenient has not the same meaning it had when King James' translation was made. Nelson's version has "befitting" and the American Bible Union has it "becoming." David says: "I have not sat with vain persons, neither will I go in with dissemblers" (Psa. 26: 4). "That the aged men be sober grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness." "Teach the young women to be sober discreet - chaste. Young men likewise to be sober minded." The apostle Paul is clear on these points and Christians that are dead to the world and alive unto God, will heed these admonitions.

7 Flattery is smooth speech or false praise to deceive or to get an undue advantage. It is a bait that is quite alluring. Most people like praise and thus are often ensared. This is condemned by the Word of God. "A lying tongue hateth those who are afflicted by it; and a flattering mouth worketh ruin" (Prov. 26: 28). "They speak vanity every one with his neighbor; with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips and the tongue that speaketh proud things" (Psa. 12: 2, 3). "For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness" (I Thess. 2: 5).

8. Idle Words. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12: 36, 37). The but commencing at the 36th verse connects it with the preceding three verses which point to the heart as the source of words. The stream betrays the fountain. The 35th verse is the key to the 36th and 37th verses. Under this head are included all the classes of words treated, and all the evil words. Matthew Henry interprets the Greek text to include all useless and hurtful words. This cuts close. What a mass of idle words are uttered and go on record daily. May the good Lord help us to avoid these easy besetting tongue sins. The 37th verse is the judgment key.

Miscellany: "Thou shalt be hid from the scourge of the tongue" (Job 5: 25). This is a boon that many a one had occasion to wish for. "Is there iniquity in my tongue? Cannot my taste discern perverse things?" (Job 6: 30). Iniquity blinds the taste. "Keep thy tongue from evil and thy lips from speaking guile" (Psa. 34: 13). This will avoid trouble.

"Man multiplieth his words against God" (Job 34: 37).

What folly and perverseness. "Be not rash with thy mouth and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few" (Eccl. 5: 3).

We owe God reverence. "For the vile person will speak villany and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry and will cause the drink of the thirsty to fail" (Isa. 32: 6). The practice of sin never brings any good. "Who so keepeth his mouth and his tongue keepeth his soul from trouble" (Prov. 21: 23). The opposite leadeth unto trouble. "The wicked is snared by the transgression of his lips; but the just shall come out of trouble" (Prov. 12: 13).

"An ungodly man diggeth up evil; and in his lips there is a burning fire" (Prov. 16: 27). "Ye have wearied the Lord with your words, yet ye say wherein have we wearied Him? When ye say every one that doeth evil is good and he delighteth in them; or where is the God of judgment" (Mal. 2: 17). These wearied the Lord by calling evil good and criticising their Creator. It is to be feared that the Lord is wearied by the many cold and formal prayers. "Thus with your mouth you have boasted against me and multiplied
your words against me" (Ezk. 35:13). A wise man; "Should he reason with unprofitable talk? Or with speeches wherewith he can do no good?" (Job 15:3).

"Pleasant words are as an honey comb, sweet to the soul and health to the bones" (Prov. 16:24). "He that hath knowledge spareth his words" (Prov. 17:27).

---

**EXCUSES.**

**SOME OF GOD'S ANSWERS TO THOSE WHO MAKE THEM.**

I. I am not so great a sinner, there are others worse than I.

1. It is not a question of the greatness of your sin, but of your being a sinner.
   (a) You were born in sin (Psa. 51:5).
   (b) Your heart is full of sin, (Jer. 17:9).
   (c) You are a sinner unless fully saved by Jesus (Rom. 3:23).

2. If you are not serving God, you are serving Satan (I Jno. 3:8; Jno. 8:34-44).

3. You may not consider yourself very wicked, but you are guilty of the greatest sin with which a person can be charged—that you have not loved your Maker (Matt. 22:36-37).

4. You are also guilty of the sin of unbelief, this really means the rejection of Christ (Jno. 16:8, 9).

5. God will call you to account for all your sins (Rom. 2:4, 6).

6. If you do not repent of your sins, believe on Christ and confess Him you will spend eternity in hell with the lost (Rev. 21:8).

7. If you do not realize your condition, it is an evidence that you have been blinded by Satan (II Cor. 4:3-4).

II. Don’t worry about me, I’ll get into heaven at last.

You cannot enter heaven without accepting the Lord Jesus Christ, and be cleansed from all sin (Jno. 14:6; I Cor. 6:9).

III. I keep the law of God, and therefore I’ll be saved.

No you do not and 'twould do no good if you did (Rom. 3:20; Gal. 2:16).

IV. I’m trying to be a Christian.

One does not become a Christian by trying, we are saved by trusting which is faith (Acts 16:30-31).

V. I am a church member, is not that enough?

You may be a church member and yet not be saved (Matt. 7:21).

VI. I believe every body is going to be saved.

The Bible plainly declares that this is not true (Psa. 9:17).

VII. I am good enough as I am, I lead a moral life.

Try yourself by God’s standard and see (1 Sam. 16:17; Rom. 10:2-3).

VIII. I don't have to decide now, I'll have an opportunity after death.

No you will not. There is not one ray of hope for you after death in all the Bible (Pro. 11:7; Eccl. 9:10).

IX. I haven't any thing to do, when God wants to save me He will do it.

You have much to do. You must repent, be converted, be born again, believe in Christ and confess Him. You must choose. God requires it, (Luke 13:5; Mark 16:16; Jno. 3:3).

X. I do the best I can. God ought to be satisfied with that.

No you do not, if you did you would love the Lord (Mark 12:30).

XI. Sometime but not today, I have plenty of time yet.

No you do not. You are not sure of another moment, so don't delay for delays are dangerous, and He that hesitates is lost, apply here, God will
not be trifled with (Pro. 27: 1; Gen. 6: 3; II Cor. 6: 3).

We have pointed out eleven excuses commonly made, but none will avail, the only thing to do is to accept Christ, come under the Blood, and then we will enjoy the full fellowship of a child of God.—Sel., by I. F. Basehore, Elizabeth-town, Pa.

AS SILVER IS TRIED.

Several friends were once conversing together concerning certain verses of Scripture. One said that the fuller’s soap and the refiner of silver were the same image intended to convey the same meaning of the sanctifying influence of the grace of Christ.

“No,” said another, “they are not just the same image; there is something remarkable in the expression in this verse: ‘He shall sit as a refiner and purifier of silver.’”

The others thought it might be so, and they suggested that this friend call on a silversmith, and report to them what he said on the subject. She went without telling the object of her visit, and begged to know the process of refining, which he fully described to her.

“But do you sit while you are refining?” she asked.

“Yes, madam, I must sit with my eyes steadily fixed on the furnace, since if the silver remain too long it is sure to be injured,” said he.

“And how do you know when it is sufficiently refined?”

“Whenever I see my own image reflected in it, I know that the process is completed.”

She at once saw the beauty and comfort of the expression in that verse of Malachi: “And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” He will refine us as silver and gold is refined, but He will sit before the furnace, and when He sees His image reflected in us, He will take us from the purifying fires of affliction, disappointment, or other trial, and bring us forth to glorify Him. “to offer unto the Lord an offering in righteousness.”

Surely it is a beautiful image! We are His chosen vessels, tested and purified in the divine crucible, and then fashioned into the shape best fitted for His use. We all have friends who have been thus refined and moulded. How beautiful are their lives! How efficient their service! Out of trial and apparent defeat they have come forth as pure gold and silver. He has not tried them beyond what they were able to bear. He has sat before the furnace. When He has seen His image in their lives, He has been satisfied.

What a privilege it is to become more like Him, and to be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work! Let us not shrink from the ordeal, but trust His skill and love. We are more precious to Him than all the gold and silver of earth. He will watch carefully that the heat shall not harm us. He tests, purifies, and fashions our lives. Then He desires us to put into these vessels of His all the special gifts He has bestowed upon us, whatever talent we have; and to present it all unto Him as an offering in righteousness and for His service. Shall not His will be ours? What is more beautiful than a pure and consecrated life? Let us sing with Charles Wesley:

“Refining fire, go thru my heart; Illuminate my soul; Scatter thy life thru every part,
And sanctify the whole.”

COURAGE OF CONVICTIONS.

“Look unto the rocks whence ye are hewn, and to the hole of the pit whence ye are digged.” (Isa. 51:1).

(Senator Henry Wilson was a self-controlled as well as a self-made man. He left his New Hampshire home early in life, and changed his name, in order to get out from under the baneful shadow of intemperance. He began on the lowest round of the social ladder, and climbed up, rung by rung, until he became a political power in the nation. The first step he took in the ascent placed him on the pledge never to drink intoxicating liquors. The second step he took made him an industrious laborer, the third a diligent reader.

He was sent to Washington to carry a petition against the admission of Texas into the Union. John Quincy Adams asked him to a dinner party, where he met with some of the great men of the nation. He was asked to drink wine. The temptation to lay aside temperance principles for a moment in order not to seem singular was a strong one. But he resisted it and declined the glass of wine. Mr. Adams commended him for his adherence to his convictions.

After Mr. Wilson was elected to the United States senate, he gave his friends a dinner at a noted Boston hotel. The table was set with not a wine glass upon it. “Where are the wine-glasses?” Asked several loud enough to remind their host that some of the guests did not like sitting down at a wineless dinner.

“Gentlemen,” said Mr. Wilson, rising and speaking with a great deal of feeling, “you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget ‘the rock from whence I was hewn, and the pit from whence I was dug,’ some of you know how the curse of intemperance overshadowed my youth. That I might escape, I fled from my early surroundings and changed my name. For what I am I am indebted, under God, to my temperance vow and to my adherence to it.

“Call for what you want to eat, and if this hotel can provide it, it shall be forth coming. But wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I have escaped.”

Three rousing cheers showed the brave Senator that men admired the man who has the courage of his convictions.—Selected by Omar Worman, Souderton, Pa.

A MAN AND HIS WATCH.

It is the steady-going sort of worker who gets the most done in the end. It is with men as it is with watches; the most reliable and serviceable are the ones that are steadily at work.

There is a Pennsylvania railroad engineer who was retired on a pension after forty-eight years of service, says Charles G. Miller, in the C. E. World.

“I have carried one watch for more than twenty-six years,” he says, “and it always kept the right time.”

Needless to say he has been a sober, orderly man. For forty years he has not touched a drop of liquor. He never smoked or chewed. His health has always been good.

The fact that this man has been able to carry one watch so many years is not surprising, although its “life” has been much longer than that of the average timepiece. All watchmakers say that a
watch partakes of the traits of the one who carries it. If the owner is steady, even-tempered, and reliable, and never "flies off the handle," his watch behaves itself in the most proper manner. If the owner is a genius, with an erratic, excitable, uncertain temperament, the watch cuts up all sorts of pranks, and is too fast or too slow, or else will not run at all.

Watch repairers look with considerable suspicion on men whose watches always need regulation. The man whose watch is always right, "just to the tick," is sure to be one who keeps regular hours, does not eat or drink to excess, conducts himself in a methodical manner, and consequently enjoys good health.

The old engineer's watch has kept good time for twenty-six years, for the reason that the man himself has kept his habits correct all the time. Had he ever gone out, just once, on "a high old time," and wound up by pawning his watch the next morning, we never should have heard of his wonderful timepiece, for no watch was ever known to keep good time after being subjected to such humiliation.

The retired engineer is old in years, but young in spirits. He has kept his watch as he kept himself. He enjoys the admiration and gratitude of all the officials over him, for the reason that, whatever the run assigned him, he made it on time, and has no worries left over.

The watch that works only by fits and starts is never to be trusted. Nor is the man who does his work only in the same way ever capable of the highest achievement possible to his station.

Hast thou heaven in hope? It is more than if thou hadst the whole world in hand. The greatest monarch on earth would be glad, at a dying hour, to change his crown for thy helmet, which is "The hope of salvation." His crown will not procure him thy helmet; but thy helmet will procure thee a "Crown of glory that fadeth not away."—Sel.

THE SIGN BOARD.

I will paint you a sign, rumseller,
And hang it above your door;
A truer and better signboard
Than ever you had before.
I will paint with the skill of a master,
And many shall pause to see
This wonderful piece of painting,
So like the reality.

I will paint yourself, rumseller,
As you wait for that fair young boy,
Just in the morn of manhood,
A mother's pride and joy.
He has no thought of stopping,
But you greet him with a smile,
And you seem so blithe and friendly,
That he pauses to chat awhile.

I will paint you again, rumseller;
I will paint you as you stand
With a foaming glass of liquor
Held out in either hand.
He wavers, but you urge him;
"Drink! pledge me just this one!"
And he lifts the glass and drains it,
And the fatal work is done.

And I next will paint a drunkard;
Only a year has flown;
But into this loathsome creature
The fair young boy has grown.
The work was quick and rapid;
I will paint him as he lies
In a torpid, drunken slumber,
Under the wintry skies.

I will paint the form of a mother
As she kneels at her darling's side—
Her beautiful boy that was dearer
Than all the world beside.
I will paint the shape of a coffin
Labelled with one word—"Lost!"
I will paint all this, rumseller,
I will paint it free of cost.

The sin and the shame and sorrow,
The crime and want and woe,
That are born there in your rumshop,
No hand can paint you know;
But I'll paint you a sign, rumseller,
And many shall pause to view
This wonderful swinging signboard
So terribly, fearfully true.—Unknown.

Where the wall of difficulty is built across the path of gospel progress in Peru, God has most wonderfully opened the door of opportunity, whereby the remotest corners of the republic may be reached with the gospel message.
A MISUNDERSTOOD PARABLE.

The popular interpretation of the parable of the mustard tree represents our Lord as teaching that from very small beginnings, His religion would spread all over the world. But while this rosetinted interpretation is in beautiful harmony with the post millennial theory and with the popular religion of the present day, it is nevertheless decidedly unscriptural and a tremendous delusion.

But, who ever saw a mustard tree? Both the white and black mustard are a delicate annual shrub, rarely exceeding five feet in height. This parable stands as a prophetic picture of the abnormal growth of the prospering church. Jesus said to His disciples (Luke 12:32), “fear not little flock.” Later He said, concerning the persecuted church of the martyrs of the second and third centuries, “I know thy poverty” (Rev. 2:9), and concerning the church of the Reformation, “Thou hast a little strength” (Rev. 3:8). But of the popular amalgamated Twentieth Century church He says, “Thou sayest, I am rich and increased with goods” (Rev. 3:17). The early Apostolic church started small like a mustard seed; insignificant in comparison with the elaborate ritualism of Judaism, the paganism of Rome and the philosophy and culture of Greece.

Small, yet powerful, moving on with irresistible progress in spite of imprisonment, torture, stake or sword, Satan saw that this wouldn’t do, so he changed his policies. The Roman Emperor, Constantine the Great, professed conversion in A. D. 313, and immediately edict after edict of toleration was issued, the national policies changed, the church and the state united, the haughty Emperor became the head and central figure and presided at the first great ecumenical Council, clad in purple and jewels, while 318 bishops, ambassadors from the Courts of the Lord of Hosts, crouched at his feet. Persecution naturally ceased, the church drifted into the Papacy, the salt was mingled with the earth, the light was slowly dying out. The Church was one body yet, but took in the world and grew abnormally, far beyond its original sphere. The mustard seed became a tree. The dividing line between the world and the Church was destroyed. The altars where the true God was worshipped were broken down as in the days of Elijah.

Out of these ruins the Church of the Reformation sprang up, small, with “little strength” and powerful enemies. But where is the Protestant Church today! “Rich and increased in goods,” she says. Popular, pleasure loving, honor seeking, formal, worldly.

The enemies of Christ have come in. The ancient landmarks are removed. Churches that used to be plain are now vying with the proudest in style and extravagance.

The professing Church today has been wrecked. It is stranded. The mustard seed has grown into an abnormal tree. The Boys’ Brigade in the churches is drilling the rising generation for the Battle of Armageddon. Billiard tables in the basement of churches have taken the place of class and prayer meetings.

The church has been turned into a Bazar, a Restaurant, a Lecture Bureau. The birds which in the parable of the Sower ate up the good seed by the wayside have now come into the field and
are lodging in the branches of the "tree," defiling the tree and the field until it become "the habitations of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird." (Rev. 18:2).

R. Govett, in his closing remarks of a most instructive explanation of this parable, says:

"The mystery of the parable is now easily seen. It is two-fold—first, that a religion of pomp and power, of pride and worldliness, should spring from precepts that taught and enforced a dying to the world. That an effect should answer to its cause is the established order; that it should not do so, is mystery. And secondly, that Christ's visible Church, which was designed to make war on His enemies and dislodge them from their possessions, should afford to them a convenient habitation and an undisturbed roosting place and fortress! This is indeed marvellous! At first, in its poverty and apparent insignificance, the Church of Christ gave the utmost disquiet to Satan and his kingdom; many were turned from the darkness of idolatry and from the power of Satan unto God; his angels were driven out from the bodies of men by the followers of Jesus everywhere: Acts 5: 16; 8: 7; 16: 16; 19: 12, and it seemed as if the kingdom of the Evil One was speedily about to be overthrown. But the Savior foresaw that His religion, which then was pure and unearthly and so sorely pressed the forces of Satan, would soon become worldly, and accorded to him and his angels an habitation where they might securely forth their schemes of seduction and destruction. That the visible Church of Christ was instituted by Jesus in pursuance of the great end and aim of His own manifestation, that "it might destroy the works of the devil," that this should so lose all sense of its design, as that Satan should choose it as his place of lodgment and should find it a fitting abode for Himself and his angels this is indeed a mystery worthy of Christ's foresight and prediction!

If we saw a prince superintending the construction of a mighty fortress, carefully planned by himself, and placed on the confines of his dominions, in order to repel and control the motion of a powerful adversary, and to effect a covert whence soldiers might go forth to the attack of his foe, if we saw thousands of workmen employed, vast stones brought, no expense spared to make the whole complete, we should be disposed, perhaps, to congratulate him on the certain success of his scheme. But if he should reply with a sigh, Nay, do not congratulate me; this mighty fortress, which seems so necessary to my kingdom's glory and security, will become one day a stronghold for my foes; and the garrison will so far forget my orders and their duty as to give them free entrance and lodging, while they will not cease their assaults on my domains, this would indeed be a mystery. It is the very one here set forth."—A. Sims in Lamp of Life.

CHRIST-MADE FISHERS.

Fishing is a profitable business or it would long ago have ceased as a vocation. If men were not able to catch fish, or if they were not worth catching, the business would have died years ago. Fishing is an important business; so much so that it is an important part of the wealth of the world.

When Jesus, therefore, used the figure of fishing, saying to two young men: "Follow Me and I will make you fishers of men," He meant all that is
implied in the business of fishing. He implied that it was to be an important business that was to add to the wealth of heaven and earth. He meant that it was to be a successful business—they were to get men saved. He never called men to preach the Gospel without expecting them to catch fish. In spite of all the excuses, preachers and churches are making for their failure to see men saved, we insist the Master expects them to see success. No man has a right to be in the ministry unless he sees men saved.

Jesus did not say, "You must have beautiful nets or elegant fishing boats," but He expects us to be fishers of men. He has never said that we must be able to construct great sermons or provide extensive ecclesiastical machinery just to see the wheels revolve, but He called us to save souls.

Jesus said: "I will make you fishers." He said nothing about the fishers being made by the church, the Theological Seminary or by themselves. He said, "I will make them." The trouble is too many are made by the church, the school or themselves. If more fishers were made by Jesus there would not be such a complaint as at present over the lack of preachers.

Jesus never makes unconverted men preachers. Such have attempted to qualify themselves. He makes only saved men fishers.

We have the idea that if there were more really saved young men in the church there would be more material for him to make into real fishermen. All great spiritual revivals have raised up hosts of preachers. When there is a lack it is because spiritual life is on the wane. Man-made, church-made, self-made fishermen do not shrink from the long tramp thru the forests, the weariness and hunger, the patience and perseverance that attend successful fishing. The sham fisherman wants to sit on a grassy bank with a full lunch basket and an umbrella over his head and expects the fish to come to him. O Lord, make more real fishers, whose great business is to really catch fish!—Christian Witness.

---

SWEAR NOT AT ALL.

Who says this? you ask. Jesus Christ says it. You know His name. You call Him, it may be, your Lord. Now, Lord means master. He, therefore, your Lord and Master, hears men swear; for He knows and hears all things. He will also be your Judge. He says, "I say unto you, Swear not at all." Will you despise His voice?

And why should men swear? Does it give them any pleasure? The writer once met with a young man who thru God's grace had repented of this sin, and forsaken it. The writer asked him what was the pleasure he used to find in swearing. "Pleasure, sir! none at all!" was his answer. And the only motive he could distinctly remember was an idea of its being manly to swear. But it is very unmanly. It is beneath a man to receive God's bounties, and then abuse the Giver; to draw in breath only thru God's goodness, and then to breathe it out in profaning His holy name. Is there then any pleasure in swearing? Has any one found any? What is it?

But further. Is there any profit in swearing? Is there anything gained by it in worldly matters? Do men respect a person more or trust him more for being a swearer? Far from it. If
I were bargaining with a man about a horse, and he swore with an oath that the horse was sound, I should not believe in him so readily as if he simply affirmed it without an oath. Because I should think thus with myself: I see this man does not mind breaking one of God's commandments, which forbids taking His name in vain; how then can I tell but, if it suits him, he will break another command, and lie, and cheat, and defraud me? When men tell the truth they do not need to swear to make men believe it. When Peter lied and said he did not know the Savior, then he had to swear to make men believe him; it is just so now, men lie and then swear to it to make men believe it.

Is there then any profit in swearing? What have men gained by all their oaths? Not one fathoming. How many good friends have they made by swearing? Not one. What good has their swearing done to their family? None at all. On the other hand, have they not lost in character, credit, and peace of mind, by this foolish practice? Who would for money swear over again all the oaths he had ever sworn? A minister was once walking in the streets of London, and heard a workingman swear a dreadful oath. He went up to him, and, holding out half a crown, offered it to him if he would repeat that oath. The man stopped, considered, looked at the minister and his half crown and said, "No, sir; do you think I will send my soul to hell for half a crown?" And yet he willingly did for nothing, that which money could not hire him to do!

Yet while there is no pleasure and no profit, there is great sin in swearing. Jesus Christ says, "Swear not at all;" God, His Heavenly Father, says, "Thou shalt not take the name of the Lord thy God in vain." Every time men swear, they sin. And scarcely any sin can be committed so often as this. The drunkard, as bad as he is, cannot commit his sin one-hundredth time so often as the swearer commits his. Try and reckon up the sins of swearing. How many times did a swearer swear yesterday? Ten times? "Ah, more than that." Twenty? Fifty? "I cannot exactly tell," you say. "But suppose it were fifty times that a swearer swore yesterday. What of it?" What of it? why, then at that rate he would swear in a year eighteen thousand two hundred and fifty times! And in ten years one hundred and eighty-two thousand five hundred times he will have idly, wantonly, profanely, taken God’s name in vain. Hear again what Jesus Christ says: "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

"Swear not at all."—The Safeguard.

It is far better to do one little thing for God, than to promise forty things you will never do. Sel.

It is a test mark of the true knowledge of God that it causes its possessor to thirst for deeper knowledge.—Spurgeon.

Is it asked—"What will most effectually turn my eyes from vanity?" Not the seclusion of contemplative retirement—not the relinquishment of our lawful connection with the world—but the transcendent beauty of Jesus unveiled to our eyes, and fixing our hearts.—Sel.

The Hindu has the bold example of a sinful god and the immoral teaching of his sacred books to follow, while the Christian has a righteous God and a sacred book demanding holiness as his guide to life.

"For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. 5: 14).
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 EPISTAPH—...

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

Reader, shall such a record be written above the resting place of your buried hopes? "Lost! Lost!" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the hovering 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 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 for it. She was—

—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 beautiful blossoms of pride and praise are waving far out above the fiery deep; pluck them and you are lost! Lost!"

—CHRISTLESS READER LOST NOW—

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

The foregoing tract which is complete in a small eight page, 3½ by 5 in booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per dozen; $1.50 per fifty; $5.00 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.