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George Detwiler

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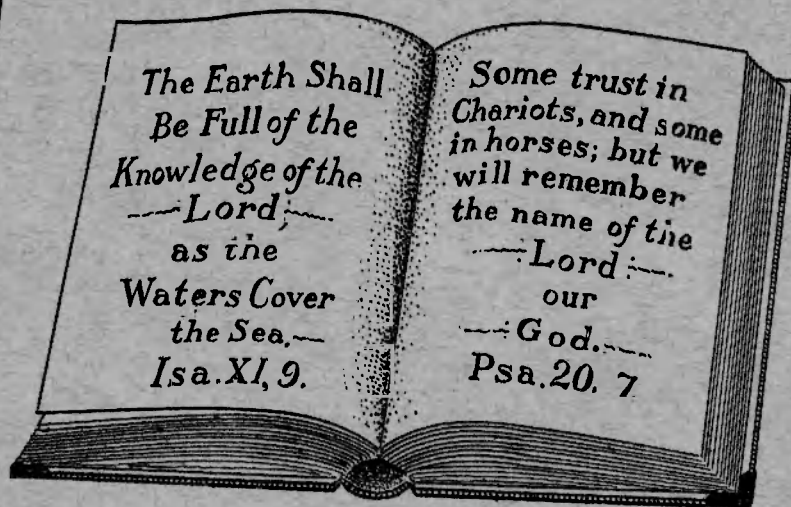
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Visitor.

GRANTHAM, PA.

JULY 13, 1914.

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Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVIII. GRANTHAM, PA., MONDAY, JULY, 13, 1914.

No. 14.

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OUR YOUNG PEOPLE,

LED TO CHRIST BY A CHILD.

"One evening my little boy was lying on the bed, partly undressed. My wife and I were seated by the fire. She had been telling me that Theodore had not been a good boy that day, and what he had been doing, and I had reproved him for it. All was quiet, when suddenly he broke into a loud sobbing and crying, which surprised us. I went to him and asked him what was the matter.

"I don't want it there, father; I don't want it there."

"What, my child? What is it?"

"Why, father, I don't want the angels to write down in God's book all the bad I've done today. I don't want it; I wish He could wipe it out," and his distress greatly increased.

What could I do? I did not believe, yet had been taught the way. I had to console him, so I said: "Well, you need not cry. You can have it all wiped out in a minute, if you want."

"How, father, how?"

"Why, get down on your knees and ask God, for Christ's sake to wipe it out, and He will do it."

I did not have to speak twice. He jumped out of bed, saying: "Father, won't you come and help me?"

Now came the trial. The boy's distress was so great, and he pleaded so earnestly, that the big man, who never bowed to God in spirit and in truth, got down on his knees and asked God to "wipe out his sin," and perhaps, although my lips did not speak it I included my own sins, too.

We got up, and he lay down on the bed again. In a few moments he said: "Father, are you sure it is all wiped out now?"

Oh, the acknowledgement grated through my unbelieving heart, as the words came from my mouth: "Why, yes, my son. The Bible says so, if you ask God for Christ's sake to do it, and if you are really sorry for what you have done."

A smile of pleasure passed over his face, as he quietly said: "What did the angels wipe it out with—a sponge?"

Again was my whole soul stirred within me, so I answered: "No, with the precious blood of Christ."

The fountain had at last broke forth. It could not be checked, and my cold heart melted within me. I felt like a poor, guilty, ignorant sinner, and turn-

(Continued on page 21)

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EDITORIAL.

**COMMENCEMENT AND LOVE FEAST
AT GRANTHAM.**

It was our privilege as also pleasure to attend the Commencement exercises, in part, at Grantham, as also the love-feast which followed. There is something about the atmosphere of the Bible School that makes it a pleasant place to visit. The attendance was large, visitors coming from surrounding counties and some from farther away places in the State while a small number were present from Ohio and Kansas. The exercises were interesting and instructive. The orations we were permitted to hear were excellent. An address at the Purity Meeting by Dr. M. G. Papazian of New York was much appreciated. The entire program which had been arranged with great care, so as to make it creditable for the Bible School and what it stands for, was well rendered, and in such a way that the most critically inclined, could not find any fault, so far as the brethren's idea of becomingness goes. It is to be hoped that the School will receive larger recognition, patronage and support the coming year than last year gratifying as that was. The student body as a whole is a fine body of young people, and as they go to their homes will no doubt bear good testimony for the School. The love feast season was real spiritual thruout, many brethren and sisters attending and taking part in the ordinance service. The home Bish. S. R. Smith, had charge of the services and was assisted by bishops Oberholser and Wert. With the transferring of the Messiah Orphanage from Harrisburg to Grantham which is to be accomplished in the near future, another important interest will be added to

Grantham's institutions and will, no doubt, help to increase the attractions of this new village. What is Grantham's gain in this removal of the orphanage to that place, is Harrisburg's loss as it will make quite a break in our Sunday School and other meetings. However we hope it will be for the good of the enterprise, and so cheerfully acquiesce. We hope its usefulness and blessing will be greatly increased under the blessing of God.

HARVEST MEETINGS.

On July 30, at the home of Bro. Henry Lehman, near Scotland, Pa., along the C. V. R. R.

Montgomery M. H., South Franklin dist., Greencastle Sta., on Saturday, July 18, at 9:30 a. m. Also preaching service in the evening at 7:30, and on Sunday forenoon. All are invited.

At the home of C. C. Hensel, near Newburg, Pa., Mowersville dist., on Saturday, Aug. 1. All day meeting. Nearest Railroad Sta., Shippensburg. Any one coming that way is requested to write to Bro. C. C. Hensel, Mowersville, Pa., and accommodation will be provided.

A writer in *The Sunday School Times* gives an illustration as to how the blood of Christ will cleanse and give liberty from sin. He was conducting evangelistic meetings in a certain college, and the power of the Holy Spirit was manifested in an unusual way. At the close of an evening's service a young man pushed his way thru the crowd to where the evangelist was standing, and in a very earnest manner asked for an interview with him next day. He invited him to come to his room at two o'clock in the afternoon. By inquiry at the office of the college he learned

that the young man was considered a most dangerous character, that he had been suspended several times, and finally expelled from the school. He insisted on carrying a revolver and two or three times came near killing some of the students. He was advised not to have an interview privately without a body guard. The evangelist considered he would need no body guard more than the presence and power of the Holy Spirit. The next day he was down with sick headache, and when the young man came at two o'clock, he found him stretched on the couch unable to lift his head from the pillow. From the appearance of the young man it was evident that no body guard was needed. He was motioned to a chair, an excuse was made by the evangelist for his not rising; then the young man broke out with the words; "Is there any hope for the wickedest man on earth? I have been an awful character." And went on to tell something of his life. The evangelist opened his Bible and read to him Isa. 1: 18: "Tho' your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool." He explained to the distressed young man how that could be, and read again, "The blood of Jesus Christ his Son cleanseth us from all sin." The young man arose from his chair, came toward the couch, and literally fell upon his knees, burying his head upon the breast of the evangelist and sobbed and sobbed as tho' his heart would break. "I laid my hand upon him," writes the evangelist, "and prayed that God might save him and cleanse him, and he sobbed out a prayer from his broken penitent heart." Then he asked him whether he would accept cleansing and victory from sin thru the blood of Jesus Christ. He said positively he would, and as he

arose from his knees a new light had entered his soul and was shining out thru his very countenance, and went from that room to be one of God's choicest vessels in a life of service. He who could not be managed by teachers, faculty, or trustees, was saved and cleansed from sin thru the blood of Jesus Christ.

We attended one of the near by love-feasts recently at which a number of the brethren discoursed on scriptural themes to the edification, we trust, of the hearers. We are however puzzled to know how to reconcile some of the things that were said. One brother's discourse had to do with church order, and as is frequently the case, would have us believe that evil is getting the advantage in the church, that these things are not just *creeping* in, but they are *walking* right in among us, a state which God can certainly not be pleased with, if true. Another discoursed in a reminiscent way having been a member for more than half a century. According to his judgment the church is now *more* spiritual than it was in former years. We noticed there were hearty amens to both statements, yet both statements cannot be true. It is impossible that spirituality can be increased when curruption is increased. So, as we said above, we were, and are, puzzled as to how we may reconcile these things. We are certain the brethren did not mean to contradict each other; possibly were not concious of any discrepancy, nevertheless there was.

Because we printed something unfriendly to the self-styled Pastor Russel in the issue of June 15, a subscriber in Nebraska has notified us to drop his name from our list. He is sure that

Pastor Russel will stand with Paul, Luther, and other reformers, and that because of his being the real man of God that he is, he is persecuted even as others were before him. In a recent conversation surprise was expressed that we had not patronized the Pastor Russel moving picture show. When we expressed our conviction that Russellism was a dangerous cult since its teaching was not the teaching of the Bible, the answer came quickly that we were mistaken in our conclusions. Referring then to the fact that Russell denies the bodily resurrection of Jesus Christ, which in itself was sufficient to condemn the teaching, we were told that we were ignorant, did not understand Russell's teaching because we had not read his interpretations of the Scriptures. This is similar to the teaching of Swedenborgianism which says that Swedenburge's *Celestia Arcana* enables a person to understand the Bible. So there is poor show for those who refuse to sit at the feet of these modern disciples of Arian. Some one has said that Judas Iscariot was the first Arian since not once during his period of discipleship did he address Jesus with his title of Lord. When the other disciples said, "Lord, is it I?" Judas said "Master is it I?"

That the Roman Catholic church is endeavoring by ways both deceitful and mean, to gain for itself the place of power in this country, is the frequently expressed opinion of many observers and who view with alarm the steady but sure encroachments of the heirarchy in worming itself into places where she is able to control the governments of separate States and also the federal government at Washington. The situation is viewed with genuine alarm by many. It is said that Catholics hold

offices under the government in undue proportion in Washington. Massachusetts is quite under the control of the church and other states are nearly so. Protestants are alarmed, and there are ominous rumblings of dissatisfaction heard here and there, and which may develop sufficient force to awaken government leaders and arouse them to action and halt the sinister encroachments of this foreign power. Two very rabid anti-Catholic papers are having a large circulation in the country. *The Menace* and *American Citizen*. They are so hated by the church that earnest efforts have been made to have them excluded from the mails, but so far they have not succeeded. In Canada the effort was more successful as *the Menace* is denied access to postal privileges. But while these papers denounce the Roman Catholic church and its methods of boycott and intimidation exposing its dark deeds, they uphold free-masonry, as tho' there were great virtue in it as an institution. If what is said about free-masonry is true and we believe it is, it is an adept at the boycott, intimidation, kidnapping, even murdering—William Morgan, for instance—to gain its ends, and as an institution may stand side by side with the Roman Catholic church in its baneful influences on both church and state. We need to be delivered from the power of either of them.

When Clara Barton was engaged in Red Cross work in Cuba, during the Spanish American War, ex-President Roosevelt (then Colonel Roosevelt) came to her desiring to buy some delicacies for the sick and wounded men under his command. His request was refused. Roosevelt was troubled; he loved his men and was ready to pay for the supplies out of his own pocket.

"How can I get these things?" he said; "I must have proper food for my sick men." "Just ask for them, Colonel," said the surgeon in charge of the Red Cross head quarters. "O," said Roosevelt, his face breaking into a smile, "then I do ask for them." And he got them at once; but you notice that he got them thru grace, and not thru purchase. If men could buy the grace of a quiet conscience and a restful heart, how the millionaires would vie with each other at such an auction; but no one can have this chain of heaven's gold, except by the free grace of God, which is offered to us every one. —*Sel.*

Thru some, to us, unexplainable mix-up in the mailing department a number of copies of the June 15, VISITOR were sent out to subscribers instead of the June 29, number. How it happened it appears no one can tell. We have mailed the right number to all who have called for it, and have some copies on hand yet, for any who will write us.

That the names of all the correspondents whose reports appear in the VISITOR columns would be given, instead of simply, correspondent, is the expressed wish of Bro. Frey of Mtsheba Mission, and we presume he speaks also for others in the mission field. Now, will we comply with the wish? There are still some among those who write for the paper who ask that their name do not appear.

10,000 students study Mohammedanism twenty-five years and then go everywhere preaching their false religion.

Conference Minutes for 1914 are now ready and will be mailed as rapidly as possible.

CONTRIBUTED.

SOME THOUGHTS ON THE PRICE OF OUR REDEMPTION.

BY LOUIS BERG.

"For ye are bought with a price" (I Cor. 6: 20). There seems to be much difference of opinion and speculation concerning this, and from the fact that this subject hinges upon the fundamental principle of our salvation, we feel timid to offer anything upon it realizing our inability and insufficiency without the grace of God, especially as compared to the heights and depth, length and breadth of the divine word. Whether our thoughts will be in accord with the word of truth is up to the reader to judge, trusting that God will direct by His Spirit.

I have noted different ideas which seemed confusing to us and difficulties and perplexities in connection with studying type and antitype on account of a seeming attempt to crowd the antitype into the mould of the type, so to speak. From the fact that God's law of justice calls for an eye for an eye, life for a life, etc., it is argued that the ransom price for sinners must be a corresponding equivalent in every respect. Whatever may be the truth we should expect the price to correspond to that which was lost. But care must be taken not to wrap Divine truth into some preconceived mistaken theory. In Heb. 10: 1, we read, "For the law having a shadow of good things to come and *not the very image of those things.*" The point to be noted in connection with our thoughts herein is, *and not the very image.* The philosophy of Millennial Dawn, and some others, is that the humanity of Christ Jesus was the price for man's redemption. It is reasoned

that father Adam was only a mere natural, physical, mortal, being, and that death in case of transgression, meant extinction, and that through his transgression sin and extinction was brought into the world, and that death (extinction) passed upon all men for that all have sinned. The argument against eternal punishment for sinners is that it would have necessitated that Christ should suffer eternal punishment in the sinner's stead in order to redeem. "Is He to suffer eternally in the sinner's stead?" He asks. That which Christ suffered indicates the penalty for sin, namely, death-extinction. The man Christ Jesus corresponded in every way to that of father Adam prior to the Fall, a perfect, natural, human physical being; not a combination of two natures which is a hybrid thing and obnoxious to the divine arrangement. Christ experienced two changes of nature namely from spiritual to human and from human to divine. The spiritual was laid aside (annihilated) to become a human being, and the human, the man Christ Jesus, was sacrificed to death as the ransom price for sinners in exchange for the divine nature. For convenience we quote as follows: "Since the man Jesus was the ransom price given for the purchase of Adam and his race it could not be that the man Jesus is the second Adam, the new father of the race, instead of Adam for, the man Jesus is dead, for ever dead, and could not be a Father or life giver to the world." Again, "It was necessary not only that the man Christ Jesus should die but just as necessary that the man Christ Jesus should never live again, should remain dead, should remain our ransom price to eternity."

For the man Christ Jesus to be resurrected "would have implied to take the price back and left us as much under

sentence of death as before." But both the foregoing suppositions and logic are wild speculations, and delusive as a result of reasoning from a wrong premise. The Scripture to the contrary refers to both titles of our Redeemer in connection with, and after His resurrection. See Rom. 8: 11; 10: 9; I Pet. 1: 2, 3. Also I Tim. 2: 5: "For there is one God and one Mediator between God and men the *Man Christ Jesus*." Now then, if the Man Christ Jesus has been placed at the right hand of God the Father, and acting as Mediator between God and man, also as Intercessor and Advocate ever since His ascension wherein is the proof of the annihilation of the Man Christ Jesus, according to Russellism. The logic of Millennial Dawnism necessitates, somehow, the denial of the resurrection of the body of Christ-humaneity of Christ.

My purpose in writing on this point is, because, as an exmillennial dawnist, I come in contact with advocates of these heresies, and I felt it my duty to bring the contrast between this and the word of truth before the people.

Reverting again to our subject, all Bible scholars know, or ought to, what is the meaning of the titles, Jesus, and Christ. And just take a concordance and it might surprise you to know how often this, the only name of salvation is found in connection after His resurrection. In Acts 1: 11 we read: "Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus* which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Praise God that we have a Savior who, tho He was delivered for our offences, was nevertheless raised again for our justification. And, "was made unto us wisdom and righteousness and sanctification and redemption."

We shall now proceed to consider the Scriptural price of redemption. It was not a question of suffering torment for torment, or mere physical life and extinction, for physical life and extinction, but a question of redemption by *blood* from a *state of condemnation* resulting from sin. It is a death state of the soul, or inner man, as a result of impurities in the blood, caused by unsoundness or disease of the heart (mind). Blood represents the life, and the nature, state or condition of that life. "A sound heart is the life of the flesh." Proverb. It means purified blood propelled into the system which constitutes a healthy condition. That the blood is a mighty factor in the life, or condition of life, is evidenced also by our medical profession in all cases of sickness and disease, a condition of the blood is the first thing in question. Also, especially in cases of surgical operations its advisability depends upon the condition of the blood. The heart and mind are so closely linked together that you cannot separate them. Figuratively speaking, the heart and mind are frequently used interchangeably referring to the soul, or inner man. By reason of the fall into sin unsoundness of heart is universal, as a natural consequence. Alienated in our minds by wicked works from the life of God. The law of sin operative in our members. Like the law of gravitation. "Carnal, sold under sin." Disease of the heart (mind), diseased blood (life), a state of death resulting from impure thoughts and acts. In Joel 3: 21, we have a corroborating figure: "I will cleanse their blood that I have not cleansed." Also in Rev. 16: 3, reference is made by comparison "as to the blood of a dead man," not blood of a physical corpse but of a state of condemnation, death.

Hence then, the appropriateness of the corresponding price. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot." This price is the crimson thread interwoven into God's promises from Genesis to Revelation. "Without the shedding of blood there is no remission of sin." "All the promises of God in him (Christ) are yea, and in him amen, to the glory of God and the Father" etc. The typical blood did accomplish something to the purifying of the flesh. But it could not make the comers thereto perfect as pertaining to the conscience. But Heb 9:14: "How much more shall the blood of Christ who thru the eternal Spirit offered himself without spot to God purge your conscience from dead works to serve the living God."

Purge your conscience is to change the natural depraved state of the heart and mind into a state of righteousness, a new creature in Christ. The thoughts and deeds of the dead work of sin and wickedness are purged out by faith in the blood, and a living state of righteousness in Christ Jesus in their stead, a resurrection change.

The price was paid to justice, to God Himself. You will note in verse 14, it secured eternal redemption for us. It was an equivalent price that was not taken back, yet the very conditions which secured the resurrection of Jesus Christ from the dead.

Three things were essentially necessary to complete redemption and salvation. The shed blood to atone for sin, the resurrection of Jesus Christ for our justification, and His ascension to the right

hand of the Father as Intercessor, Mediator, Priest, and Advocate.

The Apostle Paul places so much importance upon these essentials in I Cor. 15. He says, If Christ is not raised preaching is vain, faith is vain, they are found false witnesses. We are yet in our sins. Then they also which are fallen asleep in Christ are perished.

Thus it may be seen that the man Christ Jesus was, and is, the embodiment of God's great plan of salvation. "The Word was made flesh and dwelt among us." "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." "I am the living bread," etc. "My Father giveth you the true bread." Here we may note by these and other, similar, statements what the manna in the wilderness typified, that Christ as the bread of life represented in the word being made flesh implied every word that proceeded out of the mouth of God. But what real benefit could the Word made flesh be to any one without the shed blood? The word of God was dead so far as the sinner's hope was concerned.

In the Ark of the covenant, which is a type of Christ, we have a foreshadowing of this feature. The Ark contained the tables of the law, Aaron's rod that budded, the golden pot of manna. The mercy seat on the top over shadowed with two cherubim.*** Law, representing God's justice;— Aaron's rod, the resurrection, and the life, golden pot of manna incorruptible word of life in the risen and glorified Christ.

By what means were the contents of the Ark accessible and beneficiary? By the sprinkling of the blood of the atonement sacrifice upon the mercy seat. What followed? Moses and Aaron came forth from the Tabernacle and blessed the people.

Now compare: Christ entered into the most holy (heaven itself), with His own blood, sprinkled the mercy seat and made propitiation for the sins of the whole world. And sealed the new covenant with His own blood. For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead otherwise it is of no strength at all while the testator liveth "Whereupon neither the first testament was dedicated without blood." It is the blood that speaks. This is the secret of God, having loosed the pains of death because it was not possible that He should be holden by it: that His flesh should rest in hope. That He would not suffer His holy one to see corruption. It was the incorruptible Word of God that was made flesh and our only hope. To have annihilated this in death would have meant the annihilation of man's only hope. "But thanks be to God," Or rather "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy has begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." A point to be noticed in connection with the resurrection is, He was not raised with blood in His veins. "He was put to death in the flesh but quickened by the Spirit." This accounts for the particular statement, Luke 24: 39: "Behold my hands and my feet, that it is I myself; handle me and see for a spirit hath not flesh and bones as ye see me have." The blood was shed and the price paid to justice never to be taken back. Thus is seen the harmony between the price paid and all the demands of the law (justice) fully met, thereby justifying God in the all importance of the resurrection of Jesus Christ from the dead as the assurance of our resurrection and only hope,

"That God might be just and the justifier of him who believes in Jesus," without interfering in any sense, necessitating the price to be taken back, but that the price remains to be paid to justice to eternity as the sole procuring cause of redemption eternal. By His death and resurrection "he led captivity captive and gave gifts unto men." "Abolished death and brought life and immortality to light through the gospel." Sealed and ratified the New Covenant with His own blood and made it operative toward all. That "whosoever believeth in him should not perish but have everlasting life." It means the ministration of the Spirit instituted upon the foundation of Christ's shed blood, attested by the outpouring of the Holy Spirit on the day of Pentecost, foreshadowed by Moses and Aaron coming forth from the sprinkling of the Most Holy to bless the people in connection of the completion of the great day of atonement.

In conclusion, then, let us add that the blood of Christ atoned sufficiently for all: paid the ransom for all, from the original condemnation of all in father Adam. But note, *evidently only for believers*. The final wicked and unbelieving shall have their part in the lake of fire and brimstone which is the second death.

It seems remarkable, especially in our day, that so many people have such vague ideas of this subject. Many different kinds of philosophies and excuses are offered to either directly or indirectly ignore the real price of our redemption and conditions of salvation. Some believe in Russell or Millennial Dawn of course. Others Christian Science, Spiritism etc. Some believe in their own goodness. Some think if God could take the holy men of old to heaven when they died, what use was

there for Christ's suffering, death, and resurrection? Some think if they keep the Ten Commandments or the Golden Rule, or the Sermon on the Mount, is all that is needed to save any one. etc.

But what does the Scripture think? "Not by works of righteousness which we have done," but "according to his mercy He saved us by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Lord." Good works are necessary and will naturally follow true regeneration. But they are worthless without faith in the blood and regeneration of the soul. Jesus says "I am the way" also, "I am the door." "He that climbeth up some other way, the same is a thief and a robber." The Old Testament holy ones were just as much dependent upon the blood of Christ's sacrifice as we are. He, by the grace of God, tasted death for every man. They were perfected so far by faith as the development of their character in righteousness was concerned, but not, so far as the finality of their inheritance, rewards and glorification was concerned. "They looked for a city which hath foundations whose builder and maker is God." They died in the faith, kept the faith: fulfilled all the conditions, yet, "Not having received the promise but having seen them far off and were persuaded of them and embraced them." How far off did they see them? Just beyond the cross of Calvary. At this point Paul intimates Heb. 12: 23-24: We have come, in connection with other real antitypical great things in Christ unto "the spirits of just men made perfect." They had obtained a good report through faith etc. "God having provided some better thing for us that they without us should not be made perfect." What is the better thing? Evidently the blood of

Christ, without which not a single promise from Genesis to Revelation could be made real to any one. The confirmation of God's immutable promise depended upon the finished work at the cross. The Lamb slain from the foundation of the world was accomplished when Jesus said upon the cross, "It is finished." "Bowed his head and gave up his spirit" (Jno. 19: 30).

Thus may be clearly seen the meaning, "they without us should not be made perfect," For what the law and typical blood could not do Christ's blood did. Alas and how deploring! What mountains of difficulties, and perplexities might be removed if we would all look with more simplicity of faith into the word of God which alone is able to make us wise unto salvation, by the aid of the Holy Spirit. "Through faith which is in Christ Jesus." How true then. "But if our gospel be hid it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not" (II Cor. 4: 3-4).

N. LAWRENCE, OHIO.

FAR ABOVE ALL.

BY ISAIAH F. BASEHORE.

He raised Him from the dead, and made Him to sit at His right hand, far above all, and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus far above all principalities and powers (Eph. 1: 20,21; 2: 6).

Far above all: Yes, this may be the blessed experience of every child of God. However great the trials and sorrows our Mighty Keeper is able at all times to keep us, far above all, at all-times, and in all places. If we are joined to the Risen Lord, we may truly be kept far above all our surroundings.

The devil would use our surroundings to draw us down, but Jesus can keep us, far above all, as we have learned to trust in His faithfulness, and ceased to struggle and resist but lie down in His will day by day, and say, Yes, Lord, to all that comes.

Far above all. Can this be done? Yes, but only by knowing God's deliverance from the life which keeps us in bondage to the things of the earth. Only by knowing in the Spirit's power the full meaning of Calvary's Cross. Not only has Christ died that we might be forgiven all our trespasses, but Paul tells us again and again, that we too died with Him, and were buried with Him through baptism into death, (Rom. 6: 4).

The one only condition which sets us free to live, far above all, in the power of His endless life, is *faith* in the workings of God who raised Him from the dead, (Col. 2: 12).

The first question we should ask ourselves is, Are we really and honestly purposed to separate ourselves from all that holds us down and let the Holy Spirit, make to die, all doings not of God (Rom. 8: 13).

The Holy Spirit will bear witness to our death in the death of the Lord Jesus, if we are true to our desire to know all that it means, and to fully prove the life of far above all, with the Risen Lord (Mark 16: 6).

Far above all, if the things around us fret us, the enemy has succeeded in pulling us far enough down to do it. For Christ did set us free, and we should not be entangled again in the bondage of sin (Gal. 5: 1). We need to simply recognize our freedom, and as we go in and out among the things that so try us, trust and praise God who is able to keep us far above all.

Far above all, lifted above earthly things and earthly surroundings, the spirit dwells in God (Psa. 90: 1; 32: 7; Jno. 3: 24). Here we see the king in His beauty, and get a vision of eternal realities, that the things of time sink into their right place and are valued at their true worth. Here we hide in the Secret place of the Most High, and find no plague come nigh our dwelling, (Psa. 91: 1-10). O dear brother and sister, the eternal God is thy dwelling place, (Deu. 33: 27). But where, oh where is the sinner's dwelling place? He has no home, no dwelling place, no God, but an awful looking for of the judgment. But we who have been saved are kept far above all, Glory to His name.

We have a blessed dwelling place, (Psa. 84: 4). We are His hidden ones, (Psa. 83: 3). We are hid with Christ in God, (Col. 3: 3). Hidden in His pavillion, (Psa 27: 5). His Chambers, (S. of Sol. 1: 4). His banqueting house, (S. of Sol. 2: 4). Hidden from the strife of tongues, (Psa. 31: 20). Hidden in the day of trouble, (Psa 27: 5). Hidden manna revealed to us, (Rev. 2: 17). Dwelling in quiet resting places. (Isa. 32: 18). In the secret place of the Most High, (Psa 91: 1). Far above all. Here everything is the will of God to His child. We submit and say Thy will not mine be done. We may have trials and misfortunes in our earthly life, but we meekly follow the footsteps of our Blessed Christ, for He leads us far above all. Do we believe that He is able to do it: Yea Lord, (Matt. 9:28).

(Praise the dear Lord for leading us far above all to His Eternal Home.

Elizabethtown, Pa.

To completely evangelize the whole world in thirty-five years, \$5.00 per member per year would do it.

THOUGHTS ON THE JUDGMENT.

BY J. H. MYERS.

"And Jesus said, For Judgment I am come into the world that they which see not might see, and that they that see might be made blind" (John 9: 38).

Again we read in Luke 5: 32: "I came not to call the righteous but sinners to repentance."

Man is an utter failure in himself, realized in the Garden of Eden in the sewing together of the fig leaves to cover his nakedness. Thank God for John 3: 16: "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life."

Man's failure touched God's tender love, and He promised a deliverer in the seed of the woman, which was none other than part of the Trinity of the God-head the Son of God, who was with Him in the creation. "All things were made by him, and without him was not anything made that was made" (Jno. 1: 3). We read that He made himself of no reputation, and thus made Himself a name that is above every name (Phil. 2: 10).; that at the name of Jesus every knee should bow.

Thru the Fall man is in a lost condition, in other words, he is dead in trespasses, under condemnation, utterly lost and in darkness. The prophet says, "Your sins and iniquities separate between you and your God, and hide the presence of God from you." "God is light and in him is no darkness at all." Thus we have proven, in our mind, man's failure and God's promise.

Jesus saith no man cometh to him except the Father draw him. Here man comes to the light, comes to face the record of his life, the judgment of condemnation. Men love darkness

rather than light because their deeds are evil, and light and darkness cannot dwell together. Therefore there must be a separation. The enemy of all good is the devil: he is God's opposer, and an enemy to man's happiness, the author of darkness.

As light and darkness cannot dwell together so we agree to be separated, and Jesus to whom the Father has committed all judgment says that He came not for the righteous but to call sinners to repentance, they who see not, the poor lost sinner who is lost and blind, under condemnation and sin, away from God, guilty, having said Crucify Him, yes, are guilty of the death of the blessed Christ, but now penitent, crying for mercy because of the judgment of God being upon him.

Here the axe is laid to the root of the tree. Justice says, cut him down, he is not fit to live. Here our compassionate Savior, Jesus the Christ who has purchased our redemption intervenes, and mercy and truth kiss each other. Here Jesus says to the Father, I have died for this soul. The Father accepts the sacrifice and the guilty one is free from condemnation. Thus we shall never stand in the Great White Throne Judgment with the condemned world, providing we remain under the blood of the everlasting covenant. The soul is free and can sing, Hallelujah, I am saved, I am alive, I am a new creature, I am born again.

Now we are, as we read in Romans 14: 8; "For whether we live, we live unto the Lord, and whether we die we die unto the Lord, whether we live therefore or die we are the Lord's," having passed the judgment of condemnation, as we have proven, and now belong to God, bought with the price of the blood of God's dear Son

May we of a truth realize that we have passed the judgment of condem-

nation, not questioning now as to whether we will be saved or go to heaven. Thru grace we are saved. When? Now: right here. So many doubt and lose the blessing of justification Rev. 21: 7: "He that over cometh shall inherit all things and I will be his God and he shall be my son.

Dear reader, Do you believe it? Do you see your privilege in the gospel? What a pity that so many are as we read in Rev. 21: 8: "But the fearful and unbelieving, and the abominable,"—you please read on to the end of the verse and you will become alarmed about your going to heaven. Why we are permitted to sit together in heavenly places in Christ Jesus. John 10: 27: "My sheep hear my voice and I know them and they follow me." This is the delight of the child of God, a saved believer in Christ Jesus our Lord: not fearing the judgment of condemnation, but crying, "Abba, Father." To that believer Jesus says, John 10: 28, 29. And I give unto them eternal life, and they shall never perish neither shall any man pluck them out of my hand. My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand."

Here we see our security in Christ. He is keeping us unto His coming and kingdom. Thank God for a resurrected and living Christ. He said that He came that we might have life and that we might have it more abundantly. O my, where is our faith?

Bless God, by faith in His Son, I have passed from death unto life because I love the brethren, and so I will labor and preach that I have escaped the White Throne Judgment where the unsaved world will be judged. But the saints will be in the first resurrection, resurrected and caught up a thousand years before the second re-

surrection and the White Throne Judgment.

Paul writes I Thess. 4: 13, that he would not have them ignorant of the first resurrection and the taking away of the ready saints to be with the Lord. O the glorious prospect of the ready ones! It puts a hallelujah in the child of God who is ready, and he longs to go. But he cannot go yet, the completion of the bride is not yet accomplished. But as soon as that is accomplished Jesus will come and we will be caught up to meet our bridegroom in the air.

O my, how the minds of God's children are perplexed because the judgments are not understood by them. We read if we judge ourselves we shall not be judged. Paul says, "Wherefore we labor that whether present or absent we may be accepted of him. For we (the saints) must all appear before the judgment seat of Christ that every one may receive the things done in his body,"—notice—according to that he hath done whether it be good or bad. We meet at the judgment seat to receive our reward for service, not for condemnation. Only those are there who are under the blood of the everlasting covenant which God made with His people. O hallelujah, we have been brought thru more than conquerors thru Him who loved us and washed us in His own blood, and made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever, Amen.

1185 Bailey St., Harrisburg, Pa.

May 30, 1914.

It is impossible for a man to be godly, who neglects secret devotion, and next to impossible that he should ever become so. You may as well talk of a wise fool, a wicked saint, a sober drunkard, an honest thief, as of a prayerless Christian.—*Sel.*

News of Church Activity

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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

H. J. and Emma Frey, Hannah Baker, Cora Alvis, A. C. Winger, Sadie Book, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

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

India.

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

Following not under Foreign Mission Board.
Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

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

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

Central America.

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

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

OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Eld. T. S. Doner 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 1/2 14th., St., in charge of Eld. J. R. and Anna Zook.

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

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

DAYTON MISSION.

We come greeting you with John 16: 24: "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full." We, as God's children, have great reason to rejoice and to be exceeding glad, when we can see and know that our God has provided for us a joy that is full, and that it can really be ours to enjoy, in this wicked world, in the midst of all disappointments, sorrows, trials, tests, temptations, and the wickedness and ungodliness that is surrounding us daily.

Notwithstanding as we behold the downward course of poor lost souls, it brings a heavy burden to our hearts, and reveals more and more the great responsibility resting upon us. But let us thank our God forever for the sure fulfillment of His faithful promises to His true children. As He said, "Ask and ye shall receive." If your hearts are pure in asking, they will be pure to receive. Then our dear heavenly Father could never withhold but fill our hearts full of joy.

O! how many can say, they are enjoying all their hearts and lives could hold! Short of full joy, we are living beneath our privilege, and the will of God.

O, dear ones, let us come faithfully in our asking, that we may receive an experience that will hold thru all the hard things and testing places of life; that God can get glory and pleasure from our lives, and can use us in His service for the gathering in of precious souls.

We can report the work moving on with encouragement; yet there are many things that we would be glad to have other-wise if we could. The enemy is very busy these days, in seducing and luring away our dear children, into those ungodly picture shows, and in the many sins and vices of our land. O, dear ones, let us sacrifice a little more. Let us pray a little harder, let us call to the unsaved a little louder and let us love poor lost souls a little more. Peradventure some poor wanderer may be drawn to Jesus before their day of grace shall close.

The last evening of the month just past, the Lord met us in a precious way and was so true in convicting souls of their need of Him. A number were made willing to come

and bow at the altar of prayer. It is so blessed to witness the manifested burdens and the crying out in prayer by children in behalf of their lost friends so that some were constrained to come and confess their sins. And mothers praying for their children with such a burden as we have never heard them pray before. It does mean for parents to call earnestly to God for their children these days. Just a few days ago, a boy of this city committed suicide. He had been \$10.00 from his parents, and had gone to Cleveland, O. From there he wrote to his mother returning the part of the money he had not spent. In the letter he stated, "By the time you receive my letter I will be gone." He bought some carbolic acid and went into a box car and ended his life at the age of 14 years. We must ask, Can it be true that the wicked one is dragging so many dear children of our land down to despair?

On June 13, we were permitted to have a blessed baptismal service. Bro. William Myers and his wife were so happily received into our little number by our dear Bish. J. N. Hoover. May the precious Lord greatly bless and reward him for the encouragement he brought with his words of comfort.

We are so thankful to our heavenly Father for the love and kindness bestowed upon us and the work of the Lord by the liberal offerings of our dear brethren and sisters for our financial needs. If the Lord loveth a cheerful giver, He will make sure their great reward. I am so glad to encourage that our reward is as sure as our giving, as it is done unto the Lord. May your blessings be endless is our prayer. Continue to pray for us that the Lord's will may be uppermost continually in our hearts.

FINANCIAL.

Report for June 1914.

Balance on hand, \$62.80.

Receipts.

Ervin Graham, West Milton, O., \$1.00; Hobert Dean, Springfield, O., \$1.00; Christian Herr, Springfield, O., \$1.00; A brother, \$1.00; Dora Dohner, W. Milton, O., \$5.00; Sarah Custer, Springfield, O., \$.50; In H's Name, \$5.00; J. N. Hoover, West. Milton, O., \$1.00; Jonathan Lyons, Burton, Mich., \$1.00; Mission offering, \$4.17; Total \$83.47.

Expenses.

Table account, \$8.45; gas and stove rent, \$2.43, car fare, \$.10; refrigerator, \$4.00; phone bill, \$.30; incidentals, \$2.01; Total, \$17.29.

Balance on hand, July 1, 1914, \$66.18.

POOR FUND.

Balance on hand, \$3.61.

Receipts.

Bro. Powel's little boy, Pleasant Hill, O., \$.10, Total, \$3.71.

Paid out for poor, \$1.35.

Balance on hand, July 1, 1914, \$2.36.

MISSION HALL FUND.

Balance on hand, July 1, 1914, \$85.00.

Provisions, consisting of lettuce, radishes, onions, soup beans, eggs, cheese, beef, butter, milk, butter, mellons, cookies, cherries, peas were donated by the following: Charlotte Myers, Maryann Hill, Mrs. Jinkin, Ella Etter, Emma Dohner, Ella Whitehead, Elizabeth Dohner, Ed. Engle, John Moist, Isaac Engle, Elsie Rohrer, Eliza Engle, Frank Etter, Iva Herr, Joe Mishka, Chas. Webb.

We remain yours in the interest of souls,
W. H. and Susie Boyer.

601 Taylor St., Dayton, Ohio.

P. S. Ollie Bencil, special, 1½ bu. potatoes, 1 gal. soup beans, 3 lb. honey, 5 cans of fruit.

BUFFALO MISSION.

Dear brethren in Christ, may all who so liberally help support the Lord's work be made very conscious of the smiling approval of our heavenly Father, "And whosoever shall give to drink unto one of these little ones, a cup of cold water, only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." The work is about as usual. Owing to the warm weather the attendance is not very large; the people seem to go with a mad rush after pleasure these days, but, I praise God for the manifestations of His divine presence with us and for the satisfaction we find in serving Him. Continue to remember us in your prayers.

FINANCIAL.

Report for month of June, 1914.

Balance on hand, \$9.00.

Receipts.

Sr. H. Schafer, Howick, \$1.00; Sr. Susan Doner, Gormley, \$1.00; Bro. E. Roberts, \$5.00; In His Name, \$1.00; Bro. Zercher,

Mount Joy, Pa., \$5.00; Bro. J. G. Engle, Kans., \$2.00; Sr. Susan Rhodes, \$2.00; Mrs. Seagar, \$.50; Sr. Della Ott, \$1.00; Federal Telephone Co., \$15.00; Bro Landon Steckley, \$1.00; Sr. Frank Winger, \$1.00; Bro Jesse Winger, Rainham, \$1.00; Sr. Paul Sider, \$1.00; In His Name, \$2.00; Bro. L. Shoalts, \$1.00; Mr. Gallaway, \$.50; Bro. J. Ehlers, \$2.00; Bro. Fred Climenhaga, \$1.00; Bro. Andrew Saylor, \$1.00; Total \$54.00.

Expenses.

Light \$1.54; gas, \$.60; fruit and sugar for canning, \$1.50; coal, \$20.25; groceries, car fare and sundries, \$22.86; Total, \$46.65

Balance on hand, \$8.35.

Provisions donated by the following, Sr. F. Ott, Andrew Sider, Robert Petke, Sr. Blake, Sr. Ehlers, Sr. Della Ott, Sr. Gish, Bro. Shoalts, Melvin Sider, Sr. E. Herr, Bro. D. Heise, Joseph Sider, such as butter, eggs, bread, cake, meat, vegetables, cheese, honey, fruit, cream, potatoes and strawberries.

Yours for the Master.

The Workers.

SAN FRANCISCO MISSION.

Our hearts are encouraged as we begin the report for the past month, not that there have been no tests, but because God has been with us and has given us the victory.

The first part of the month was quite hard on account of the seeming indifference of the people in general, but the last two weeks there have been a number of souls at the altar seeking God. One night just as we were ready to go on the street a German, a backslider, came in for prayer. We were late for street meeting that night, but thank God a soul was reclaimed from the snares of Satan. Later in the evening a Spaniard and an African came to the altar. The Spanish man told us he was a deserter from the Mexican Army, a gambler, and a bad man in general, and he prayed earnestly for salvation and a better life. The colored man was brought up by Christian parents in the West Indies, and is very intelligent and well educated. We were much delighted when he came back the next night with a good testimony. We are glad to be able to say that one of the soldiers we spoke of in our April report as having to go to the Mexican border, has returned, having served out his enlistment, and is again steadily standing by us in the work. In rescue

mission work it is hard to get regular helpers from among the converts because of the drifting nature of people in these Western cities, so we are very thankful for the few we have, and are also glad that at least some of those who have gone from us are carrying the gospel with them wherever they go.

There is so much more to do for God in this city, than we have strength for. We have often wished for more brethren living near us. As it is there is only one family of Brethren in the city, and while we are grateful for the one, we can see that it would be a great help in the work if there were more.

We crave a continual interest in your prayers.

FINANCIAL.

Report from May 24, to June 24, 1914.

Receipts.

Hall offerings, \$16.50; Upland S. S., \$50.00; Rosebank, Kans., S. S., \$14.06; G. A. Wagner, tracts worth, \$1.25; Total \$81.46.

Expenditures.

Car fare, \$10.15; table supplies, \$15.75; fruit for canning, \$2.10; household expenses, gas, etc., \$4.95; hall expenses, paint, light, etc., 5.70; hall rent, \$50.00; house rent, \$8.00; for the poor, \$1.80; tracts, \$1.25; Total, \$99.70.

Balance on hand, May 24, 1914, \$18.64.

Balance on hand, June 24, 1914, \$.40.

The Workers.

NAPPANEE, IND.

The love feast held at the Union Grove church, June 6, 7, was a real time of refreshing. Eld. V. L. Stump of Sandusky, Mich., with his family, and Eld. Frank Brechbill and his wife of Garrett, Ind., Bro. Carl Carlson of Chicago with several of the workers at the Chicago Mission, several sisters of Garrett, Ind., and a Bro. Sites of Sandusky, Mich., were the visitors from a distance. The word was spoken with power, and there were those present who felt the need of the deeper things of God. The feast was the more gratifying, as it included the babes in Christ and even the hoary head, one having passed the 95th. mile stone, who thus mingled together in observing the simple ordinance, the younger brethren stooping to wash the

feet of the aged. What a lesson in humility! May we, as a church, never depart from the observing of this simple command. Our young ministers were passive in the hands of God, and by the earnest prayer of the saints the Lord used them in a marvelous way to break the bread of life to us. So our minds love to think back to the day of the feast.

John A. Stump.

New Paris, Ind.

MARKHAM, ONT.

Markham love feast was held June 6, with a large attendance. Several brethren and sisters from other districts were present with us. We were very grateful for their words of encouragement; Bro. Winger of California, the out going Missionary was also present and gave an address on Sunday night.

May the Lord graciously bless his labors on the foreign field. Two souls obeyed the Lord in baptism. The work here is progressing favorably. Houses are scarcely large enough to accommodate the large attendance at our prayer meetings.

May the Lord bless us and keep us moving on the way.

Your brother,
G. T. Hilts.

Gornley, Ont.

LANCASTER MISSION

Dear readers of the VISITOR.

By request I will give an account of the work at our little mission here in Lancaster. We surely have many reasons to praise the Lord for His kindness and love which He manifests toward us 'n answered prayer.

About two months ago a young girl of about fifteen years of age was under deep conviction and said she wanted to be saved, and when she had seemingly surrendered all, only being afraid of the cruel treatment she would likely receive from her parents if she would accept Christ, her mother came in and took her home, and she has not been permitted to attend services since. Before

that she was a very regular attendant at Sunday school, and came often to church services.

The Saturday and Sunday following General Conference we were permitted to enjoy the love feast at Pequea church. There were many visitors present from different parts of the U. S., among them Bro. Fike of Texas, Bro. and Sr. Boyer, Dayton, Ohio, Mission, Bro. J. N. Engle, Abilene Kansas, Bro. J. R. Zook, Des Moines, Iowa, and Sister Eyster from Africa. Sister Eyster gave a talk to the children explaining the work done in Africa.

Quite a number of them came to the Lancaster Mission on Sunday afternoon. Bro. J. R. Zook gave an address to the Sunday School as did also Bro. Engle and Sr. Boyer, both from Ohio.

In the evening brothers Boyer and Engle from Ohio spoke to us, after which there was an invitation for the lost to accept Christ. Four young girls came to the altar for prayer. Three of these are in my Sunday School class. I certainly do praise the Lord for His great love for us that He considers us worthy to even answer our prayers.

While we were praying with them quite a number of others came into the Mission, some of them being Catholics. They continued coming and going until almost midnight. I never witnessed anything like it before. There were so many young boys, there ages ranging from fifteen to twenty-two. I certainly said, "Your prayer shall be answered, It is now on the way." We were praying for boys as we do not have any. We thought it would be a help in the work. The greater part of them attended prayer meeting and church in the evening but not Sunday School until the few last times. But we have not left go of God in their behalf. We believe they will be back again. Some were on the out side the last time we had service.

We had Bro. Taylor from Africa with us about a month ago. We did enjoy the visit of him and Sister Taylor.

On Sunday evening, Bro. Whisler from Ashland, Ohio, was with us at street meeting and also preached for us in the evening. We are very grateful to all that visit us. Our number is small and we are always glad for visitors.

Our street meetings are well attended in general. Always children to listen and often quite a large number of them. We have the meeting twice a week. On Thursday evening and Sunday before evening services.

We desire your prayers that the work may prosper and many souls be won to Christ.

A Worker.

DES MOINES MISSION.

Editor and readers of the VISITOR:

By your permission I will write of the City Gospel Mission of which Bish. J. R. Zook is Supt., for the columns of the VISITOR.

I feel this to be a duty, in that I have lived at the Mission for over a year, and possibly am better acquainted with the work than any of the other workers can be. I came to Des Moines over a year ago for the purpose of establishing a mission, but became convinced that Des Moines had missions enough. I was sure however that God had sent me here so I just waited patiently on the Lord and He put me in this mission. I became interested in Bro. Zook and the brothers Landis and their way of working, and saw what a grand opportunity it was to deal with lost souls, so I just followed where He led me. Praise His holy name.

During four months of last Winter we sheltered 4000 men, 1000 per month, free of charge, for they had no money. If it had been otherwise with them they would likely not have been there. To a good many of them we gave something to eat. We had representatives of all classes: some were well educated and had held good positions: some were master mechanics. A large per cent. have wives somewhere, and children grown up whom they would not know if they would meet them.

Sin was the cause of all the misery. There were burglars, thieves, bank robbers, drunkards and murderers, some being as low down as it is possible for a man to get. But, bless God, of all classes there were some saved for God can go down to the very gates of hell and lift them up. Praise His holy name.

Some things happened that made us laugh and rejoice, while again some things caused us to weep, and that almost made our blood

run cold and the hair of our heads stand on end. There were characters so tough we did not tell the people what they were lest they would be afraid of them. Some of the citizens would say to me they did not understand how we dealt with them and not get killed, being with them day and night.

I can assure you it takes lots of the old-time salvation. It takes lots of grace but God has plenty of it to give just by asking for it. Praise His name! We were able to do it by the power of God, and in letting them stay there we always had a large attendance at the services, and there was a steady coming home to God.

We have seen the boy get saved and go home to his broken-hearted parents, and there was rejoicing in the home. We have seen the drunkard get saved and take something home to eat instead of whiskey, and his wife and children are happy today. One man who had not been in a Christian service for twenty years got saved.

They come to the altar with the marks of sin, and distress, and shame, and disappointment on their faces, and we have seen these marks vanish away and the light of heaven break in on their faces, bless the name of Jesus!

The other evening a nice well-dressed young man invited me to take supper with him. As we walked along he told me he had \$73.00 in the bank. Last Winter he came to the Hall to get in out of the cold. He was ragged and hungry and cold, all on account of sin and drink. We have just any number of such.

Just to show what God can and will do I will mention one more case. A man came to the Hall, just like the rest, to get in out of the storm. He had not been used to hear the true Gospel: he said everybody was a hypocrite. He did not like to hear the true Gospel but had to stay for he had no money to go elsewhere. He heard the testimonies and songs, watched our lives for a few days, finally he said "You people have a power that helps you", and said, if he could get it he wanted it too, but thought he was so bad God could not save him, but He did save him, Praise His name!

As to this man's reputation it was bad. He says he does not know how many times he has been in jail. He is known all over as a dangerous character. Is hard to handle.

The police are afraid of him: it usually took three of them to take him. He cut some of them all to pieces, and they would run for life. It took three of their best men one day to load him on the wagon. In the struggle a policeman struck him over the eye knocking the eyeball out so that it lay on his face: but it was put back again and is restored as good as ever leaving hardly a scar. He bought a revolver for \$9.00 and went to shoot a man, emptied it all out on the man as he ran and jumped but did not hit him. Then he sold the revolver for \$1.50. God has taken all fight and sin out of him. On last Decoration Day he told us this was the first Decoration Day that he was sober since he was eighteen years old. He is now forty.

So you see it pays to deal with this class, for he is a perfect man, bright, intelligent, neat and clean, carries a Bible in his pocket, reads and prays, trusting in Jesus. He says God took away the appetite for liquor. Praise His name!

So, dear readers, let us not think they are too low for God to save them, nor too low for us to deal with for they are just as good as anyone when they get saved.

At the mission we work together and pray together: we love and help each other and stand by each other. No one wants to be the "big fellow," or the "smart fellow." We all have our own way for we delight in God's way. No one feels bad if he is not called on to pray or preach: we pray for the one who is preaching. There is no envy, no jealousy, no fault finding, nor running off in a corner pouting about something, for these things all belong to the devil, and when he moved out they went too. Praise the Lord. We have worked together for about a year and there has been no unpleasantness to hinder the working together.

As to the way we are able to reach these lower class as the world calls them we do it thru kindness, standing true, keeping good natured when they expected we would get mad: showing them we love them. We have seen the hardest hearted men break down and cry thru kindness. One man pushed the window in one night. The next night he came back penniless and hungry. We gave him something to eat: and he broke down and cried and asked for forgiveness.

I feel a word of appreciation for Bish. Zook and his dear wife is due from me. The

longer I work with them the better I like them. May God ever bless them. They have been so kind to me. I have always found Bro. Zook a man of God whether in or out of church, in business, in the home, and in all places, and all circumstances, at all times. Sr. Zook has been a good mother to me. She always has that heavenly smile on her face which cheers me whenever I see her. May God bless her. A smile don't cost much but is worth considerable. It is cheap and we can have one all the time.

Dear readers, stand by Bro. Zook and the Mission with your prayers. We sometimes wonder how he is able to hold up with so much work. I feel the work here is worthy of your hearty support in every way. I doubt whether there is another place in the land that needs your help any worse than this City. I think there are more genuinely converted at this Mission than in all the rest of the city of Des Moines, so if you want to help God and lost souls here is a grand opportunity.

May the Lord bless you and keep you true, pure and holy.

Your Brother in Jesus Christ,

Enos Davis.

Des Moines, Ia.

JESUS FAIREST OF THE FAIR.

Jesus fairest of the fair,
Bending now before me,
When I feel Thy tender care,
How can I but love Thee?

Chorus.

Jesus fairest of the fair,
Shine Thou on before me;
Till I in Thy beauty see,
On the hills of glory.

Jesus sweetest name on earth,
Or in heaven above me;
Angels sing Thy lowly birth,
Let me sing I love Thee

Jesus Thou hast jewels rare,
In Thy crown of glory;
Fain would I be numbered there,
And with them adore Thee.

—Selected.

Jesus, the Lord of glory.

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.

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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.

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2. Communications without the author's name will receive no recognition.

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GRANTHAM, PA., JULY 13, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.

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

OBITUARY.

DEGEER—Died on May 22, 1914, at Whitchurch, Ont., Demetrius, son of Bro. and Sr., Elias Degeer, aged 21 years and 5 months. The remains were brought to Heise Hill Cemetery for burial Bro. Peter Steckley officiating.

MOORE—Mrs Mary Moore was born in Minersville, Pa., June 27, 1837, died June 22, 1914, aged 76 years, 11 months and 22 days. She was married to Robert Moore, Dec. 26, 1853. To this union were born twelve children, five sons and seven daughters. Four sons and two daughters preceded her to the beyond. The husband, one son and five daughters remain to mourn their loss. Mrs. Moore was a good wife, a good mother and lived a consistent Christian life. Funeral service was held at the Brethren in Christ church near Clay Center, Kans., being conducted by Eld. Elias M. Smith, assisted by Rev. T. E. Johnson, Methodist. Interment in near by cemetery.

ECKHART—John Eckhart was born in Germany, Dec. 27, 1838, died June 11, 1914, aged 75 years, 6 months and 15 days. He, with his parents emigrated to Ontario, where he grew to manhood, when he removed to Lock, Twp. Elkhart Co., Ind., where he resided till his death. On Apr. 24, 1869, he was united in Marriage with Elizabeth Houshons. Ten children, five sons and five daughters, were born to them. Of these two sons and two daughters preceded him to the spirit world. There remain to mourn his departure, his wife, three sons and three daughters, with twelve grand children. He was converted thirty-six years ago and became a member of the Church of the Brethren, but united with the Brethren in Christ church a little over a year ago. He attended church regularly if possible and will be missed from his place. Funeral service was held at the South Union church. Burial in adjoining cemetery. Service was conducted by Bish. John A. Stump assisted by the brethren John Teeter and John F. Stump. Text John 14: 1: "Let not your hearts be troubled."

BAKER—Sr. Ella Ann, daughter of Bro. and Sr., Peter M. Climenhaga of Stevensville, Ont., who on Jan. 1, 1914, was married to Bro. R. C. Baker of Kindersley, Sask., died June 12, 1914, aged 31 years, 8 months and 12 days. After their marriage they visited in Pennsylvania and Ontario for some time, and on March 10, left for their home, secured several years ago by Bro.

Baker, near Kinderslev, Sask. Here she settled down with her husband to build up a home together. She was seemingly in the enjoyment of fair health, except that she was very homesick. On the day of her death after dinner she walked with her husband to the field where he was engaged in work then came back to the house again. A little later her husband had occasion to go to the house when he found her lying on the floor, face downward, dead. The sad occurrence was, indeed, a grievous shock to the young husband, to the community, and especially to her parents and brothers and sisters, it being the first death to occur in the family. The parents with six sons and two daughters are thus left to mourn her untimely death. Many other relations and friends also mourn her departure. Funeral services were conducted at the home on Monday morning, June 15, by Eld's Isaac Baker and Geo. Whisler. The remains were then brought to Stevensville, Ont., where services were held on June 19, at the Brethren's M. H. conducted by Elds. Bert Sherk and Girvin Bearss. Text Rev. 14: 13. Interment in adjoining cemetery. Bro. Baker has the sympathy of all in this experience.

LED TO CHRIST BY A CHILD.

(Continued from page 1)

ing away, I said: "My dear wife, we must find God, if we want to show Him to our children. We cannot show them the way unless we know it ourselves."

After a little time the boy, with heaven almost looking out of his eyes, came from his bed, and leaning upon my knee, turned his face to mine, and said: "Father, are you and mother both sinners?"

"Yes, my son, we are."

"Why," said he, "have you not a Savior? Don't you love God? Why are you sinners? God don't love sinners."

I answered as best I could, and in the silent hours of night I bent in prayer over that dear boy, and prayed, "Lord, I believe; help Thou mine unbelief."

My wife would not pray with me over our boy till blessed again by God; the Lord's prayer was put into my heart,

OUR YOUNG PEOPLE.

TIME AND ITS VALUE.

An oration written for High School Commencement, by O. Herr.

Searching the realms of existence, we find in the universe, two great infinite elements, time and space. We are not able to conceive, what the universe would be like, if it lacked either the one or the other. No one knows, neither can any one ever hope to know the boundaries of these unmeasurable objects of duration and extension. 'Tis true, each of us, in fact every visible object about us, had a beginning. We can base our observations from that time only, but time existed before that. The existence of God, our Heavenly Father, is without beginning. Then too, we look forward to a time when our surrounding conditions, so far as our present existence is concerned, will be completely changed. But we will live on. The eternity of time is unfathomable.

But what is time, or what does it mean to us? Time is opportunity. Although time ever has existed and ever will exist, still the portion of it allotted to each one of us, individually, had a beginning, and sooner or later will cease. Life upon this earth by the laws of nature must end. Then since our lives have a beginning and an end, our opportunities must have the same limitations.

Time is therefore made up of fleeting moments. One by one they come and go. Each is sent on a little mission to us and if unhindered, fulfills it well. But, whether or not, we perform the duty or make use of the opportunity it lays in our pathway, remains with us.

Does it really matter if we do not improve the moments well or leave a few of them slip by? Indeed it does! We will never have another chance at them. The oppor-

and we said it together, and prayed jointly for ourselves and for our child. And God heard our prayers and received us, as He always does those who seek Him with their whole heart, for He said unto such, "They shall surely find Me"—*Sel.*

tunities neglected will never return as they came before. Nor does it stop there! Many future opportunities may never be given to us that might otherwise have been, from which great blessings might have been obtained.

There are many things which determine the breadth or the value of the opportunities which are presented to us. Many of us would not have the mental, physical nor financial means to carry out the projects, which others have been able to undertake. But no opportunity is really opened to us, which we are not able to improve. It is only as we make plans to undertake them, that they really become ours. Then those opportunities, which are given to us, we should not be afraid to undertake. Sometimes they may appear as impossible, but be assured that where there is a will there is a way. Then direct your energy toward that which is before you and you are sure to conquer. Have an end in view, and bravely meeting the difficulties, strive to reach it.

Another important factor, which directs the path of our opportunities, is our talents. We are not all gifted to do the same things, neither should we be, for then the progress of mankind would be only through a very narrow channel. Instead of this our talents differ widely, and hence, each of us follows a different course in life. We should not try to develop some trait to which we are entirely unfitted, for we will rarely be successful. But strive, first of all, to become proficient in that line of activity, to which you are adapted. Many a one has not succeeded, because he did not strive toward some one end. Instead they tried to develop every characteristic they possessed, and hence their lives did not produce anything worthy of recommendation.

On the other hand, be careful what you develop. Be careful what you set up as your aim. Do not work toward a mark that is entirely out of your reach, for if too many difficulties arise, you are likely to become discouraged. Place your goal within your reach and you will then be more sure of progress. If after reaching your ideal, you still see paths of development ahead of you, there is still plenty of time to set forward your aim. Then too, do not form your ideal of anything but what con-

forms to your highest purpose in life. Indeed, no one ever wished to become anything but highly noble and moral men and women, those who raise the standard of civilization and better the conditions of their surroundings, by having lived among them. Then keep your ambition grounded in honesty and uprightness, for time is fleeting and life is too short for us to make any allowance for any movement except that which tends toward true nobility.

In the ages past, there were not so many paths, in which to develop our ambitions, as there are in our present day. As we view the rapid progress which civilization has made in recent times, we get some idea as to what the passing of time has meant. The value of time has been greatly raised, hence the increased necessity of improving, to the best of our ability, every moment of our lives. Our predecessors have made progress. They have filled their places well. It now remains with us, who are reaping the benefits of their labors, to use our powers and search for higher heights and deeper depths, that are still unexplored, if we wish progress to continue.

But whatever the breadth of the opportunities, which the moments of time bring to us, they will, if improved, at least lead us to greater ones. It is often by carefully performing the small duties that we prove ourselves manly and trustworthy. Possibly the best method of development is the exercise of those attainments which we already possess. If a man wishes to increase his wealth, he must use his energy and strength, he must work with the property he already has. So if we expect to make ourselves greater and better than we are at present, we must put to usury the qualities, we now have.

Leave not a moment's time go to waste, for as we do not improve them, our opportunities grow less and less. What we have done, or have left undone, is now in the past. We shall never have that time over again, neither can we undo those transactions.

Neither can we look ahead into the future and see what it holds for us. Its mysteries are hidden and it is well that they are, for it does not and should not directly concern us. Many people have tried to disclose its contents but in vain. We should not cross our bridges before we reach them.

But since our transactions of the past are completed and we know little about those of the future, the time which deserves our close attention is the present. This is continually at hand. Its moments are left at our disposal now. We may improve or neglect them as we choose. Our present action strongly affects those of the future. The path we choose now will likely be the course we will follow the next time. It is well said that in youth is the time when we get the foundations for our thoughts and actions of our future life. Those who have taken good aims and filled their youthful lives with noble thoughts and ambitions can indeed be thankful. But, for those who have not, the nearest you can get to your youth is the present, so begin now with double courage, improve each opportunity, and there will yet be room for progress.

Therefore, let us constantly make use of the moments at hand, for we can then be sure that, as the future moments resolve themselves into the present, they will not be wasted, and, as they pass into the past, we can look upon them as being well filled and without regret.

If we improve each moment thus, time is sure to promote us, step by step, toward a still higher plane than we now occupy. We cannot place time and opportunity at too high a value, for it is by their elapse, that our thoughts and actions of each moment, resolve themselves into our habits, and they sooner or later will determine the kind of man or woman we are going to be, and whether or not the work accomplished by our lives and by the examples of our characters, will contribute toward the betterment of mankind.

"Sow a thought, reap an action,
Sow an action, reap a habit,
Sow a habit, reap a character,
Sow a character, reap a destiny."

Clayton, Ohio.

Lift up the cross for Jesus, His banner
be unfurl'd,
Till ev'ry tongue confess Him thru
the whole wide world!

The crowded in condition of stay-at-home Christians is no excuse for refusing a call to work in the foreign field.

SELECTED.

AFTER THE REVIVAL, WHAT?

Keep the fires burning. When God has given a Church, a revival of religion, it is important that special care be exercised by that Church to prevent a reaction. In most revivals of religion, there is some measure of emotional stirrings as a legitimate result of the operations of the Spirit on the hearts and minds of the saved and unsaved. It matters little what name is given to the effect of the strivings of the Spirit or to the outpourings of the Spirit, the fact of either remains the same. Godly sorrow for sin, that worketh repentance and faith unto salvation and the joy of sins forgiven are respectively states of emotion arising from personal consciousness of guilt on the one hand and of absolution from that guilt on the other hand. Moreover, those experiences, once made, can never be forgotten. The emotion itself necessarily passes, but the memory thereof abides.

It is to be feared that some persons depend on the presence of first emotions, for their abiding assurance of personal favor with God, rather than on the fact of the experience itself. Hence when the original emotions which flooded their souls when they first believed, have subsided, as they surely will, such persons are prone to conclude that they had based their profession and hope on a delusion and are ready to quit, not wishing to make a profession of religion falsely.

Here, then, is one of the problems which will confront the Church after the revival in numerous instances. Those upon whom rests the responsibility of caring for those who have just begun the Christian life must find some

way to keep the fires burning. It is just as important to carefully conserve the fruits of revivals as to promote revivals. It were better not to have revivals if they are to be followed by backslidings through negligence of those whose business it is to take care of what God has committed to them for nurture and guidance. The Scriptures plainly teach that the last state of such as turn back into sin after having tasted the sweets of redeeming love, is worse—much worse than the first.

A revival of religion always means greatly increased responsibility for the Church. Not only in the care of the beginners in the faith, but also in the use and conservation of the new spiritual energy imparted to believers. "To whom much is given, of him shall much be required." Pastors reporting revivals seldom fail to state that the "Church was greatly revived." A Church "greatly revived" should mean larger activities, much better attendance at the prayer-meeting and all the other services, larger gifts for missions and the connectional benevolences. A Church "greatly revived" should give "many infallible proofs" of the fact and not for a few weeks only,—it should be a well-sustained enlargement as to activities and support of the Lord's work. The Lord's gracious visitations are always for a purpose,—for abiding and ever-increasing results. The only way that spiritual blessings can be kept as permanent benefits is by faithful use thereof. Not to use these gifts of God, is to lose them.

After the revival, the convert must see to it that he holds fast his profession and the experience he has made. The Church must do her part to the same end, but without the hearty and sincere co-operation of the individual, her efforts will be futile. The Young Chris-

tian must lead a life of prayer and to that end must feed on God's Word. Neglect of prayer and Bible study will result in early shipwreck of faith.—*Sel.*

CRUCIFIXION AND POWER.

God can not fill us with His Spirit, illuminate us, empower us with courage and boldness, and that intuitive and divine insight and energy until we are first crucified. We must die before we live; we must reach the point of our utter inherent foolishness in order to receive the wisdom from above; we must reach the consciousness of our own indescribable weakness in order to join on to God's power. His strength is made perfect at the point where our weakness is perfect.

In the account in Genesis, where God met Jacob at Peniel and wrestled with him, Jacob's prayer prevailed at the very point where he was utterly conquered. We hear it said that Jacob wrestled with the angel, but the Word tells us, "There wrestled a man with Jacob." Let us remember that this wrestling was not with a convicted sinner, for Jacob had entered the family of God twenty years before at Bethel, but it was the conflict between the perfect will of God and the original perversity of Jacob's nature. At first Jacob thought he was wrestling with a mere man, but he had not wrestled long before he discovered that the man was an angel, and, a little later, this angel assumed the proportions of the Prince of the Angels and, before the conflict ended, he found it was God Himself. So that what seemed a mere man at the beginning turned out in the end to be the Jehovah Elohim, the Lord Almighty, who was no less a personage than the Lord Jesus.

How often this is illustrated in our experience. God comes to us in disguise, and seeks to conquer us at unexpected points and in unexpected ways, wrestling with us in the human armor of some petty circumstances or person hiding His infinite majesty under such little cheap apparel that we never dream it is God till we are conquered and the mist falls from our vision, and, like Jacob, we are amazed to find ourselves "face to face with God." The Lord wrestled with Jacob in order to perfectly break down all the hidden resistance within him to the Holy Ghost, all the latent resistance to God's will and love. And when he found that the wrestling was hard and delayed, he touched the hollow of his thigh and put it out of joint.

Here is another suggestion for us. Jacob was a strong man physically, and a good walker with his strongly built constitution, and as the thigh joint is the locality of strength; especially in wrestling, long marching lifting or bearing heavy burdens the Lord broke him down at the very point where he was strong, and in that very joint which he would likely boast of or depend on. And when that point was touched, and he was crucified in the last reserve and main dependence of his energy so that he had to limp as a frail thing, then the Holy Ghost flowed in and filled his being. Thus his utter helplessness became the most fitting condition of his union with the Holy Spirit, so that he limped in body but leaped in his soul. Now, the same thing takes place in us. In order that we may receive the strength of God, the secret of power, God wrestles with us, and the wrestling must go on until He breaks down in us all resistance to His will, not only all open resistance, but all hidden and unsuspecting resistance that lies in our

fibre or feeling, or faculties; that subtle stubbornness of nature which the delicate nature of God can see and feel, but which we do not perceive. And He must break us down at the very point where we are strongest, where our energy is lodged, be that in head or hand or heart, be that in our mind or management of money, be that in our education or prejudices or desires or affections, in whatever point of our being we may fancy we are the best, in whatever locality there is stored up the most of self, there is where the finger of God must put the knife, there is where the last resistance must expire in order that the Holy Spirit may unite us with Himself and make us partakers with the Holy Ghost.

Paul says, "I am crucified with Christ, nevertheless I live." All through the Word of God we find that crucifixion precedes deep spiritual power. Not only must God break down the sins of a sinner in order to convert him, but in those who are truly regenerated He must needs break down their wisdom, learning, prudence, their pretensions, their churchly training and prejudices, their narrow-mindedness, their knowledge, their righteousness. It takes the Lord just about as long to break down a Christian man's righteousness as to break down a sinner's unrighteousness. Do not understand me that God breaks down His own wisdom or righteousness or strength, but He breaks down that form of wisdom, righteousness and strength which sprouts and grows out of human nature. Whatever originates in self, in the creature nature, must be crucified in order that the creature may be wedded to Christ through the Holy Ghost, and from that sacred union derive other wisdom, righteousness and strength, infinitely superior to that of any creature.

We are to let go not only our wicked selves, but, also, our seemingly pious selves in order that we may take hold of God. The self-life at any point is like attaching a conductor to a telephone wire which diverts the electric message and runs it into the ground. It is only the insulated wire through which man can pour his intelligence through the electric current, so it is the crucified and insulated soul through which God can pour His unmixed truth, and upon which He can place the secret unction of holy power.—*G. D. Watson in Way of Faith.* —Sel. by Sr. Heise.* * *

THE MINISTER'S REPENTANCE.

The man sat alone on the hill side, looking vacantly over the small town lying at his feet. The wonderful beauty of the sunlit landscape spread before him in one vast panoramic view was entirely lost upon him—indeed its loveliness almost mocked him, so full of intense, indescribable grief was his heart. When his eye rested on the tall spire of the church over which he was pastor, he covered his face with his long, thin hands, and said aloud, "Oh, my God, tell me what to do." Nine years since nearly ten perhaps he had come from College to that small town with a red hot enthusiasm to preach "Jesus, and His resurrection," and there could not have been found in Wortley and its neighborhood a more honest, outspoken exponent of Evangelical truth. Then he was little in his own eyes, and a man whom God could use, consequently success attended his labors; but Oh these sad butts! how they come and mar the record of thousands of lives—but things changed. So popular did he become that his people built a fine new church, costing many thousands of dollars, and placed in it a

magnificent organ which filled the building with exquisite music, so enchanting that somehow or other there came a time when the exquisite pathos of the "old, old story," "of Jesus, and His love" seemed to fall a little flat, and when this person and that person suggested that the sermon might be a little shorter, and an extra anthem introduced, the popular young minister consented. Later on, when his wealthiest deacon, the man who had given five thousand dollars towards the new building, and who subscribed generously to about everything, drew him aside one Sunday evening, and said in the friendliest of tones: "Do you know, my dear fellow, I think it might be wise for you to launch out a little. Roberts was really fine last Sunday, and depend upon it that is the style of preaching to fill the church."

"But what if it helps to fill hell?" asked John Milne abruptly, startled at the bare thought of lowering his standard.

"Rubbish! An intellectual grip of the thought of the age; a broad, manly appreciation of the different aspects of truth, and presenting the truth you preach in a modern popular way does not help to fill hell."

"It all depends upon what you mean by your intellectual grip of nineteenth century thought and manly appreciation of this, that, and the other. If it means, compromising with the Word of God, or tolerating error, in any form whatever, or ignoring the power of the Holy Ghost, then I believe a man is guilty before God who yields to any such desire. I am ordained to preach the Gospel not new fangled theories about it."

"Of course, of course, but a man has to be all things to all men, and if we are to retain our congregation we must without any compromising give them

something that they appreciate. I am speaking for your good, my dear fellow, and I advise you to think over it seriously."

John Milne did think, long days and long nights, but in the difficulty he made the mistake which has unmade many a godly man, he went hither, and thither, seeking counsel of men, rather than of God; and instead of ruling circumstances, he allowed circumstances to rule him; and like Saul at Gilgal when the Philistines came upon him, he lost his victory. The best policy for Time and Eternity is implicit obedience to the commands of God, and perfect submission to the will of God. *The results of right action rest with God.* Submit to God's plans and you shall come off more than conqueror. John Milne made concessions, and there came a time when it was not easy to find the Cross of Calvary in the brilliant and intellectual discourses which were listened to, and occasionally the infinite love of the Father seemed to be used as a mantle to cover over the hell of the Bible, and there were times when some were inclined to imagine that John Milne was almost apologizing for the Holy Word of the living God. Nothing could be gained by severe censure in this little story of this condition of things. God met John Milne.

One night a tiny lad pulled his coat tail as he came out of the church, "Mr. Milne, father wants you. Please come at once." It was John Sloan's little lad, the only child of a young man whom Mr. Milne had years gone by led to the feet of Jesus. He had missed him for some weeks, but pressure of work had prevented his calling on him.

Mr. Milne was shocked at the alteration in his friend's appearance.

"Dear me, John! what have you been doing to yourself?" he asked in his old friendly tones.

"I am dying, Mr. Milne, and although I do not want to speak bitter words, yet I must say something to you before I die."

"But are you able to talk? Will it not hurt you?"

"No, no," he said, "nothing can hurt. I soon shall be gone, and where am I going, Mr. Milne?"

"To be with Jesus," was the answer.

"Ah!" he said, "if I had had some different teaching I might have been able to say 'yes' to that; but I trusted you, Mr. Milne, and you have not been honest with me. Since lying here, man, I have faced eternity, and if when I came to you with my difficulties you had told me the truth I should not be now dying in darkness and despair. I hold you responsible for leading me into error, and I want to tell you with my dying breath that you are leading others, too; and to plead with you to go back to preaching the old, old, story of Jesus and His love. You have no right to stand up in that pulpit, and hold out to men and women the barest chance of salvation after death. 'Now' is the day of salvation. 'To-day if you will hear His voice.' The Bible day of grace has nothing to do with tomorrow. Ah! man, fill your church, fill your pocket, fill your vanity, but when you come to face eternity as I have done already you shall have your hour of anguish, when you will be brought to remember that I through your teaching, am with others cast down into hell. Go now. I cannot bear to look at your face or to hear your voice."

So John Milne had gone out from that bedside a sorrow-stricken man, and after pacing his room the whole night we find him before others are astir sit-

ting in the sunlight on the hill-side alone. "Oh, my God, tell me what to do." It was a real prayer, and God heard it and said to him, "Repent."—Then followed an hour of terrible conflict.

"Can one repent and retain the offence?"

His offence had been unfaithful dealing with the Word of God. What might repentance mean to him? It might mean his reputation scattered to the winds, his popularity lost, his church half empty. God came very near to that broken spirit in that hour of conflict. While halting between two opinions, he could almost hear the old prophet Jeremiah saying to him: "Ye have perverted the words of the living God," and he knew that he had done so, "Lord, I have sinned; forgive," and the Lord readily forgave. "What must I do, Lord?" "Prepare the way, take the stumbling block out of the way of my people" (Isa. 57: 14. It was as though a human voice had spoken it, so distinct was the command. John Milne hesitated no longer. Though it might cost him his life he would obey the voice of the Lord his God. Down the hillside he went at peace with God. Sorrow lingered in his heart for the soul of his dying friend. "Oh that I might help him to find the light!" Straight away to John Sloan's house he went—where the poor fellow lay, perfectly conscious, but in terrible anguish of spirit.

The young minister fell on his knees at the bedside. "John, John, forgive me. I have sinned against you, my brother, forgive me. Don't send me away. Let me be with you till you die," and he took the poor, thin hand of his dying friend in his own and watered it with his tears of penitence. John Sloan knew that a great change had taken place, and a wonderful light

of gladness passed over his face. He could not speak for a time. With his eyes fixed he looked upward for some moments, as though he were looking into the face of God. Then came the question from those trembling lips to the Father who had come out to meet his trembling boy. "Need I be cast out after all, my God?" "No, John no," said the minister. "I am come with God's message of forgiveness: I have healed thy backslidings. The blood of Jesus Christ cleanseth from all sin" The man closed his weary eyes, and John Milne thought he could weep for very joy when he saw the burning tears roll slowly down that sunken cheek, and heard those dying lips utter, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called thy son; make me as one of Thy hired servants. Let the precious blood reach me." Very little more was said after that. A great hush pervaded the chamber for many hours. John Sloan had fallen into a sweet sleep. And when he woke again it was only to give one bright, peaceful gaze into the face of his friend who still sat by his bedside. Then he closed them again. He had fallen asleep in Jesus.

The beautiful church was crowded the following Sunday morning when the young minister ascended the pulpit stairs. Full of holy light and resolve was that white face. Instinctively the congregation knew that something had happened. When the hymn was finished he stood still before offering the usual prayer. Brave, manly heart! God help thee! "My people, I have a story to tell you, and then a confession to make, and when I have led you in prayer we shall sing another hymn, and after the benediction is pronounced we will all go to our homes and think over

what has been said." A solemn awe pervaded the church, and there was breathless silence while the young minister told in simplest manner of John Sloan's death. Hundreds shed tears, but when in a few brief words he confessed to his people that he had perverted the words of the living God, and asked for their forgiveness, if any, through his teaching had been led astray, and followed with a prayer that seemed to rend the very heavens, there was scarcely a dry eye in the whole building. The proudest, most stubborn heart seemed to be conquered by the minister's humility, and the power of the Holy Ghost which was upon him. He told them frankly that he was quite willing for to resign his post if they were unwilling for him to preach the Gospel of repentance and remission of sins. Whatever the consequence might be he meant from that day forward to preach to them Jesus and His Resurrection.

The people were not unwilling; many of them were thirsting for the Water of Life. A blessed revival broke out in Wortley, and many precious souls were saved. Three years later God called John Milne to render up his account, and when thousands had followed him to his last resting-place, there was placed on the tombstone, and it remains there until this day: "He loved much, for he had much forgiven."

Poor sin-cursed humanity *wants Christ*, not creeds; truth, not theory. It hungers for the Bread of Life, which satisfies, and the Water of life after drinking which it can never thirst again. It is cruel to give it a stone. It is sin. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My

mouth, and give them warning from Me." (Ezek. 3: 17).—Mrs. Walter Searle.

THE CHRIST OF THE BIBLE—AND OF
THE PAPACY.

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.—John 5: 39.

There shall arise false Christs.—Matt. 24: 24.

In the New Testament, the Lord Jesus Christ is the Head of His Church; and His people, without regard to any official position, are the members. He is the Head, while they are the hands and feet, responding to the will of the Head; their place is determined, not by the office, but by their faith.

The Papacy of today is the anomaly which Paul pictured to the imagination of the Corinthians, when he said: "The body is not one member, but many: if the whole were seeing, where were the smelling; and if they were all one member, where were the body?" The Pope of Rome, one member, has become the whole body, head and all. No Roman Catholic, in religious matters, can see, hear, or smell for himself; the Pope is his eyes, ears, and nose.

To Christ's Church we bear the relationship of children to a family, for Paul mentions "our Lord Jesus Christ, of whom

THE WHOLE FAMILY

in heaven and earth are named." Not so the Roman Catholic people; to the Pope they bear the relation of servants to a master. What the Pope says, they must do, because *he has all authority*, and they have no right to think for themselves, in opposition to him. The Pope has been compared to a tall spire, his cardinals to little turrets surrounding him, his bishops to the arches and

domes, whilst his priests are the stones which hold the building together: and the people pay for the erecting and upkeep.

The Christ of the Bible differs from the Christ of the Papacy in three important particulars.

I. THE CHRIST OF THE BIBLE IS ABSOLUTELY PERFECT: THE CHRIST OF THE PAPACY, as represented by the line of Popes, IS VERY IMPERFECT.—Peter says of his Lord that "He did no sin, neither was guile found in his mouth." In Heb. 7: 26, we read: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Even the demons themselves called Him "the Holy One of Israel." His enemies could find no fault in His character. To Pilate's question: "What evil hath He done?"—the answer has been: "None." He is

THE LAMB WITHOUT SPOT.

Now turn to the Christ of the Papacy, as represented by the line of Popes.—Though the Pope claims that he is the successor of Peter, he does not claim that he represents Peter, but Christ.—When the dissenting cardinals and bishops, in 1870, came before Pius IX. with their protest against the dogma of Infallibility, they were informed by the Pope that it was no new doctrine, but that the Church had always believed and taught it.

The Roman Catholic Church is therefore compelled to believe that the official acts and utterances of every Pope, in the whole Papal line, are the acts and words of Christ, and Christ is responsible for them. The dogma of Infallibility makes the lives of the Popes a continuation of the life of Christ on earth. An examination of their history will show us the kind of Christ the Papacy calls upon us to accept

In the year 682, we see one infallible Pope cursing another infallible Pope, who preceded him, which, in the light of the claim that the Pope represents Christ on earth, means that Christ in 682 denounced Himself as He was in 625. He who is "the same yesterday, and today, and forever," had completely changed in fifty-seven years!

When Stephen VII. came to the Papal throne, in 897, he had the body of one of his predecessors taken from the grave, horribly mutilated, and thrown into the Tiber. In this transaction, Stephen acted as Pope; so I am called upon to believe that the Christ of 897 could treat Himself in this barbarous fashion. Their characters, personal and official, are, in some cases, almost too bad for public gaze

Innocent VIII., in his Bull of excommunication against the Waldensians, whose crime was that they preached

JUSTIFICATION BY FAITH,

invited all princes to tread them under foot as venomous men. No one will contend that he decreed this as man, and not as Pope, for all good Romanists accept the Pope's decree as the voice of God. Am I to believe that Christ pronounced such execrations against His people? Such is not the Christ revealed in the Scriptures. The Christ of the Bible is meek, loving, and forgiving; the Christ of the Popes is always imperious, never meek, frequently cruel, and very unforgiving toward his enemies. May God turn the faith of all the world to the true Christ of the Bible and of history!

Thou hast sinned against justice against wisdom, against common providence: is not this enough, but wilt thou rob God of an opportunity to shew the riches of His Grace, by refusing the Blood of His Son, which His wisdom contrived, and His love offers?"—

Burma has 219,000 Burmese Christians and 200,000 Christian Karens, and 500 self-supporting churches.

MTSHABEZI MISSION, AFRICA.

To the readers of the VISITOR.

It was suggested to me that I give a report of my recent trip to Insiza district, but fearing that I might tire some by such reports, I hesitated. I have decided however to give a brief account of some of the incidents of the trip in the hope of kindling within you new interest in the work in this land, that you might also pray with greater power for us and these benighted people to whom we have been sent and for whom Christ died.

You will have noticed in our annual report for last year that in the beginning of this year we opened our first school in Insiza district, about forty miles to the East of us. It was our privilege to make an extended trip through this district only a few weeks ago. We found the school doing nicely, and the pupils not only zealous to learn to read, but many of them earnest seekers after the truth. Some of them seem to have found the fountain that washes away sin and are rejoicing in a Savior's love. Their teacher, Setegele, is very happy in giving the Gospel to his own people. They are very anxious to build a school-house, and as we have now secured permission from the owners of the land, they will be permitted to do so.

I was speaking with the manager of the store at Hanover mine about three miles away. He said that his kitchen boy who has been attending the school has given up the use of beer and tobacco. This is only one case of many. This same store manager owns a farm four miles East of the mine and his partner owns one ten miles farther East. These gentlemen both readily consented to our placing schools on their farms, and at the same time the mine manager gave us permission to preach to the natives of the mine compound where there are several hundred of them together. I cannot tell you what sense of relief came to us upon receiving these permissions. We had tried before to get a foothold in this district and

were unable. I regard the sites secured as good centers, and if we succeed in them we will then have three schools in a line reaching practically across Insiza District from West to East and extending right over to the large and thickly settled Belinzwe reserve which we think would be an ideal place for another station with white missionaries.

The next morning, Thursday, we came to one of the kraals on the first farm mentioned above, and found the head man a very intelligent native who had attended a Wesleyan Mission in Bulawayo a few years ago. We told him our story. He looked at us and said, "I am glad, Mfundisi." Then he turned to his children and said, "Did I not tell you the Missionaries would come? Now here they are. Come and see them." He then asked if we had any books in the Zulu language. Upon learning that we had, he eagerly bought several, saying he wanted his children to learn.

From here we went to the other place mentioned above, about ten miles farther on. There is a store on this farm, and the manager received us kindly, and we stayed there that night. In the afternoon, as the storeman, another man and myself were conversing in the dining hut, the conversation turned to spiritual things. The two men, though both church-members, evidently knew nothing of Salvation, and were somewhat skeptical. One of them especially advanced the idea that no matter what one believed, whether Christian, Jew Mohammedan or Buddhist, he was all right so long as he was honest. But the Lord gave me great liberty in spirit, and I preached Christ unto them. The Lord filled my soul with joy as I upheld the merits of the blood of Jesus. And according to the testimony of the men themselves, He sent the message home. Their hearts were softened, and they seemed to appreciate the conversation. This was an encouragement to us, as in these wilds one so seldom meets with any white people who really care to hear. I only hope that the seed sown may bear some fruit.

The next morning we came to a Dutch-Austrian family who were Catholics, but who scarcely ever get to church. They gave us breakfast, and just before we left them I asked for the privilege to pray with them, which privilege was freely given. Upon rising from our knees, the eyes of the

mother and daughter were wet with tears, and as we gave them good-bye, the mother said, "I thank you for that prayer." My heart was drawn to them, for there seemed to be a longing after Spiritual things.

From here, we desired to go to some settlements of natives under the chief Swipi. It was his people who had sent word to us only a short time before saying they wanted a school. We did not know the way, but were instructed to follow a faint wagon road which we did as best we could until we lost it. We finally came to a well-beaten footpath which we followed, and which to our surprise led right to Swipi's kraal—the very place we wanted. Soon a number gathered round us, and we had a little service with them which was appreciated. There was one young man there who could read a little. He had an old Sentebele song book, and a worn-out Zulu primer. He inquired if we had any Zulu Testaments. Learning that we had, he eagerly bought one. As he held it admiringly in his hands, he said, "It seems like a dream; for a long time I have wanted a Testament, but could find none, now here it is in my hands. Can it really be true?" He then explained that a few years ago he had attended Mkosana's school and had afterwards moved down here. This Mkosana is the young man of whom I spoke at some places at home who had been so joyfully saved and afterward went to teach his own people. But he was permitted to teach only a few months when he sickened and died. He however left behind him such a bright testimony, saying to his wife, "Don't weep for me, I am going home. My troubles are over. Rather weep for yourselves, who are still here amidst temptations." Though his school was necessarily closed down, I knew that his labors of love were not lost, and here now in this young man I could see some of the fruits of his labors.

From this place we went about ten miles farther to the Siwazi river where there are fifteen kraals within two miles of one another. I had been here before and had been kindly received. We had a meeting with them in the evening and found some hungry souls. We arranged for a service to be held there every two weeks to be conducted by Mlupi and his people. We believe this to be a good field for work. From here we

went twenty miles West and came to Matyiya, where Mlupi and his wife have been teaching for a number of years. We spent the Lord's day with them, and had a profitable service. The next day, Monday, we arrived at home having been gone about ten days.

We were glad to get home again, and rejoiced to meet with those dear to us: but oh, what a vision we had had! What an opportunity had been opened to us! The places we had thought closed, opened as it were of themselves. Yet not of themselves, for God had gone before and had opened the way. As I thought of all these things it seemed like a dream. But it is really so. Our soul was made to burn and is still burning with a desire to bring the blessed Gospel to these people who are calling for it, and to others just as needy who are not yet calling. We are glad for the band of native teachers the Lord has given us, and still others are offering themselves, but still the number is insufficient. As doors are opening one after another, we desire to enter with the blessed Light of Light.

I wish some of you could have been with us on this trip. No one who had made such a trip and had seen the ripened fields and the sheaves wasting, could again say that we are pushing the work too fast. But rather, How can it be that we have been so very slow to bring the blessed Gospel light and enter into our inheritance? For, "I will give thee the heathen for thine inheritance, saith the Lord." What an opportunity, and what a blessing!

I am writing this from the Bulawayo hospital. Soon after my arrival home from the Insigna trip I was seized with an attack of appendicitis. The disease was of so serious a nature that it seemed best to come here. By the Lord's grace I am now able to be around again, and expect to leave the hospital tomorrow. On what a little thread, after all, our lives are hanging. How quickly that thread can be broken. How it behooves us then to work while it is day. This is my earnest desire and my joy.

May the reading of the above lines incite, in some of you at least, a new interest in prayer for us and the work to which we have been called. The enemy is ever ready to attack, if not in one way then in another, but our God is able for every conflict.

H. J. Frey.

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 planing 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 thy-

self 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 or 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? It so, well; but if not, the horrors of an *Eternal Hell* are awaiting thee and today thou art nearer its quenched 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 infamy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at *last!*—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angles and glorified saints; to miss the heavenly port, and fail of the grace of God, to *perish* and be *lost!*

—TOMBSTONE EPITAPH— ..

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

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

—TERRIBLE TO SEEK FOR GAIN—

Terrible as this word is, it will close up the history of multitudes. "What

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

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

—TERRIBLE TO SEEK FOR PLEASURE—
to pluck it, but bending above that dread abyss, her foot slipped, and she was—*LOST!* Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those 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 forgoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz; \$1.50 per fifty; \$2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.