10-19-1914


Brethren in Christ Church

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

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

GrantHAM, PA.
October 19, 1914.
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Address,

S. R. Smith,

Grantham, Pa.
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A WARNING THAT THRILLED.

Rev. Doctor Chapman, in one of his straight talks to six thousand men in Melbourne, related the following incident:

"We had in the city of Philadelphia a man who was a secretary and treasurer in one of our great institutions. I suppose there is scarcely a man in this city that would equal him as a financier. Certainly not one who could surpass him. He was a great university man with all the instincts of a gentleman; but strong drink claimed him as its victim, and he went out of his palace into a hovel not far from my church. When his little boy died, they had no clothing to put on the baby to make it ready for the grave. We furnished the clothes. Somebody said that, although the little child's feet were hidden by the dress, they were bare, and that we might put shoes upon the feet. I got some little white kid shoes and slipped them on the little icy feet. An old-time friend said: 'Get the father and bring him in. Maybe if he sees the baby he will come back to himself.'

"Clad in rags, we brought the father in. He stood beside the little casket for a moment and looked down into the little face. Then he began to shake with great emotion. The tears just ran down his cheeks. The friends said to us, 'Leave him alone,' and we went out and left him alone with his baby. He stood there for a moment. Then it seems as if all the devils in hell came up and clutched his throat and said, 'Drink, Drink!' And he ran his fingers down over the folds of the little white dress and underneath and took off from those icy feet the little white kid shoes and crammed them in his pocket; and when I took his baby to the grave, he was insensible from drink from the price of the shoes which he had pawned. I see you shudder. Hear me, you men. There is not a man in this city that had stronger will power than my friend, dead and doomed as he is today. I tell you I have a right this afternoon to lift my voice against a sin that can take a man from his position and drag him to hell; and I do it."
—Methodist Recorder.

CHRIST RETURNETH.

It may be at morn when the day is awaking,
When sunlight thru darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world His own.

It may be at midday, it may be at twilight,
It may be perchance that the blackness of midnight,
Will burst into light in the blaze of His glory,
When Jesus receives His own.

While its hosts cry Hosanna from heaven descending,
With glorified saints and the angels attending,
With grace on His brow like a halo of glory,
Will Jesus receive His own.

Oh joy, oh delight, should we go without dying,
No sickness, no sadness, no dread and no crying;
Caught up thru the clouds with our Lord into glory,
When Jesus receives His own.
The Free Methodist Church, like our own, is opposed to Secret Societies and does not fellowship any Secret Society member. As to the reasons for such a stand on this question the Cynosure prints an address given in Chicago last May. The ministers and laymen who were instrumental in organizing this church had had experience, and observation confirmed it, how that secret society members dominated to a large extent, the government and policies of the churches to which they belonged. In a certain conference of the Methodist Episcopal Church, to which most of these ministers belonged, the influence of Freemasons and Odd-Fellows was well nigh a controlling factor. As an example he gives the case of one who would secure the office of Book Agent. A prominent minister endeavored to dissuade this man but he said he could command sufficient secret society influence in the General Conference to secure his election, and it proved itself that he had not misjudged. He was elected and re-elected and became a wealthy man. Those opposed to this union of church and the world went out to promote, as best they could, the life and power of Christianity. Further, the secret society influence, in the church before mentioned determined to a great extent, the appointment of preachers to their circuits. Those who had the courage to speak against secret society influence in the conference were sent to starvation circuits. One very capable minister, capable to fill any appointment in the conference, was sent to an appointment so poor and degraded that the minister was told if he would please the people pretty well they might board him and his wife around from
house to house. When the minister came to this appointment he found things even worse than they had been described. But being a man of faith and courage he gave himself to prayer night and day and began work in such earnest that a great revival broke out. Prior to his coming there were only three families in a stretch of eight miles that had family prayer. After the revival there were only three families in the same territory who did not have family prayer. It was such a man that lodge influence would starve out of the ministry. It is therefore not to be wondered at that spiritual churches should object to having any of their members belong to the secret societies when such a sinister influence has to be contended against. But this is not all: the very principle of secrecy is repugnant to the true followers of the Nazarene who said “In secret have I done nothing.” In reference to the oath which the candidate for initiation takes, he is assured by the Master of the lodge that it will not conflict with his duty to his God, his country, his neighbor, his family or himself, while the truth is that it conflicts with every one of these specifications. “To his God because if he is in the presence of a Jew, or a Mohammedan offering a prayer he must omit the name of His Son Jesus Christ: to his country, for the oath itself is extrajudicial, the candidate consenting that he may be put to death by the members of the lodge if he should violate his oath—the power to inflict the death penalty for any cause, inhere in the state only; to his neighbor for his oath compels him to favor another in preference to him provided his neighbor does not belong to the lodge and the other man does; to his family, because his oath forbids him to reveal the secrets of the lodge even to his wife, much more to his children, which, in the God-ordained relation of marriage should not be permissible, and moreover he must spend much time in attending the lodge which otherwise could be spent with and for his family; to himself, because a man’s sense of possessing a free and noble manhood must receive a great shock, when he comes to the realization of the fact that having taken that bloodcurdling, manhood-destroying oath, he is no longer his own man free to follow his own conscience and ‘seek first the kingdom of God and his righteousness,’ but must give his first allegiance to, and his first service, for, those who with him, have sworn away their manhood.” Thus the Church is fully justified in her position in being opposed to the lodge.

“The Church needs no supplements moral or benevolent. To question this is to question its divine author. “The church that admits secretists consents to the admission of men rendered weak by their attempting to worship two masters. “The Church, in the Scriptural idea, stands for salvation by faith as illustrated by Abel’s offering. Secretism stands for justification by works as illustrated by Cain’s offering.” It is the true Church’s business to get men to “accept Jesus Christ as their Savior and Lord, which assures them of an eternal life with God in heaven. Secretism, rejecting Jesus Christ, loses to its adherents the best of this life and everything desirable in the life to come.”

The editor of The Evangelical Messenger says THE SALOON MUST Go, and here are some of the reasons why he thinks so:

Surely it must, in the very nature of the case as it is now before the people of Ohio......The election this fall in Ohio on the two amendments will
be watched with eagerness by sister states, the result will be awaited with indescribable interest. If the dry amendment carries, which we believe it shall, it will wield a tremendous influence for good on the nation-wide prohibition amendment undertaking which is still pending. No voter who appreciates good homes, good moral surroundings, advancing civilization, stimulation to culture and inspiration to noble manhood and sterling character, and the reduction of vice will fail to vote No on the wet amendment and Yes on the dry amendment.

Indifference in this matter should find no room in any heart and in no voter's purpose. The very idea of neutrality on this question of law and order should be scouted by every voter. The dry amendment merits endorsement and the wet to be voted down.

The dry amendment stands for the protection of the home, of home interests and home enjoyments. The economic side of this issue is of serious importance. Where the liquor traffic deposits $1.00 into the treasury, the treasury pays out at least $15.00 to take care of the product of the traffic—for crime and criminals produced by the traffic. Some statisticians place it $1.00—$20. There is no single moral asset that the liquor traffic can produce. It is a curse, an unmitigated and unmitigating curse. Its cursed trail can be found in numberless homes that have been ruined by it, which once were happy and prosperous. Its curse is manifest in wrecked manhood and wrecked character on the highway of life. The traffic is absolutely destructive to good morals, refinement and social and personal purity. The liquor business erects no churches, no benevolent or educational institutions, it inaugurates no reform.

story movements, it is a parasite, robbing people of their money, their homes, their peace and prosperity, their manhood, their character, their honor, their God-purposed destiny. It adds nothing, positively nothing, to the moral assets of the individual, the family, society or the nation. Any traffic that is so absolutely born of moral assets as this traffic is, MUST go where it belongs, and let all decent people say amen!

Will Ohio meet this intensely important issue as it should? We hope it will. And we are hopeful too that Pennsylvania will turn over a new leaf and come out from the company of black states. Indeed we are hopeful that when she once breaks the shackles that have so long bound her she will push past some others that enjoyed more liberty and get into the front line. It is a significant fact that the war now in progress is being fought by soldiers who are under prohibition. The Czar of Russia in whose hand the entire liquor business of the empire was vested, decreed entire prohibition in his realms for a limited time when the war broke out. It is now asserted that the change for the better is so marked that he has made the prohibition absolute for an unlimited time. The German soldier is also under prohibition, and in France the sale of absinthe is prohibited. British soldiers are also not carrying any rations of strong drink. Now if prohibition is necessary and for the good in time of war, why should it not be more so in the time of peace?

The love feast at Harrisburg will be held Oct. 31 and Nov. 1. A cordial invitation is extended to all. As it takes no little preparation to make ready for this meeting the brethren here as also the people of the Messiah Home.
would appreciate if a number of sisters would come to their assistance on Thursday preceding the time of meeting.

CHANGE OF MANAGERS.

At a recent meeting of the Board of Managers of the Messiah Home in Harrisburg, Pa., Bro. A. B. Musser resigned his position as manager, and Bro. H. A. Garman, 70 N. 12th St., Harrisburg, Pa., was appointed to the position. It is therefore requested that all donations of money or other articles, and all correspondence relative to the concerns of the Home be sent to the new manager, as directed above.

Eld. John C. Dick's residence has been New Market, Pa., for some time but as the place had no post office his address was New Cumberland, Pa. But now New Market has a post office, and all mail should be addressed to that place.

Bro. A. C. Higgins wishes to inform the Brotherhood that he is now located in Boone, Iowa, at 924 W. 2nd St., and that he is laboring in the Lord's work under the direction of the Holy Ghost.

Eld. T. A. Long is making a trip to his Texas home to stay for an indefinite time. Sister Long can be addressed at 1185 Bailey St., Harrisburg, Pa.

If your credit on your address label is in arrears, it may be one, two or three months, the figures being 7-14; 8-14 9-14; and even perhaps farther back than that, we would consider it a great favor if you would send in your renewal at once. We request that you kindly do this at once. God will bless you in doing it.

Our special offer to new subscribers, to credit them up to January 1916, seems to have been misunderstood by some in that they thought it applied to others than new subscribers, and they would get the balance of this year free, be it two, three, or four months, if they would renew now. No, it was not meant that way.

HOW TO REACH RINGGOLD LOVE FEAST.

To reach Ringgold Love Feast on Oct. 24, 25, coming via Chambersburg, Greens- castle, and Waynesboro trolley, get off at stop 9, two miles east of Waynesboro.

Coming via Western Maryland R. R., get off at Midvale Station. All cars and trains will be met in the forenoon of Oct. 24.

BE NOT DECEIVED, GOD IS NOT MOCKED!

The old adage is that "Facts are stranger than Fiction," and this is often the case where the Divinity is in question. We are living in a fast age, and people are taking upon themselves obligations commensurate, even beyond scientific resources which obtained in late years, and which, instead of bringing about a God-fearing condition in His creation, evidently has a tendency to make reprobates, as it is clearly illustrated in an incident which happened near Bellefontaine, Ohio, on September 24, 1913, where a certain person, according to newspaper accounts, by the name of Amos Clark, forty-five years of age, who was apparently in good health, and who was arguing with a group of his neighbors and some members of his family, in his front yard, claiming that he was an atheist, and
that there was no God, while in the course of the argument, stoutly denied the existence of a God, and called on God to punish him immediately, if there is one; the words had barely escaped his lips until he was suddenly struck dead. It is useless to say that every one present was awe-struck by this lightning visitation of God's justice and wrath. How long, oh! how long, will He forbear?

S. R. Smith.

GENERAL CONFERENCE OF THE BRETHREN IN CHRIST, 1915.

The General Executive Board finally decided that General Conference of 1915 should convene in Ashland and Richland district, Ohio, at the home of Brother B. F. Hershey, near Pavonia, Ohio, since there was an application for General Conference from this district; and since in the minds of some brethren, it was considered not the most suitable, on account of it being at a private home, it was a question to the General Executive Board whether consistent to consider this place, because General Conference is becoming larger and more work connected with it from year to year, and necessarily requires more space and preparation.

When this condition was presented to the brethren of Ashland and Richland district, a number came forward with a guarantee that they will see that proper arrangements are supplied for the holding of Conference, as well as for dining, sleeping room, and meeting places for the different Boards and Committees.

Hence the offer was accepted in good faith, and the Board feels assured that the brethren are making a special effort to see that all these requirements are made.

The General Executive Board,
Per S. R. Smith, Gen. Secy.

When Sam Hadley felt the approach of delerium tremens while sitting on a beer keg in a saloon, he made his way down to McCauley's mission and went forward for prayer. Jerry put his arm around him and prayed like this: "Oh, Lord here is this poor fellow in an awful hole. Help him out for Jesus' sake." The prayer was not such as was characterized by the most eloquent ever addressed to a Boston audience, but it was just such as this poor, almost hopeless, sinner needed. On every side there are people in the ditch. The wail of sorrow can be heard continually. The wreckage of humanity is something appalling, but oh, how few will go down where the suffering is and put their arms about them and pray as did this converted river thief. They still, like the priest and Levite, pass by on the other side.—Sel.

Let Christian people realize their duty and privilege. They are not to be like the world; they are to be different. They are not sinful and decaying; they are to be saving and preserving. They may not be popular with the unbelieving and the immoral, but if they be true to their mission they will be pleasing to God. Infidelity of every form is vile, and immorality of every kind is foul, but those who stand for truth and purity are the salt of the earth. Let them love God, trust in Christ, be happy, be courageous, and loving, realizing that they are in the world to do a work of immeasurable urgency and importance.—Sel.

If the work undone is to be the gauge of our labor for Christ, what has the Church to say for allowing the grass to grow under her feet, with sickles dull and no men to wield them?
CONTRIBUTED.

CONSECRATED GIVING NO. 3

Not only did the heathen nations in olden times give liberally in support of their religion and their gods, as stated in our last article, but even today it is the same. In Africa, the witch doctors live fat off of their deluded followers. The Chinese give annually $15,000,000.00 in their worship of ancestral spirits, alone. India spends 30% of her income in the worship of idols. The Mohammedans do not think of coming to worship without an offering. In fact, many heathen worshippers put to shame the Church of Christ, though their religion is no comparison to our salvation that bringeth life. Many of these heathen, when they become Christians, are an example to us in the line of giving. It is said that the Hopi Indians of Arizona, give not only a tenth of their income, but also a tenth of their number to the Lord's service. The Christians of Korea, though their income is but three to five dollars per month, give a tenth of it to the Lord's work, and it is said that many also give a tenth of their time. As a result, the work of the Lord is making rapid strides among them. The Christians in part of India, though they earn but two to five dollars a month, give five dollars per member annually to the support of the Church.

Here in Africa, we try to teach the whole Gospel, including that of giving. On a certain occasion, the writer preached on this line including also tithing. A few months afterward, a young man came to me bringing an offering of eight shillings, about two dollars in American money. I was surprised that he should bring so much at one time; but he explained that he had been earning money, and had robbed God of His share: now he desired to make up for lost time. He said moreover, that a few months before, when he had heard the sermon on giving, he was very much displeased as he liked to hold to his money. But now, since the Lord opened his heart he also liked to hear instruction on that line. That young man is now preaching the Gospel. He began by giving his money. Afterward, God wanted his time as well, and he gave it. Many in the homeland have the first experience of this young man that of unwillingness. How many have the second experience? and how many the third?

In Eph. 4: 8, we read, "Let him that stole, steal no more, but rather let him labor, working with his own hands the thing that is good" not that he may hoard up or use for his own pleasure, but that he may have to give to him that hath need. That someone less fortunate than himself may also receive. The Moravians have the correct view of the situation when they say that each individual, in his own degree and manner is to regard his ordinary employment and business as a means of performing a ministry for Christ.

According to statistics for 1914, the United States, regarded as a Christian nation, spends annually according to the following scale: —

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Missions</td>
<td>$12,000,000.00</td>
</tr>
<tr>
<td>Chewing Gum</td>
<td>$13,000,000.00</td>
</tr>
<tr>
<td>Patent Medicines</td>
<td>$80,000,000.00</td>
</tr>
<tr>
<td>Millinery</td>
<td>$90,000,000.00</td>
</tr>
<tr>
<td>Tea and Coffee</td>
<td>$100,000,000.00</td>
</tr>
<tr>
<td>Confectionery</td>
<td>$200,000,000.00</td>
</tr>
<tr>
<td>Support of Home Churches</td>
<td>$250,000,000.00</td>
</tr>
<tr>
<td>Automobiles</td>
<td>$500,000,000.00</td>
</tr>
<tr>
<td>Jewelry and Ornaments</td>
<td>$800,000,000.00</td>
</tr>
<tr>
<td>Liquor and To...</td>
<td></td>
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</tbody>
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bacco, $2,500,000,000.00

The table speaks for itself. We spend twenty-five hundred millions for liquor and tobacco which poison the system, eight hundred millions for jewelry and ornaments the wearing of which the Bible forbids, other millions upon millions for luxuries and unnecessary things, and only twelve millions to bring the Gospel to eight hundred million heathen who are without hope and without God in the world. Let us turn this table around.

Some may wonder what we as a church are doing on this line as compared with other churches. According to statistics for 1911, the average gift per member annually for foreign missions in the various societies was as follows:

1. Seventh Day Adventists, $6.58
2. United Presbyterians, 2.52
3. Moravians, 1.82
4. Reformed Churches in America, 1.76
5. Free Methodists, 1.57
6. Presbyterians South, 1.50
7. American Congregationalists, 1.32
8. Brethren in Christ, 1.25
9. United Evangelical, 1.16
10. Friends, 1.12
11. Presbyterians, 0.89
12. Episcopal, 0.79
13. Mennonite, 0.73
14. Methodist Episcopal, 0.69
15. Baptist, 0.61
16. Brethren (German Baptist), 0.53
17. M. E. South, 0.46
18. Disciples, 0.40
19. Reformed, 0.36
20. United Brethren, 0.30
21. Lutheran, 0.12

According to the above table, which of course is only approximate, our society ranked eighth in her gifts to foreign missions for the year 1911. This of course for us as well as others included only what was given through the channels of the church. We are ahead of some societies, but far behind other, the S. D. Adventists having given about five times as much per member as we. It has been said by one that we as a church rank better than any other society in our gifts per member to foreign missions. Would that this were so; but according to the above table, we are still far behind. Some may say that other churches have more wealthy members than we; which may be true in some cases; but apparently this makes but little difference when it comes to giving to missions; for it is an acknowledged rule that the bulk of the offerings comes from the comparatively poor and those in moderate circumstances. Take for instance the S. D. A. Society, whose members are comparatively poor, and their offerings are far ahead of any others.

Another point we must not overlook is this. Most of the other societies pay also their pastors’ salaries, which we as a rule do not do. Therefore their total gifts per member would be very much more than ours. For instance, in 1910, the M. E. Church gave for all purposes, home and foreign, the sum of $12.70 per member. In 1912, the United Brethren gave $13.23 per member; the Congregational, $15.96; and the Presbyterians, $18.92. If our 5000 members would average $18.92 per member for God’s work annually our offerings would amount to almost $100,000.00. We say sometimes that these churches are worldly. Why then do we allow them to give more than we to a righteous cause?

There are those who say that we have gone too far and too fast in mission work. Others fear to go any farther. But if under the Law people gave more liberally than we do, if heathen people give more lavishly, if other churches in our own land give with a freer hand, why then should we falsely assume that we cannot go forward, at least, as fast
as others, and because of our drawing back, miss the blessing that is for us, and miss also the supreme joy of bringing the blessing to others? May God give us a vision of the great harvest field, and at the same time give us a vision of what He wants us to do.

H. J. Frey.

INTERCESSION.

"Who also maketh intercession for us."

In this most striking expression we have presented to our vision a very remarkable and soul-stirring scene. It is that of our Lord Jesus Christ making something for us. Did it ever occur to you, dear reader, that Jesus, is making something for you which will perfectly fit you? (Heb. 7: 25). Which will make you a real tidy and complete follower of God for all time in true obedience. Ye are complete in Him.

Here we see Jesus making intercession for us. He not only was nailed to the cruel cross and hung there suspended between heaven and earth, but He arose a victor over the grave and death and hell. "Seeing he ever liveth to make intercession for them," for all and especially us upon whom the burden for lost souls has fallen. O! thank God, Jesus is busily engaged with the Father, He is getting through with some very important and urgent transactions on our behalf. Have you ever called at the office of a very noted business man, and have the office boy bring you the message. He is engaged at present just take a seat, You wait your turn because you did not have an appointment? Just so it is in our spiritual life. If we are living on the low plane of office waiting, our life, in consequence, must be full of tired and weary moments when it should be by special appointment, full of holy engagement divinely arranged.

Let us get this thought clearly into our mind that there is not one earnest sincere prayer of ours that Jesus does not with special care bring to the Father’s notice. Jesus Himself is earnestly pleading the full capacity of our petition before God. Jesus is praying to God on our behalf. Did you ever pray, and for some reason or other you had a feeling, O there is no use to expect all that? And yet you were conscious that you were honest, knowing that the Holy Ghost had led you to pray in holy fervor and zeal, and by the quickening you received in your heart you could easily brush the chilly temptation aside because you knew Jesus was pleasing your cause before the Father and that it would, surely be done.

There are times when there are hard places to get through and when you may feel greatly hampered, when it is not easy to pray, when the daily toil and the cold, chilly, influences of calloused indifference all around you, almost makes you stagger, but as faith moves more rapidly than these, God sends you as by special messenger, this blessed message, “He maketh intercession for you.” You may be bearing a petition to the Father for “Divine Healing,” but you find the once open door now almost barred. Now you find that there are many obstacles preventing you from getting anything like an old time witness that healing has been effected for you on the cross of Calvary. All sin that is the cause of sickness and disease had to be atoned for by the Blood of Jesus Christ. (Acts 10: 38 Matt. 9: 5.) By His stripes we are healed.” Is it true, that now, Jesus has begun to intercede on behalf of your healing in co-operation with the so-called science of medicine? If
so will you please explain why a certain believer who sells medicines frankly states that he cannot get answers to prayer for "Divine Healing?" The intercession of Jesus on our behalf, does not shift by the opinions of men: it is not influenced by modern or more developed (?) science. In these evil days it is very common to hear man dictating to God; that is, man takes that position and assumes the right to ask God to help him. Jesus is praying to God for us only as we follow in His steps and beyond that He will not go. Only as He intercedes on behalf of those who are lost and away from God that they may come to a knowledge of the convicting grace of God unto a godly sorrow for sin and a humble repentance toward God effected only through the atoning Blood of Jesus Christ.

Beloved, Jesus is making intercession to God for our healing. Do you know that Jesus still heals? He has not ceased to heal the sick! He heals them just the same today. He maketh intercession to God for sick and weary bodies. "But if the Spirit of him that raised up Jesus from the dead in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

In conclusion, we wish to behold the beautiful work of the Holy Ghost in the lives of those who are fully anointed by Him for God's work. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Can we fully appreciate what the apostle Paul here expresses? Does it really fit in with our present spiritual condition? Or does what he here states seem so much out of focus that it makes such an unpopular negative that we are in doubt whether there will be any great demand for the prints. No, beloved, this is a real experience of God's earnest little ones who are all on fire with holy zeal praying with all prayer in the Holy Ghost and they are, O so conscious, that they know not how to pray as the ought, and O how their souls are illuminated with holy joy knowing that the Holy Ghost, even as Jesus, is also making intercession for them, even with groanings which cannot be uttered. Did you, my dear reader, ever get so near God in prayer that your whole being just seemed to be charged with the Divine until you were completely overcome with the heavy pressure of your petition! Are we prepared to fully consider our need in respect of the light that has broken in upon our hearts by this earnest message? Will we let the burden of God's Spirit so weigh in upon our hearts until we shall become channels through which shall flow a mighty current of Godly energy, replacing the now too self centered life, by a mighty factor of divine activity in self-forgetfulness, following Jesus only.

Yours in Him,
Isaac O. Lehman.

THE REAL LIFE.

Life is the greatest thing in the world. Remove life, and what have you? Nothing but a dark, motionless Universe. The sun the great source of earthly life, would itself be darkened. All vegetation would immediately cease. Birds and animals of all description, as well as all human beings, would cease to exist.

Let us trace the source of all life, and we find it all comes from God—the Creator of all things. There
are some men who have tried to make
themselves and others believe that there
is no God, but upon looking on life, and
considering its source, they could not
help but admit that there is a Life-Giver
somewhere, and One who has the sup-
preme rule over all.

Life, however, is like the wind, we
see and feel the effect of life, but life
itself we cannot see. Life, is also
likened to a lighted candle; it gives light
to all around, but outen that light and
where does it go? No one knows.
So is life, as far as the natural eye can
see. Nevertheless, men of all ages
were aware of the fact that human life
does not cease in death. Longfellow,
America's great poet, recognized this
fact when he wrote his famous “Psalm
of Life.” He says,

“Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest.
Was not spoken of the soul.”

Franklin, the great American states-
man, and philosopher said, “Life is
rather a state of embryo—a preparation
for life. A man is not completely born
until he has passed through death.”

When God had formed man out of
the dust of the earth he breathed into
his nostrils the “breath of life, and man
became a living soul” (Gen. 2: 7).
The breath of life will never cease, but
will endure forever.

In considering Life, we realize that
there are two distinct kinds of life.
The Divine Life and the Earthly Life.
As we have already mentioned, the
source of all life is God, and might be
termed Divine; but since the fall of
man, people are possessing this natural
or earthly life but know nothing of the
Divine Life. We can see the beauty
of this natural life, but if we possess
the Divine Life, we can see a life that
far surpasses this earthly life.

The Real or Divine Life can only be
attained by regeneration, or the second
birth. Jesus said, “Verily, verily, I
say unto thee, Except a man be born
again, he cannot see the kingdom of
God” (John 3: 3). To have the Real
Life, we must accept Jesus, who is “the
resurrection and the life,” and Who
has the power to give life, as He has
Himself declared, when He said, “he
that believeth in me, though he were
dead, yet shall he live. And whoso-
ever liveth and believeth in me shall
never die” (John 11: 35, 36). Also in
John 5: 24, 25, He says, “Verily, verily,
I say unto you, He that heareth my
word, and believeth on him that sent
me, hath everlasting life, and shall not
come into condemnation; but is passed
from death unto life. Verily, verily, I
say unto you, The hour is coming, and
now is, when the dead shall hear the
voice of the Son of God: and they that
hear shall live.” He has also declared
Himself to be the “Bread of Life” and
said, “he that cometh to me shall never
hunger; and he that believeth on me
shall never thirst” (John 6: 35).

O how blessed, this Real or Ever-
lasting Life is to all those who have it
in possession; but those who do not
have it, cannot comprehend it in the
least. The Apostle Paul says in Ro-
mans 8: 6, 7, “For to be carnally mind-
ed is death; but to be spiritually minded
is life and peace. Because the carnal
mind is enmity against God: for it is
not subject to the law of God, neither
indeed can be.” There are many
people who profess to have this Real
Life, but their very actions and de-
sires prove that they do not have it;
but instead have the carnal or earthly
life abiding within. When a soul is
controlled by this Real Life, it bids
farewell to the pleasures and riches of
this world, and seeks only that which
is from above. Such a person is often
poor in this world's goods but that.
soul's riches are so great that no human being in the whole Universe would be able to enumerate them. Even if the Lord has blessed him with worldly riches, he counts them as belonging to God and seeks only to honor and glorify the real Owner. The joy that wells up in that soul is unspeakable, and bears testimony to the words of Jesus, when He said in John 7:38, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

If any one reads these lines who has not yet opened his heart's door and invited Jesus, the One Who gives this Real Life, to come in and dwell there, he shouldn't hesitate one moment longer. You are missing the greatest joy that heaven and earth can give. You may think you are enjoying the life you are now living, but you are greatly mistaken. This statement can be proven by the testimony of hundreds, yea thousands of persons, who like yourself, thought they were enjoying the best, but after they received Jesus into their heart, they only realized what joy really was, and that the earthly life is far, far inferior to the heavenly or the Real Life.

To those Christian professors, who are not fully enjoying their religion, I would say, be not satisfied in your condition, for there is something better for you. Jesus said in John 10:10: "I am come that they might have life, and that they might have it more abundantly." Strive, dear reader, for the Abundant Life and be not content with only a cold profession, but be sure that you have the Real Life abiding within, and that others may see it and by your life be drawn to God—the great Life-Giver, and that at last, we may all be included in that great company who “have washed their robes, and made them white in the blood of the Lamb” (Rev. 7:14), and enjoying the Real Life in its fulness throughout the ages of eternity.

Levi F. Sheetz.

Florus, Pa.

THE LIFE ABUNDANT

John 10:10: "I am come that they might have life, and that they might have it more abundantly.

In the ninth chapter we find that after Jesus had healed the blind man the Pharisees cast him out of the Synagogue for confessing Christ as his Healer. No doubt this is the reason that we have this beautiful passage of Scripture in chapter 10. The Pharisees claimed to be the Shepherds of Israel, but Jesus proved to them that they are thieves and robbers, for instead of giving their life for their sheep they were ready to kill and destroy, hence our text: "I am come that they might have life." Praise His Name!

In John 14:6 we read: “I am the way, the truth and the life, and John 1:4: “In him was life and the life was the light of men.” This proves to us that Jesus was able to give life, as everywhere in nature and in the animal creation, as well as in the plant life, only such as have Life can produce life. Therefore our blessed Lord and Master could with truth say: "I am come that they might have life.” He being the true life was able to give life to all who come to Him by faith.

John 17:2: “As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him.” This proves to us that the Son received of the Father power to give life: and in John 17:3: “This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast sent” which proves
assuredly that Jesus is the Author of Life.

What is this life abundant? It is the life outflowing which cannot be contained in these mortal bodies but is, as Jesus said, Rivers of living waters flowing out of our inmost being. John 1: 4: That life is the light of the world. John 5: 14, The Light of the world. As light will give the benefit of light to others so the believers live not for themselves alone, but their life is a blessing to all with whom they come in contact.

Jesus said, John 7: 38: “He that believes on me as the scripture hath said, out of his belly shall flow rivers of Living Water.” Hence we Spend and are Spent in the Service of the Master, that the world may reap the benefit of our life abundant; Hallelujah to His Name!

Our life will be a life of fruit bearing which is the only way to glorify God, for “Herein is my Father glorified if ye bear much fruit” (John 15: 8). Our Life Sap comes from the living vine so it is no more us but Christ in us the hope of glory, Praise His Name: It brings contentment: we cease our struggling and yield ourselves to Him to work in us both to will and to do. We rest in Him, Praise His Name. It is the Eternal Yrs to God in all His will concerning us. We are ready for service, ready to say, “Here am I, send me.” The master passion of our life is to do His will; even if we cannot see our way we will trust and still obey, as we have His promise that as our days our strength shall be.

If you have the life abundant you know it. I was blind and now I see, was the answer of the blind man. We are willing, with Abram, to dwell in tents for we seek a city whose builder and maker is God. We know if this our tabernacle is dissolved we have a building of God eternal in the heavens. Praise His Name!

O the Life abundant! O the life abiding,
The yielded life to God,
What a blessing, seek to get it,
Strive to have it.
It gives glory here and thru all eternity.

“We know we have come from death unto life because we love the brethren,” which is the true sign of the disciple of Christ. The love of God is shed abroad in our hearts by the Holy Ghost, and we need not be trying but it loves itself. Praise His Name.

For self-examination gives a hope which will not be made ashamed at His coming. I John 2: 28: “And now little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming.” He that abides in him sinneth not, (I John 3: 6): but doeth righteousness, for his seed remaineth in him, and he cannot sin. And hereby know we that we dwell in him and he in us, because He has given us His Spirit by which we cry ‘Abba, Father, and we have the assurance of being sons and daughters of God.

O what wonder! What amazement that we can be heirs of God and joint heirs with Christ. O the love of God! Who can fathom its depths and heights? My brother, my sister, will you yield yourself to God? Stop struggling, stop laboring, only let Him use you to His honor and praise. Your life will be a life of pleasure and contentment. A life of fellowship and sweet communion in the Brotherhood: a life of usefulness in your neighborhood, and
even the uttermost parts of the earth. Count the cost, pay the price, and you will have life and that more abundantly. Hallelujah, Amen.

Jacob K. Bowers.

Trappe, Pa.

A certain Rabbi had two sons, whom both he and his wife tenderly loved. Duty obliged the rabbi to take a journey to a distant country. During his absence his two promising boys sickened and died. The grief-stricken mother laid them out on their bed, drew the curtain and waited anxiously for her husband. He came: it was night. “How are my boys?” was his first question. “Let me see them.” “Stay a while,” said his wife, “I am in trouble, and I want your advice. Some years ago a friend lent me some jewels. I took care of them and at last began to prize them as my own. Since your departure my friend has called for them, but I did not like to part with them. Shall I give them up?” “Wife, what strange request is this? Give them up and that instantly, this very night. Show true the jewels.” She took the rabbi to the bed, drew wide the curtain, and said, “Husband, there are the jewels!” The rabbi bowed his head and wept. “Not what I will but what thou wilt.” —Friendly Greetings.

Christian people have sometimes been unpopular because they have set themselves against sin. S alt sniffs if it be rubbed on a sore spot. Ahab hated Elijah and called him the trouble of Israel. He certainly troubled Ahab and Jezebel, but he saved the nation. The Jews hated Christ without a cause. The Jewish and heathen world hated the apostles and tried to destroy the whole Church and cause of Christ. But the salt has been at work, and, in spite of persecutions and hatred, Christianity has kept the world from death. —Sel.

HEAVENLY MANNA.

Christian pilgrim sad and weary,
Growing feeble by the way;
Stop and think hast thou partaken
Of thy heavenly food today?

Hast thou drank the Living Waters,
Fed upon His blesst assurance,
Heavenly tokens from above?

Then thy soul would be replenished,
And thy spirit brave and strong;
Then instead of mournful doubtings,
Thou wouldst sing a glad sweet song.

Tho the clouds be dark about thee,
And the night be drear and long;
Brightly shines hope's star above thee,
On the Christian's path along.

How we do forget to tarry,
'Mid our toil and worldly care;
To partake of all the good things,
From His table waiting there.

Be ye filled with the blesst Spirit,
Eat ye of the Living Bread,
Drink ye of the richest blessings,
I have for my children spread.

Saiith the Lord the loving Father,
To His weary children, now,
All may come for all are welcome,
None more welcome than art thou.

Why then dwell among the shadows,
Starving in a foreign land,
While thy Father hath provided,
For thee with a lavish hand?

Come then, feast thee to repletion,
Let thy soul grow strong and fair;
Enter then the Christian conflict,
For thou shalt do valiant there.

Still partaking, still rejoicing,
Giving thanks with earnest prayer;
Vanquishing the powers of darkness,
Gaining victory everywhere.

—Sel. by Sr. Sara Gracie.

Those who live in idleness are not going in God's, but in the devil's ways; they are not living in God's order, for God has ordained work.—Luther.
News of Church Activity

IN THE HOME AND FOREIGN FIELDS

Adresses of Missionaries.

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

Lewis Stockley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.


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

EM. and ST. H. L. Smith, and Effie Rohrei, Bangon Baria III P. O., North Bhagalpur, India.

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

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

Central America.

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

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

OUR CITY MISSIONS.


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

Des Moines, Iowa, Mission, 1171 14th., Sr., in charge of Eld. J. R. and Anna Zook.

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

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

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

DAYTON MISSION.

In this another monthly report we come greeting you with Psa. 34: 7: "The angel of the Lord encampeth round about them that fear him and delivereth them." Truly, if ever there was a time since the world stands that we need to fear the Lord, it certainly is now, that we may be delivered from the deceiving powers that are all over our land today. I am so glad that our precious Savior, and the Holy Ghost, our Abiding Comforter, know the very secrets, and all mysteries of the enemy in his deceptive powers of darkness, and the Lord positively will deliver His true children, and keep them from the wicked power of deception, if they fully trust and fear Him.

The first funeral service held here at the Mission, and the first to be called out of our little number to the spirit world, was the babe of Bro. and Sr. Edward Dill. She was born Dec. 11, 1913. After a severe illness of three weeks she departed this life to be with Jesus, Sept. 8, 1914, aged 8 months and 29 days. O! how comforting to view the faces of our departed that leave no doubt as to their future happiness. For such we need not weep as those who have no hope. In this service we were impressed with the brevity of time, and the uncertainty of our lives. How unlikely we would have thought that the first to leave our little number, would be the youngest. This has proven one more evidence to the truth of God's Word, As the Lord has said, "Ye know not the day nor the hour when your Lord doth come." But He warned us to be constantly ready for that unexpected hour.

We can report the work to be moving on encouragingly. As the light of God's word reveals the needs of the human heart, we are glad to see there are those who are willing to face the record of their lives, and confess, forsake and restitute for their sins, and peace and happiness again restored.

There is one feature to report that is always so impressive to our hearts. It is the faithful care of the Lord for all our needs, in our responsibilities, obligations, the giving of bodily strength and personal help, and He brings abundant offerings for all our general needs. When we think over these things and see how careful our dear brethren...
and sisters and kind friends are to obey the leadings of the Lord relative to the work here, we are unable to reveal, in words, how unworthy we do fail. But we do wish to thank all our dear ones who have been so faithfully and cheerfully sharing in the needs and co-operation of the work here. As we do these things sincerely as unto the Lord, our reward will be sure. May the blessing and peace of God ever be yours to enjoy is our prayer. Ever remember us in your prayers for His glory, and the salvation of precious souls.

FINANCIAL.

Report for Sept. 1914.
Balance on hand, $42.31.

Receipts.
Florence Brumbaugh, Dayton, O., $1.00; Harvey M. Bolden, Louisville, O., $4.00; Elizabeth King, Harrisburg, Pa., $1.00; B. S. Herr, Cambridge City, Ind., $5.00; Mary Eberle, Anderson, Ind., $2.00; Sippo church, Wayne Co., O., harvest offerings, $5.58; Edward Custer, Springfield, O., $1.00; Aud Hill S. S., Kindersley, Sask., $6.00; Mission offerings, $7.15; Total, $75.04.

Expenses.
Table account, $8.93; phone bill, $.10; gas and stove rent, $2.94; incidentals, $2.65; Total, $14.62.

Balance on hand, Oct. 1, 1914, $60.42.

POOR FUND.

Balance on hand, $0.04.

Receipts.
Fanny Saunders, Springfield, O., $.50; Wm. Linebaugh, $.50; A sister, $.17; Total, $1.21.
Paid out, $1.00.


Provisions consisting of beans, soap, pies, cakes, sweet corn, pickles, peaches, milk, melons, corn bread, butter, jelly, pumpkins, tomatoes, cheese, flour, eggs, were donated by the following: Tiva Appling, Mary Taylor, Charlotte Myers, Elva Her, Mary Hoke, Mary Myers, Mrs. Riber, Eliza Engle, Elmer Hoover.


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

601 Taylor St., Dayton, O.

“A Christian may not be anxious even about anxiety itself.”

MESSIAH ORPHANAGE.

Dedication offerings at Grantham, Pa., Sept. 30. Cash, without names, $130.72; A Sister, $10.00; Conrad Hess, $25.00; P. J. Wiebe, $15.00; A. H. Niesley, $5.13; Fannie Breckbill, $5.00; Total, $190.85.
The Orphanage Board feels very thankful to all who had a part in these donations.

D. M. Book, Treas.

DES MOINES MISSION.

Report for Sept., 1914.

Expenses.
Gas, $3.98; electricity, $.65; table supplies, $12.50; incidentals, $5.00; Total, $43.63.

We are about to arrange to hold our mission meetings in the Hall of the Municipal Lodging building which we hope to secure rental free. This will furnish us a great opportunity to reach the down-and-outs. Every thing looks favorable at this writing. The fierce storms and drenching rains of late have made tent work impracticable.

Will you all continue to pray for us that many souls may be reached.

Yours in much love.

I. R. and Anna Zook.

SAN FRANCISCO MISSION.

“And the Lord spake unto Moses saying: The fire shall ever be burning upon the altar; it shall never go out” (Lev. 6: 9, 13).

Thank God for this wonderful promise, and for its spiritual fulfillment to every individual who will allow God to sanctify their souls and fill them with His Holy Spirit. Too many people live the Christian life by fits and starts, so to speak, but God has provided a perpetual enablement to constant unwavering service and heart allegiance to Himself, and nothing less than this will satisfy the soul.

With regard to the mission work, there have been a number of things to encourage us during the past month. Several souls have found salvation and have returned to give God the glory. On Sabbath evenings a Spanish brother who also speaks Italian and French, occupies part of the street meeting hour in singing and speaking to the many foreigners who gather to listen.
While these have been busy days and weeks and months, yet we praise our God for His care and faithfulness to us, both in giving us life and health, and all things needful, richly to enjoy, and filling our hearts with joy and gladness, yet not without trials of every kind. But, praise God, we "always find a little talk with Jesus makes it right all right." While we have had a beautiful harvest of wheat, rye, and oats and some garden things the corn crop was cut quite short, and the fruit crop is almost an entire failure. This we miss very much in so large a family of children of which we have twenty-seven at this time: School days are again here and most of the children are in school making the work heavy for the few who have the responsibilities to bear. Thanking those who have so kindly helped and asking your prayers for the further success and progress of the work.

We are sincerely yours,
E. N. and Adella Engle and workers.

BUFFALO MISSION.

We greet you with Psa. 34: 10. We are very thankful for the promise, "They that seek the Lord shall not want any good thing." Many times have we proven the strength of this promise especially in the past two years, the greater part of which has been spent in the city mission work. However the time has now come when our return to our home is necessary. We are thankful to say our Bro. Geo. Whisler who formerly labored in this place is expected to again return and take up the work. May the Lord abundantly bless. We are glad to say, God has been with us. What has been accomplished He knows. Often have we wished there might have been more visible results; but we leave it all with the Lord.

Again we wish to thank God and all the dear ones who have so faithfully stood by the work, and trust every one may receive a full reward; and that you may continue to pray for the work and us, also those who may follow.

FINANCIAL.


Receipts.
Bro. Joseph Dohner, Highland, O., $2.00; Bro. E. Carylon, Buffalo, N. Y., $1.00; Mrs. Neidreaur, Buffalo, N. Y., $ .75; Rev. Tobias West, Salem, Ohio, $1.00; Sr. Emile West, Salem, Ohio, $1.00; Sr. Frances Hisey, Cash-

JABBOK FAITH MISSIONARY TRAINING HOME AND ORPHANAGE.

Report of offerings for May, June, July and August.

Receipts.
Montgomery Ward & Co., $10.00; Fairview S. S. Englewood, O., $10.31; Conrad Hess, Pequea, Lancaster Co., Pa., $5.00; Frank Long, Cedar Springs Pa., $10.00; Tulare, Cal., S. S., $11.00; New Guilford Dist., Franklin Co., Pa., $8.65; Rosebank S. S. Hope, Kans., $11.03; Farmers State Guarantee Bank, Thomas, Okla., $25.00; D. V. Heise, Clarence Center, N. Y., $10.00; A brother in California whose name and address we lost $1.25; Abilene, Kans. S. S., $3.47; Salem, Texas, S. S., $2.25; Valley Chapel S. S., Canton, O., $10.05; J. E. Landis, Thomas, Okla., $11.75; Pleasant Hill S. S. Hamlin, Kans., $14.35; Ed. Caskey, Thomas, Okla., $7.00; Annie Harman's S. S. class, Rosebank, Kans., $10.54.
town, Ont., $1.00; In His Name, $ .60; Sr. Eliza Herr, Clarence Ctr., N. Y., $1.00; Bro. Asa Clemenhaga, Grantham, Pa., $2.00; A. Bro. and Sr., $6.00; Sr. Florence Ott, Ridgeway, Ont., $2.00; Bro. J. Ehlers, Buffalo, N. Y., $2.00; Sr. Ida Heise, Victoria Square, Ont., $5.00; Sr. Ethel French, Gormley, Ont., $2.00; Bro. E. Roberts, Buffalo, N. Y., $5.00; Bro. D. Gish, Buffalo N. Y., $5.00; Valley Chapel, S. S. Canton, Ohio, $7.50; In His Name, $1.00.

**Expenditures.**

Coal $10.20; light bill, $1.12; gas bill, $1.50; coal oil, $.60; tomatoes, $.90; groceries, car fare and sundries, $29.48.

Balance on hand, $5.00.

Provisions were donated by the following.


Yours in His glad service,

T. S. and Cora Doner.

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**ASHLAND & RICHLAND, OHIO.**

The love feast held at Chestnut Grove meeting house in Richland and Ashland district which was held Oct. 3, 4, was a season of refreshing to the soul, being well attended by the members, and the manifestation of the Spirit showed the presence of God among us, especially so at the Sunday evening services. We had with us Eld. M. L. Dohner, from Union, Ohio, who broke the bread of life unto us presenting the word in power teaching the way of holiness in true reality. Bro. and Sr. Keeton from Springfield, O., were also present, and being filled with the Holy Spirit gave encouragement upon the way, by testifying to the goodness of God. Bro. Keeton met with an accident on Sunday morning and so was deprived of being in the services, Sunday morning and evening. Being at Bro. Betz's on Saturday night he walked out unto the railroad while Bro. Betz was getting ready to go to church. It being a double track, and there being a heavy freight passing on the west bound track, he stood by the inside rail on the east bound track, having his attention and mind on the passing train and his back to the west so did not notice the approaching train back of him until within about 20 feet of him. He made the attempt to get away but the pilot beam struck him on the right arm before he got away far enough breaking the bone between the shoulder and elbow and fracturing the bone near the elbow. Dr. Lavender of Pavonia, O., was called at once and with the assistance of Bro. and Sr. Betz was not able to replace the broken bone on account of the contraction of the muscles being too strong; he had to call another doctor to assist in administering ether to reduce the power of the muscles, and while under the influence of the ether, was praising and glorifying God and pleading for the salvation of the doctors. We saw the words of the Scripture fulfilled, "From the abundance of the heart the mouth speaks." May God bless the dear brethren for the encouragement they gave us, and may we all hold fast unto God under all circumstances of life and be ready to meet Him at any time.

B. F. Hershey, Cor.

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**SPRINGVALE, ONT.**

**Dear readers of the Visitor.**

We have again had our love feast. These refreshing seasons come and go reminding us that the time is fast approaching when Jesus will again come. ! We had beautiful weather and a goodly number of visitors, and the meeting can best be described by the words of one of our brothers who since the meeting said, "I never was in such a solemn meeting. I cannot help but think about it." And we would praise and glorify our precious Master for again verifying His promise for He was surely in our midst. (We would ask all those who read this to especially pray for us here at Springvale, that we may remain true and faithful.

Cor.

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**SHANNON, ILL.**

The brethren and sisters of Shannon, Ill., district met in Council at the home of Sr. N. A. Shirk on Sat. Sept. 19, when they transacted business relative to the church there, and at the same time received in church fellowship, Sr. Shirk's youngest daughter, Mrs. Cora Albright.

On Sunday p. m. a harvest meeting and praise service was held in the same home, members attending from nearby districts, and
others, friends and neighbors, to the number of sixty were present. Bro. Henry Trump of Polo, Ill., preached the word with power, and Rev. David Martin of Dixon, Ill., conducted the praise service.

There was a ready response in testimony, and the Spirit's presence was felt by all. An offering of $31.00 was received for the Foreign Mission Work.

We feel God was glorified in the service, and the saints strengthened and encouraged.

W. H. Kreider.

TRAPPE, PA.

My dear Bro. Detwiler:

Our love feast is again in the past. It was surely a time of feasting on the living word. It was well attended by neighbors and brethren and sisters from the Bucks county side. Our Bishop, Bro. Joseph Detwiler was able to be with us but too weak to help in the work. Pray for him. Bishop Henry Hoffer officiated. Bro. T. A. Long and Bro. Abner Martin, with our home brethren broke the bread of life in power. Pray for us.

Yours in love,

Jacob K. Bowers.

THOMAS, OKLA.

“Bless the Lord, O my soul, and all that is within me bless His holy name.”

This is the language of our heart, when we see what the Lord is doing for the children of men. On the night of Aug. 22, Elder D. R. Eyster opened a meeting at Valley, Okla., with a well-filled house, and conviction was on the people, One week later Bro. J. R. Eyster and wife went to assist the Elder in the meetings, which continued for three weeks more with good results. On Sept. 6, two were baptized. These two had been received into church fellowship prior to this. Conviction continued to deepen on the hearts of men and women till they saw no way out only to call on God for mercy. In all there were thirteen who came to the altar and sought the Lord, and testified to having found peace with God. These were all heads of families with the exception of two single ones. One man said he never did take any interest in meeting or have anything to do with preachers. Some way the Lord brought him to the meeting and he got under such conviction that he could not hide it. When we would talk to him about giving his heart to God he would say, Not tonight, with the tears rolling down over his cheeks. He told us one evening that he prayed as often as twelve times that day. The following evening he and his wife got saved. This man is forty-eight years old.

One woman said she had been praying for two weeks. She took sick. One evening when she heard the bell ring for church she got up and came to the meeting and got saved. She said she got out of that bed to get salvation that night. She was one of the women of the community to help get up ice cream suppers and parties etc. Others tell her there is no harm in it. She tells them she is done with it, as she is now a servant of God. On the last Sunday of the meeting they were two more baptized. The meeting closed with a fairly well-filled house. The house would have been full but on account of rain many did not come. Quite a number raised their hands for prayer in our last meeting: these all need our prayers.

Will you help us pray?

D. L. Book.

P. S. On Oct. 25, we expect to begin in a series of meeting at Bethany, Thomas, Okla.

THE RESURRECTION.

In the resurrection morning we will see the Savior coming, And the sons of God a shouting in the kingdom of the Lord; We shall rise. Hallelujah! We shall rise, Praise the Lord, In the resurrection morning we shall rise. We will tell the pleasing story When we meet our friends in glory, And we’ll keep ourselves all ready for to hail the heavenly King.

We feel the advent glory while the vision seems to tarry, We will comfort one another with the words of Holy Writ.

By faith we can discover that our warfare will soon be over, And we’ll keep ourselves all ready for to hail the heavenly King;
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4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

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

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

GRANTHAM, PA., OCTOBER 19, 1914.

CHRISTIAN WORKERS' TRACTS


Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 3596 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

WILES—WINGERT.—Married, on Sept. 1, 1914, at the home of the officiating minister, Bishop John D. Wingert, Bro. Harvey Wiles and Sr. Susanna C. Wingert both of Franklin county, Pa.

OBITUARY.

JOHNSTON.—Bro. Adam Johnston of Shisers Point, Ont., died Sept. 23, 1914, at his home in Humberstone Township, aged 80 years, 10 months and 14 days, from causes incidental to old age. He bore his affliction and weakness with Christian resignation. He was a worthy member for over forty years in our church, and a lifelong resident of this place. He died in the triumphs of a bright hope beyond. He leaves to mourn his wife and one daughter, married, living in Buffalo, N. Y. Burial was held at Sherkston U. B. Grace church, on Saturday afternoon. Obituaries by A. Beers. Subject "The ripe Christian dying," from Job 5:26. Elder Bert Sherk assisted in the service. Interment in the Mennonite cemetery nearby.

ENGLE.—Sister Mary S. Engle wife of Abraham W. Engle, died suddenly on Sept. 21, 1914, at her home near Martella, Pa., aged 71 years 1 month and 20 days. She had retired the evening before in usual health. Investigation the next morning disclosed the fact that she had quietly passed away during the night. She was a faithful member of the church for forty-eight years; and is survived by her husband, and two children, four grandchildren and three sisters. The children are Hiram H. at home, and Mrs. Anna H. Hershey; the grandchild, Elmer H. Hershey; the sisters, Mrs. J. K. Forney, Abilene, Kan., Mrs. Lizzie S. Hoffman and Mrs. Martha Shank both of Maytown, Pa. Services were conducted by Eld. J. N. Martin assisted by Eld. A. Z. Hess. Text, 11 Cor. 5:9.

MILLER.—Sister Mary L. Miller, was born May 10, 1850, in Rapho township, Lancaster county, Pa., and died September 16, 1914 at her home in Florin, Pa., aged 74 years, 4 months and 6 days. She was first married to Samuel Ginder, by whom she had one daughter, sister Amanda, wife of Bro. Eli Eshleman of Florin, Pa., who survives her. After being a widow for many years, she married Bro. Christian Miller who also survives her. Her death was due to a complication of diseases, and had suffered patiently for nearly a year and was glad when the end came. Though she is gone.
yet she is not forgotten and the loss of a mother is keenly felt. The funeral services were held at the Cross Roads M. H. conducted by Bishop L. O. Musser and Elders J. N. Martin and A. Z. Hess. Text Rev. 7: 13-17. Interment in adjoining cemetery.

WOLGEMUTH—Sister Lizzie (Witmer) Wolgemuth wife of Harry B. Wolgemuth of Rapho District near Elizabethtown, Lancaster Co., Pa., was born May 1, 1857, and died Sept. 22, 1914 aged 57 years, 4 months and 21 days. For many years she had been a great sufferer with heart disease. But on the night of Sept. 22, their house was destroyed by fire and the shock of the fire caused her death. Deceased was a daughter of Abram Witmer of Oberlin, Dauphin Co., Pa. There remain to mourn her departure a husband and three children: one son, Abram of Mt. Hope, Pa., Mrs. Katie Engle at home and Mrs. Joseph K. Gish of Mt. Joy; also eight grand children. Sister Wolgemuth was a faithful and earnest Christian woman loved and respected by all who knew her, and will be missed very much in the family. She bore her suffering calmly and bravely and her end was peace. We need not mourn as such that have no hope. She was a member of the Brethren in Christ church. Her funeral was held at the Mount Pleasant meeting house where also burial took place. Services were conducted by Bro. Amos Sheetz, Bro. Henry O. Musser and Bishop Henry B. Hoffer. Text Rev. 7: 13-17.

Beloved mother, clad in white,
Up yonder in your mansion bright,
Among the heavenly host enrolled,
What glorious sights do you behold!

LOVE FEASTS.

Pennsylvania.
Souderton, Oct. 24, 25
Harrisburg, Oct. 31, Nov. 1

Maryland.
Ringgold M. H. Oct. 24, 25

Kansas
Abilene Oct. 24, 25
Zion Nov. 7, 8
Ministerial meeting at Abilene, Friday Oct. 23.

California.
Upland Nov. 7, 8
All who may be coming that way are cordially invited.

"How shall we escape if we neglect so great a salvation?"

COMMUNION SERVICES.

Pennsylvania.
Rapho District.
Manheim M. H. Oct. 31.
Services begin at 5 p.m. A cordial invitation is extended to all.
These girls who are not saved are not all in the slums of the cities. Many who are treading on dangerous ground are not outside of the Church of the Brethren, in the range of our young people, among our own homes. Some go wrong because of a lack of proper teaching; others, in spite of good teaching, choose the road that leads to ruin. Many fail to recognize the monster, sin. Often he is completely disguised for the purpose of deceiving. Others do realize the danger of their course, but they think they can evade it. This is the result of a wrong conception of what life really means.

Girls, if you have good, Christian parents, be thankful for them. Love and obey them; confide in them, keep nothing hidden from their knowledge, and, with God's help, you will be safe. If you have not such parents you still have God to ask for your help, and there are all around you Christian people who gladly will help you. Be pure, be true, be conscientious; let your conduct in association with others be above reproach.

With girls, be true, loving and lovable, frank, open-hearted, kind. Aim by your own life to lift other girls to a high plane, that they may be thankful for your life and friendship. Let no slang nor degrading speech nor low stories escape your lips. Live above such grossness. Let your conversation be edifying. Let your light shine. Let your dress be such that they may desire to pattern after you, not because it is "in style," the fad of the hour, or such as is most likely to attract the attention of boys and men. Most of the modern fashions are veritable stepping-stones to shame and immorality, and should not be worn at all. Let neatness, simplicity, modesty mark your entire wardrobe. Wear what is becoming to you, being sure your body is properly clothed in estimation of right-thinking people. In short, think, say, do those things that will not cast a shadow over you, that will never be regretted.

In your association with boys, exercise the greatest care. Be a friend who is worthy of the name. You need not pose as a "public benefactor," but by your own life of absolute purity and modesty, and your spirit of true helpfulness, you can do much in inspiring the boys to live up to the very best that is in them. By knowing your conceptions of what is right and wrong in the lives of young people, they may be helped in some critical time to become victors. Be friendly, but not frivolous. Be a true comrade. Be a Christian friend. Be sure that you are not a stumbling block to any of them; that, by your attitude, dress, conduct you do not lay temptations in their path.

Be sincere—he is just the girl you know God wants you to be. Be earnest, serious, thoughtful, spiritual, noble. Should your friendship lead to love, and love culminate in your marriage, you can enter the fuller life under the guidance and blessing of a faithful, loving Father.—Gospel Messenger.

PICTURES OF KOREAN LIFE.

When I was a child, we used to enjoy playing the game of "supposin.'" Supposin' you didn't have to go to school, what would you do? Supposin' you had a hundred dollars, what would you do? And so we would go on and on with the whole delightful range of possibilities. Tonight I am going to ask you to join me in this game. Supposing it were possible that a great giant could sweep out his arm over three great commonwealths of Massachusetts, Vermont and New Hampshire, and brush aside every thing like literature for school, either primary or collegiate, every printing press, and everything that makes the world small and life easy and pleasant; and supposing he could sweep away every mercantile enterprise of every kind, every business house of every sort; and then supposing he could take away every road, every one of the great thoroughfares that cross and recross this country, everything in the way of a wheeled vehicle except now and then a clumsy ox cart, and every means of travel and intercommunication, every telegraph and telephone and everything that makes the world small and life easy and pleasant; and then supposing he could go into every home and make it an unhappy home, into every heart and take away from it that peace and joy that come from belief in each other and mutual relations; and then supposing he could scrape up and pile up from every direction all the ignorance and all the super-
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stition and everything that goes along with them—the worship of foul demons, the living in terror from morning till night, the hideous malpractices in the use of drugs and surgery that it is unfit to think about unless you are interested in some way to help;—and then pile on everything that comes in the train of these things—enrillies and jealousies and murders and everything that blackens and darkens the heart,—if he could do all that, then we would have something that Korea was like not very many years ago.

It is said that missionaries sometimes exaggerate. If this is considered exaggeration, then I can only say that you have never lived long in a non-Christian country. Great changes have been wrought in the last few years. These changes are of two kinds, material and spiritual. The material changes we owe to the oncoming of the Japanese. We have now a railroad going the whole length of the country, with fine cross country government roads. We also have automobile service in several parts of Korea, very antiquated vehicles, sold cheap to Japan. We have a postal system, a banking system, postal savings banks, telephones and telegraph, and government hospitals to care for the sick, and now modern methods of agriculture are being taught to the Koreans. What an improvement! you say. Yes, it is. But it is at a terrible price to the Korean people—the price of their independence as a nation. One cannot expect that people as old and proud as the Koreans could accept this situation altogether with gratitude. And yet they are beginning to appreciate greatly the material benefits that come to them from the change of regime.

I wish I could say that with all this material change the standard of public morality has likewise been uplifted; but I cannot. However, the Japanese people are a wonderful people, and when they become Christian we can expect from their presence, not only material benefit, but real spiritual benefit as well.

The spiritual changes have been due under God to the introduction of Christianity. We found there a people prepared of the Lord. Honest hearts there were into which the seeds of the kingdom fell. You will understand what I mean when I tell you what a Korean woman said to me when I was telling her about how the Lord Jesus lived and died for His people though hardly anyone cared for Him. She listened with her eyes wide open. Presently she said: "Were there not anyone who cared for Him?"

"Yes," I said, "there were a few men and women."

"Oh," she said, "but He knew there would be others, didn't He?"

That is a sample of the attitude of the Koreans in accepting the story of the Gospel.

If you ask what our methods are, I would say that our system of Bible training schools is being most blessed of God. At first—all missions have used the same plan—we gather the men and women in separate classes. These groups vary in size from ten or twelve up to seven, eight, nine or twelve hundred in the larger centers.

I remember very well the first class of countrywomen held in Korea. We had little groups gathered in the city of Piiang, but nothing of the kind for the countrywomen. Mrs. Lee and I put our heads together and decided we would issue invitations to the countrywomen to come into the city for Bible classes. We thought that if only six came we might call it a success. But the Lord gave us a great deal more than our weak faith expected, and we had twenty-four. And a very happy ten days we put in wish that class. They were days of hard work, too. Mrs. Lee's baby was only six weeks old, "green" woman in the kitchen. You know how embarrassing it is to have a green woman in the kitchen: but supposing your green woman had never seen a cook stove, or a table more than a foot and a half square, and did not know a thing about the use of white flour, sugar, butter, tea or coffee!

Well, I undertook to teach them to sing. They had not the least idea. Every day, for two periods a day, I tried to teach them one simple Gospel hymn tune. When the class was over, Mrs. Lee told me I ought not to be discouraged. Her house was within hearing, and she could tell what it was they were trying to sing.

The women came from miles and miles away to this class. Two middle-aged women walked the whole week and reached the class on Saturday morning. I ran out to meet them and asked: "Are you not tired?"
"Yes," they said, "we were tired, but we were so glad to get here that we do not feel it now."

Last year a woman walked three hundred and twenty miles over those awful roads in order to visit a class for training teachers. I asked her how she could do it and she said: "Well, they gave me a Sabbath school class to teach and I wanted to learn how to do it; so I just came."

This first class that I spoke of was held fifteen years ago. Last year in one little class of countrywomen the grand total had swelled to one hundred and twenty-five classes with an aggregate attendance of many hundreds of women. Only nineteen classes were held by missionaries. The others were all taught by native Korean women trained by the missionaries for that particular work.

The Koreans are wonderfully human people, and at times they are surprisingly frank about expressing it. You will realize this when I tell you of a poor girl who came to see the foreign doctor. She was a fine-looking girl except for the fact that she had a harelip. She tried to hide that awful abnormality, because non-Christian people are very regardless of the feelings of those who have any such failing. All her life people had hurled some ugly name at her, and so she had tried to hide the harelip by walking with her head down. But what was worse was that she had reached twenty years of age and was unmarried. In Korea, the girl of twenty who is unmarried is a hopeless old maid. The eligible young men had passed this girl by because of her harelip. Well, she had heard that this missionary doctor did wonderful things and she presented herself with this harelip. And he did do a wonderful thing. He put little drops of cocaine; he worked with his instruments; he put bandages on and kept them for a week or more; and then he took them off and handed her a looking-glass. What do you suppose was the first thing she said when she looked and saw herself with that fine new lip? "Oh, I won't have a bit of trouble about getting married now!" That was human, was it not?

We have seen wonderful instances of transformed lives. I remember one night when —— came to our house for a confidential talk. He was junior in one of the colleges where Mr. Baird was principal. He wanted to talk upon domestic affairs. The perspiration stood out on his brow as he sat there and poured out his poor little story. He was a fine-looking young fellow of nineteen or twenty, and he had been married since he was ten or eleven years old to a girl three or four years his junior. It was not as bad as it might have been. He got along all right with his mother-in-law; but he did not select the girl, and in all these years he had not claimed her at all or had anything to do with her. He simply did not love her at all, he was sure. His sister had had out of patience with this state of affairs and was undertaking to arrange another match for him, dispensing with this woman and taking someone he could like. In doing this, she had selected a heathen girl from the neighborhood. Of course, he had never seen her or talked with her, but still the hope was that he would care for her. He came to tell Mr. Baird about it all, and he hoped he would consent. Mr. Baird had only moral influence over him, but he knew it would lend him outside of the church if the missionaries did not consent. My woman's heart softened toward——, and I do not know but I would have given in, had the matter been left for me to settle. He had not chosen that girl and perhaps he might love this other one. It did not seem right to ruin his happiness for life. But Mr. Baird was brought up on the Shorter Catechism and he is made of sterner stuff than I am made of. He just got down the Bible and he showed —— the passage: "Have faith in God." That was a plain command. Then he showed him another passage: "Husbands, love your wives." That was perfectly plain, too. But——'s plea was as to how he was going to love her. Mr. Baird's only response was to point him again to the words: "Husbands love your wives." By that time —— thought he had a pretty tough proposition to face. I thought so, too.

He went away. Not long after that we had a revival. I noticed —— was under great conviction of sin. He sat with his head between his hands. He was screaming in agony at the thought of his sins. I feared that his reason would go. So I went
over and touched him on the shoulder and I said: "Don't you know that all your sins are washed away the moment you are repentant?" Then he leaped to his feet and began to pour out the whole story—how he had hated his wife in his heart, how he would have killed her long ago had he dared. But now he was seized with a desire to make everything straight, and he went to his home determined to do all he could. One night shortly after that there came another rap at the door. — had come back with his wife. He told us how he had gone to her and on his knees told her all about it, how he had hated her, and everything. He had begged her forgiveness, they had cried it out together, and now they were good friends and were going to be happy all the rest of their lives. When they left they walked down the steps hand-in-hand like two children. That was a very courageous and condescending thing for any man, young or old, to do in Korea. It showed complete surrender to the situation.

There are many other stories I can tell you—one of an old, old woman. She was eighty-three years of age, more than twice the age at which a certain scientific authority of late has said it was possible for people to change their minds. But this old lady changed her mind. All her life long she had been a worshipper of evil spirits, a worshiper of Buddha. Her house was piled with pieces of broken dishes and bottles, scraps of paper, worn-out straw shoes, bits of bone, and every worthless thing you can think of, in which she thought the demons dwelt. Before these she was always making offerings of scraps of food, and whenever she had the time and the strength she climbed the hill back of her house to a Buddhist temple and prostrated herself before a gilded image of Buddha, hour after hour, with always the same cry: "O Buddha, hear me! O Buddha, hear me! O Buddha, hear me! Send me to the good place!" For years and years all her time was spent in this sort of thing.

One day two Christian men came to the town where this old woman lived, and in her hearing they told the story of Jesus the Savior from sin, and how it had all been done. The old lady was pretty deaf, but she heard enough to know it was good and to cherish it. From that moment she accepted it. She went home and tore those wretched fetishes out of her house and threw them away, and during the three weeks of life that were left her she went every Sabbath to the nearest church, four miles away, to worship the great and true Jehovah.

I have just time for one more short story of a poor trader woman, who traveled all around the country with a wretched basket of little wares on her head, begging her meals as she went. She was very ignorant, not able to read or write. One day, two women from one of our Bible schools met this poor old trader woman and told her the story of the Gospel. It made a great impression upon her. She went home and told it to her friends. They fell upon her and told her she must have nothing to do with this Christianity—if she did, they would throw her out of the house. So she went on without saying anything. One day, she fell ill, and her friends saw she had not long to live. She could not pray to this Christ as the Christians had told her she ought to do, and it troubled her very much. Her friends relented then and would have gone to call the Christians, except that it was midnight and so very stormy a night that no one could get out. At last the poor woman said: "I will go clean," and so she asked her friends to give her a sponge bath from head to foot. Then she had them put on her one clean suit of clothes, after which she lay quietly for the few hours that remained. Towards the end her friends noticed that her lips moved, and as they bent over her they heard her say: "Open the door for me, Jesus. Let me in, Jesus!" I wish someone gifted with spiritual eyesight might have been in that little hovel. I think they might almost have seen the Good Shepherd as He gathered that poor lamb to His bosom.

You know now why we seem to exaggerate sometimes, and you know why we would rather be doing missionary work in heathen lands than any other work in the world.—Mrs Annie L. Baird in Record of Christian Work.

A holy life has a voice: it speaks when the tongue is silent, and is either in constant attraction or in perpetual reproof.
ENGLEWOOD, OHIO.

Dear Readers of the Visitor:—

"Not by might nor by power, but by my spirit, saith the Lord of hosts."

On Aug. 30, a revival was begun at the Fairview church near Englewood, Ohio, conducted by Bish. J. N. Hoover. The messages of salvation were given in the power of the Spirit. The burden of souls fell heavily upon the saints, and old time conviction took hold of unsaved hearts. Penitents found their way to the altar of prayer, and there confessing and forsaking sin, pressed their way through to victory. Believers sought for heart cleansing and the witness of the Spirit in sanctification.

Those who had the burden of souls and the work at heart did not tire in remaining with seeking souls until two and three o'clock in the morning and on one occasion until daybreak. God gave special strength of body for the temporal duties during the day.

We feel unable to give the full account of these meetings, since the Spirit of God took such complete control of things. The presence of the Spirit was definitely manifest and eternity alone will reveal the real results and influence of these meetings.

Announcements had only been made until Tuesday night of the second week but continued until Saturday night without announcements. The people came and souls got through to God. The meetings continued until Tuesday night of the third week and then closed at a late hour with one boy (of seventeen) at the altar seeking pardon. This was the second night for him and we were much impressed with his persistency to really get the "witness" to his salvation. The witness came the following day at his home and he is now rejoicing in the Lord.

SELECTED.

THE ONE WHO IS FORGOTTEN.

The average man is wholly absorbed in his own projects and is interested in others only as he can make use of them for his own advancement. He will tell you that he has no time for history and no recollection of the heroes of the past. There are, however, still a few who find it improving to review the career of benefactors of our race, and who feel it a duty to honor those who at great cost have laid the foundations of our present welfare. But outside of these, little is said of the Chief Benefactor. How constantly attention is diverted from the Savior of mankind, how customary to exclude Him from our teaching, our experience and our affections, as if we heard how to get along without Him.

There cannot be Christianity without Christ, and no Christianity which evades the center of His mission—His death and resurrection. We hold the only religion that offers a personal friend. Strange that we do not seize the advantage of friendship with One so lovely!

But religious teachers seem often to have forgotten Him. When the children return from Bible School, their mothers find they have heard pretty stories, but have not been taught about Jesus. Leaders of meetings and writers for religious papers seldom say, "Behold the Lamb of God!" What a deluge

We pray that these souls may be kept true to God and press on in His service; and that the work at this place may continue to move on until many more may be rescued from a life of sin.

Yours in Christian love

Docia Wenger.
of words will be out-poured from the pulpits of our land next Sabbath day! But a vast majority of the sermons will not be about Christ, very many will not refer to Him at all. If one should enter church hoping to hear how to be saved by the mercy of God in Christ, it is almost a certainty that he would go away disappointed. How can a man dare to call himself "minister of the Gospel" when he has no Gospel to bring — glad tidings of redemption by the Son of God — and treating Him as if any other being and every other subject was of greater interest? It is painful to know that the anxious, sick or dying, have been misdirected by orthodox ministers. More than ever the present writer has heard of counsels given to the unconverted, in which the minister made not the faintest mention of Christ as the source of salvation. The inquirer was told to change some of his ways to yield his will or perhaps to believe that he was already right and needed not to be alarmed; but not a word of coming unto God by the Mediator who made intercession for the transgressors. Isa. 53: 11, 12; Acts 4: 12; I Tim. 2: 5, 6; Heb. 7: 25.

Christ is not given His proper place in conversion. The newly-awakened testify to a persuasive voice that drew them to church duties, or to a conviction that there was a better way to live or to a desire to reach a safe place hereafter. So far, good; but what of Jesus, Son of God and Savior? Is there such a thing as being a convert without being a believer? What is to be done with the corrupt nature, an abomination to the Savior of hearts? What is to efface the record of past sins? The chief feature of true conversion is a view of the Crucified One, with reliance upon His atoning merits, a dependence to be kept through all subsequent experience. A lad who had for years been seeking and not finding, suddenly beheld "One hanging on a tree;" joy and salvation flashed at once into his soul; from that time on, through many, many years, his Savior has been his dearest friend, his chief delight.

Jesus is very generally left out of His people's affections. The rocks rent when He died; is it impossible for the stony human heart to soften? The modern Christian is conscious, busy, cool and decent. He does not "spend much time with Jesus, with Jesus alone." His public prayers are long, his private prayers are brief and few. He has little sense of the Lord's presence. But, O soul, who is this Jesus who demands thy love? The infinitely righteous, the infinitely compassionate. For us men and for our salvation He descended from heaven and humbled Himself even to the death of the cross, freely giving Himself to suffer for the guilt of those who are reluctant to offer Him so much as a fervent and deliberate Thanksgiving. "Were all the love of all the men that ever were or shall be on the earth, and all the love of all the angels in heaven, united in our heart, it would be a cold heart to that which was pierced with the soldier's spear." That you are loyal to your denomination and your pastor, that you do your part in the support and service of your church, is not what your Master seeks, when He knocks at the door of your heart, and you leave Him outside, disregarded. Heart's love is the only return for heart's love. He showed His disciples His hands and His side. If we would look upon these tokens of anguish and heart-break, our coldness would give way, and our adoring faith cry out, "My Lord and my God!"

In the summer of 1896, a Quarterly Meeting was held in a village of Western New York which was unusually
solemn and impressive. Excellent ministers were in attendance; one of them related the account of a slave sold at auction, and given his freedom by the new master who had pitied and ransomed him. The poor creature was surprised to find he had been purchased that he might be released from cruel bondage, and threw himself at his benefactor’s feet in an ecstasy of gratitude, exclaiming, “Thou hast taken my soul captive—I will be thy servant forever.” The speaker drew our attention to the way by which our Redeemer has set us free, and to His claims upon us. One who was present afterwards wrote out the story and its application in verses closing as follows:

Marred image of the living God, for whom immortals strive,
Perdition’s prince stakes all for thee that sleepless craft can give;
Lost soul, poor bondsman, held of hell, thou wouldst, but canst not flee;
Hark, who is He, with brave, clear voice, outbidding all for thee?

Amidst thy foul oppressors, pure as virgin drawn He stands,
Pale, for deep wounds are in His side, and through His feet and hands;
Bright on His brow the sovereign stars of crowned victory shine;
He saith, “Go free! To break thy chains My purchase made thee Mine!”

What is thy voice of Liberty? . . Of Self nor Pride it saith,
But Love stands ever by the Cross, held by the hand of Faith,
And sings, from other bondage loosed, in ties it would not sever,
“My soul is captive unto Thee. I’ll serve Thee, Lord, forever.”

—“Lousia T. Lyle.”

THE HOLY SPIRIT.

REV. JOHN H. JOWETT, D. D.

“Did ye receive the Holy Ghost when ye believed?” Why did he put the anxious question? Were there some ominous signs of snareishment which aroused this pause? wonder? Did he miss something? He certainly did not suspect the reality and sincerity of their faith. The separation of his little body of twelve men from the Ephesian life was itself an all-sufficient proof that they were moving in the fear of the Lord. And yet to the apostle’s trained and discerning eye there was something lacking. I know not what were the signs which stirred his solicitude. Perhaps it was the large carelines plowed so deeply upon their faces. Perhaps it was a certain slow heaviness in their walk, or a certain stale flatness in their intercourse. Perhaps it was a look of defeat in their tired eyes—the expression of exhausted reserves, the lack of exuberance, the want of a swinging and jubilant optimism. Perhaps it was the absence of the Birdnote from their religious life. I know not what the signs may have been, but some conspicuous gap yawned before the apostle’s penetrating vision, which prompted him to ask this trembling, searching question, “Did ye receive the Holy Ghost when ye believed?” And the half-spent and wearied souls replied, “Nay, we did not so much as hear whether the Holy Ghost was given.” How imperfect their equipment! How inadequate their resources! They were resisting the day’s drift with a quite insufficient endowment. They were endeavoring to counteract and transform the fashion of the world with quite inferior dynamics. I know that mighty dynamics can work along the flimsiest threads, and I know that the heavenly powers can operate through the sien-
derest faith; but there is an unenlightened, a non-vigilant, a non-expectant attitude of mind which negatives the divine ministry, which impedes the inflow of the divine power, and which reduces the soul to comparative weakness and impoverishment. And if you would discover what it means for men to step from pre-Pentecostal dearth to Pentecostal fullness, you must compare the earlier atmosphere of this incident with the atmosphere of its close, and you will find how these weary, laboring men, heavy-footed, heavy-minded, with slow and stammering lips, are transformed into nimble, buoyant, and resourceful servants of the Lord. "The Holy Ghost came upon them, and they spake with the tongues and prophesied."

But what is the relevancy of all this to our own time? The precise lineaments of this incident are not repeated to-day. No such impoverishing ignorance prevails among the modern disciples. We know that the Holy Ghost has been given. We know. Ah, I am using a New Testament word, and I must attach to it the wealth of New Testament significance. We may "know" in the way of cognition: a bare act of the intelligence; a merely mental acquisition. And we may "know," in the way of a living fellowship, by the intimate discernments of communion, by the delights and satisfactions of the soul, by real and practical experience. As a matter of cognition, of merely mental enlightenment, we may live in the spacious days of Pentecost; but in daily usage and common experience we may be living in the leaner and straightened days which precede it. This is the relevancy of the ancient incident: Do we share their mental temper, their spiritual standpoint, their angle of vision? Are we a little band of pilgrims, laboriously toiling over desert sands, with now and again the privilege of standing up on some Pisgah height and wistfully gazing upon the Promised Land afar, or are we in the possession and enjoyment of the goodly land, "a land that flows with milk and honey?"

But when I look a little more deeply at this mental temper, and investigate more closely the nature of its conception, I find that we are still more profoundly allied with the imperfect mood and inclination of the pre-Pentecostal day. Is it native to the Christian inheritance that we should so commonly conceive of the Spirit as an influence, a force, an energy, an atmosphere, an impersonal breath? I know the limitations of the human mind, and I know the fertile and helpful ministry of simile and symbol. I know how inclined we are to dwell in the realm of effects, and to express those very effects in the shrines of figurative speech. The all-encompassing glory of the Christian day is this—that we are dealing not with an energy, but with a Person—not with "it," but with "Him;" see our danger. We are living in a time when men are busy reducing all phenomenon beneath the categories of definite law and order. No phenomenon is now regarded as a lawless vagrant, the sport of a sad or happy chance, wandering as chartered libertine through the mighty wastes of space. Everything pays obedience to law. And so, too, in the realm of the spirit, we are busy eliminating chance and caprice; we are taking the sides of ambition, the gusts of passion, the movements of desire, and the kindlings of love, and we are reducing them to the dominion of sovereign law. We are seeing more and more clearly that things are not erratic and lawless just because they are spiritual and ethereal, and that "the law of the Spirit of life in Christ Jesus" is as constant as the laws that breathe in the
material world. Well, all this is wise and good and inevitable. Only let us see to it that we do not so far bow to a tendency as to en throne a law in place of a Companion, and exalt a force in place of a Counsellor and Friend. We shall lose unspeakably and miss the fine fervor and flavor of apostolic life if our larger knowledge of law attenuates our fellowship with a Person, and our greater familiarity with forces impair our intimacy with the immediate heart of God. "A something not ourselves that makes for righteousness" may be a notable expression of scientific thought, but it is not the language of religion. "A something not ourselves that makes for righteousness," when translated into religious speech, becomes "a Friend that sticketh closer than a brother;" and when translated into the New Testament evangel, it becomes "the communion of the Holy Ghost." Our fellowship is not with a "something," but with a "Somebody;" not with a force, but with a Spirit; not with "it," but with "Him." —From "The Passion for Souls," Revell and Company.

SOUL REST.

The word meekness and the word lowliness seem to be the same. The word meekness, however, means humility in reference to God: the word lowliness means humility in reference to our fellow beings. To be meek means to feel our entire nothingness in the presence of God; to be lowly means to esteem others better than we are. The one is a perpendicular virtue and refers to God, the other is a horizontal virtue and refers to our fellow men. Now, take these two virtues and they make a cross. To be perfectly meek means to get down to the bottom of yourself, to get where you are nothing in your own feelings and estimation. You are nothing. You get where Abraham got. He is our pattern, in one sense. Abraham said, "I am dust and ashes." Ashes is less than dust; it is burnt-up wood. When Abraham got, to be dust and ashes, that is meekness.

Then, to be lowly in heart we are to esteem others better than we are. Let their faults alone; stop everlastingl y criticising people; get where we see our own faults so much we have no time to fix our eyes on other people; get where we don't feel that we have got to manage God's church; get where we stop being everlastingl y annoyed over this thing going wrong and that thing going wrong, and where we are trying to boss the church of God and trying to work ourselves to death to manage God's church. A great many preachers backslide and lose their salvation by trying to manage God's church instead of getting salvation themselves. Get where we stop stumbling over other people; get where we stop being sour, peevish, and cross over other people; get where we feel that we are the least and the lowest, —that is to be lowly. The one virtue goes straight up to God, the other virtue goes straight out toward our fellow men; and they make a cross, and on that cross we die. And when we die on that cross we get sanctified.

When we get where we are perfectly nothing in our own estimation in God's presence, and when we get where we are perfectly willing to love everybody without living on their faults and their frailties, that is the cross of the inner heart. That is not the wooden cross that they put on steeples; that is not the golden cross that dangles at fashionable ladies' ears; that is not the historical cross that gleamed near Jerusalem; that is not the poetical cross that is wreathed in flowers on your parlor walls; but that is the Cross of Jesus.
Christ. That is the cross that brings salvation. Not the cross of history, nor the cross of gold or wood or poetry, but the cross that is made of the Holy Ghost inside your soul; and when the Holy Ghost puts the Cross inside your soul, that will be to you the power of God unto your salvation. That is the cross we die on—we ministers, we laymen, we Christian people; that is the cross that the old Adam dies on, the cross of perfect humility. When we learn that lesson, and die on that cross, we will be like Jesus. He closed His eyes on Calvary in order to show us God. In the suffering and agony of the Cross He closed His eyes and His Spirit went out. But the very minute after He closed His eyes in death, He opened them upon the splendors of heaven, and saw in the redeemed thief that He bore to heaven the first fruits of His cleansing Blood.

Just so, in a similar way, when you and I die in our inner nature, when the poor old self-life dies on the inner cross of humility in the heart, we will open our eyes the very next step and will find something. Just as Jesus, after He died, opened His eyes and saw the splendors of heaven, just after you die on the cross of humility you will open your eyes and find soul rest. There it will be. Jesus says so. You shall find rest to your soul.—From Love Abounding.

**SELF EXALTATION.**

This world is the theatre of constant change. The humble are exalted and the lofty are brought low; the poor rise to affluence and the wealthy sink to poverty; beggars inherit thrones and princes wander homeless and friendless; and thru all these seething scenes of change and tumult God rules and orders things for His own glory and for man's best good.

Some are exalted. Talent exalts men. The man of genuine power, whether it be mental, moral or physical, is placed in advance of his fellow. He is their superior. By no act or desire of his own he naturally becomes a leader among them.

Men are naturally exalted on account of merit. Moral worth makes itself known. Persons respect genuine excellence and reverence real worth. "Righteousness exalteth a nation." Unbending integrity, steadfast adherence to the right thru good or evil report, tend to exalt man to a position of moral dignity which time-servers and sycophants can never attain.

God exalts men. He lifts the beggar to the throne, He makes the poor man rich. He clothes the man of sorrowful spirit with robes of honor and sets upon his head the crown of joy; and sometimes when God in His providence thus exalts men their fellows recognize the justness of His working, and thus give glory to His name. Such exaltation as this is legitimate, and those who are thus exalted have cause to give thanks to God.

But there are others who seek personal exaltation, who push themselves to the front, like the Pharisees who desire the chief seats in the synagogue's, or like Diotrephes who loved to be foremost. By all petty arts and deceptive workings; by indirect and underhanded efforts; thru the aid of mutual admiration societies, and by means of the purchased flatteries of selfish and designing men, persons bring themselves to positions to which their merits or abilities would not entitle them. Such exaltation as this has in it the element of its own overthrow. The man who seeks it first crowds out another from the position for which he is fitted, and.
secondly, places himself in a position which he himself is unfit to occupy. He may hold his ground for a little while, but upheavel succeeds upheavel, and his final downfall is sure. "He that exaltest himself shall be abased." The sin is not in being exalted, for God Himself exalts men; but the sin is in refusing to wait the Lord's time, in plucking the fruit from the tree of providence while it is unripe, in making haste to determine our own position rather than leaving it to be determined by the providence and will of God. "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

How many men there are who walk the earth baffled, defeated, ship-wrecked and ruined, simply thru their own efforts at self-exaltation. There are men who sought the exaltation of wealth, and have plunged into the abyss of bankruptcy; there are men who sought by various arts and tricks to attain political honor and dignity, who are now so low that none will do them reverence; there are men who have aspired to positions of honor and emolument in the Church who have fouled their hands and stained their garments, and have gone down at last to oblivion and contempt.

The lesson of lowliness is taught by the precepts of the Scripture, and by the express example of the Son of God and Savior of the world. He who knew what was in man, and who knew what was best for man, has given us a pattern of meekness and humility, that we should walk in His steps and obey His commandments. Let us learn of Him who is "meek and lowly in heart." "Let us not be desirous of vain glory, provoking one another, envying one another." "Let nothing be done thru strife or vain glory; but in lowliness of mind let each esteem others better than themselves." These are the precepts of divine wisdom. In obedience to them we find that the work of righteousness is peace, and the effect of righteousness quietness and assurance forever. Following the Man of sorrows in His lowly path, we shall find that humility leads to honor; and "if we suffer with him, we shall also reign with him."—The Safeguard.

LIVING EPISTLES.

The work of winning men for Christ admits of various methods. The preaching of the gospel is preeminent in its appeal. All the institutional, educational and entertaining features of modern church-work have as ultimate aim the bringing of souls into the kingdom. But the power of consecrated personality figures more largely in converting men than we sometimes are aware. The work of exposition requires intellectual powers and gifts of eloquence. But even this conspicuous form of Christian service receives its quality from the spiritual character of the preacher. The power of love in the work of Christ needs to be continually emphasized. The world needs the instruction and inspiration of genuine Christian example. Teaching by example is a most effective form of Christian witness. Many profit by being told what the Christian life is, and what a mighty Savior we have in Christ. But far larger numbers are influenced by being shown. A radiant life, shining for Christ in the life of every day, is a regenerating power of the highest order. Jesus lifted men by the kind of a life He lived. So may we follow in His train, leading men to Him by revealing in life and character what He has done for us.—Christian Intelligencer.

"Behold the Lamb of God that taketh away the sin of the world."
TIME, DEATH AND ETERNITY.

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

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

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

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

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

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

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

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

READER:—That is a solemn word! "Lost at sea"—"Lost in 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 angels and glorified saints: to miss the heavenly port, and fail of the grace of God, to perish and be lost!

—TOMBSTONE EPISTAPH—...

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

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

—Christless Reader Lost Now—

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

The foregoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 20 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