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George Detwiler

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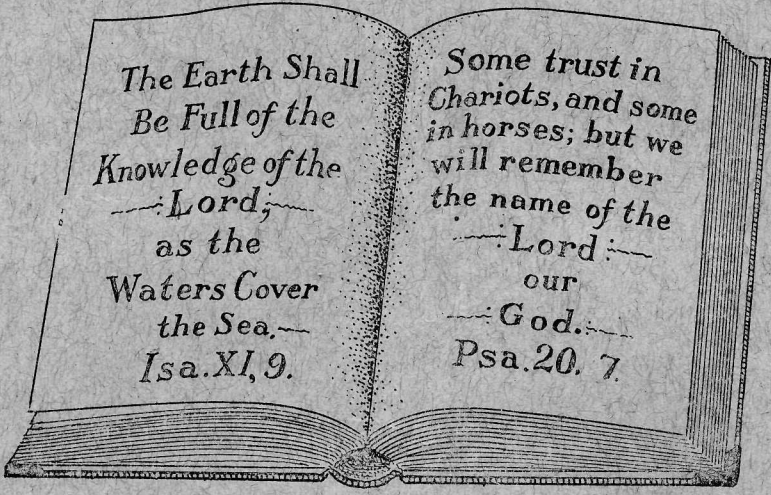
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Evangelical



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GRANTHAM, PA.

November 2, 1914.

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

VOL. XXVIII. GRANTHAM, PA., MON DAY, NOVEMBER 2, 1914.

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YOUR MISSIONARY INVESTMENT.

Baron James de Rothschild once sat for a beggar to Ary Scheffer. While the great financier, attired in the rags of a beggar, was in his place in the estrade, I happened to enter the studio of the great artist, whose friend I had the honor to be. The baron was so perfectly disguised that I did not recognize him, and believing that a veritable beggar was before me, I went up to him and slipped a louis into his hand. The pretended model took the coin and put it in his pocket. Ten years later I received at my residence an order on the office in the Rue Laffitte for 10,000 francs inclosed in the following letter:

"Sir—You one day gave a louis to the Baron Rothschild in the studio of Ary Scheffer. He has employed it, and today sends you the little capital with which you entrusted him, together with the interest. A good action always brings good fortune. Baron James de Rothschild." On receipt of this order I sought the billionaire, who proved to me from the books before him that under his management my louis had actually fructified so as to have swelled to the large sum sent me. So Christ is walking thru the world as a beggar hungry, naked, and outcast. Blessed are we if we give to the Master in the person of these His poor brethren, or take the gospel to those who have it not. ..*"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."*—*The Expositor.*

Martin Luther wrote to Chancellor Bench: "I have recently witnessed two miracles. First: As I stood at my window, I saw the stars and the sky and that vast and glorious firmament in which the Lord placed them. I could nowhere discover the columns on which the Master supports this immense vault, and yet the heavens did not fall. Second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive the ground on which they reposed nor cords by which they were suspended; yet they did not fall upon us, but saluted us rapidly and fled away."

Germany and Russia are planning railroad lines into Persia which will give an outlet to the North and West. All this affords opportunity for missions.

Evangelical Visitor

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For the exposition of true, practical piety and devoted to the spread of EVANGELICAL truths and the Unity of the church

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EDITORIAL.

AS BECOMETH.

Paul in his epistle makes use of the expression, "As becometh" five times. It is interesting to study its meaning and application in these several instances. The word becometh has in it the thought of being seemly, befitting, comely, decent fit, suitable, also worthy of, and worthily.

The passages in which the apostle uses this phrase in the Authorized Version are:

1. Rom. 16: 2: "receive her in the Lord as becometh saints."

2. Eph. 5: 2: "or covetousness, let it not be once named among you, as becometh saints."

3. Phil. 1: 27: "let your conversation be as becometh the gospel of Christ!"

4. I Tim. 2: 10: "as becometh women professing godliness."

5. Tit. 2: 3: "aged women be in behavior as becometh holiness."

It may be in place to say that this phrase seems to be the translation of several Greek phrases not quite alike in expression or meaning. It is therefore in place to seek to get the correct understanding.

In our first passage (Rom. 16: 2) Paul instructs the believers at Rome concerning sister Phœbe as to how they were to receive her. She was a servant of the church at Cenchreæ; she had helped many as also Paul, himself, and he regarded her to be a saint, holy person. So they are admonished to receive her in a worthy manner, as it was fit or suitable to receive a saint. It would be unseemly for them to receive her disrespectful, in any way, because she was a saint and was worthy of the respect due one in such a standing. And to receive her in such honorable way would also reflect credit to their account

for it would certainly become them as saints to receive another saint in a becoming manner. Here is truly a lesson of importance for us to learn. The Methodist bishop who found entertainment as tho he were a tramp by a prominent member, much to his chagrin when he found out it was the bishop, failed to show himself a saint nor did he receive his unknown guest like a saint deserves, however poorly dressed he may be.

Our second passage (Eph. 5: 3) is concerning Christian conduct on a different line. After admonishing Ephesian believers to be imitators of God, and to walk in love, he takes up conduct which they should avoid. Fornication, and all uncleanness or covetousness they were not to allow at all, not to be even named among them, for to do so would not become them as saints. Saints being holy persons are supposed to be holy in their conduct and to be guilty of indulgences as here named would be far from "as becometh saints." In this passage the Emphatic Diaglott, word for word translation, renders it, "But fornication and all impurity or unbridled lust, let it not be even named among you," and this would be "as becometh saints." It is always dangerous to play with temptation. It is better to keep away from the danger line as far as we can, not go near it at all, as said an applicant for the position as coachman for a lady, when asked how near to the edge of a precipice he could drive without going over it. "Sure, I wouldn't go near it at all, at all." When we pray "Suffer us not to be led into temptation" we must not tempt the devil to tempt us.

The third passage (Phil. 1:27) brings into prominence Christian behavior in its relation to the gospel of Christ, and has the thought of the exalted character of this gospel and that the behavior of the believer is to reflect worthily the

holy character of the same. And this not only in the things he avoids in his behavior, but also in the things which he does. Standing fast in one spirit becomes this gospel as also the striving for the faith of the gospel as stated in the same verse.

Matthew Henry comments here as follows:

"It becomes those who profess the gospel to *strive* for it, to use a holy violence in taking the *kingdom of heaven*. The *faith of the gospel* is the doctrine of faith, or the religion of the gospel. There is that in the faith of the gospel which is worth striving for. If religion is worth anything it is worth everything. There is much opposition, and there is need of striving. A man may sleep and go to hell; but he who will go to heaven must look about him and be diligent.

"The unity and unanimity of Christians become the gospel; *strive together*, not strive one with another; all of you must strive against the common adversary. One spirit and one mind become the gospel; for *there is one Lord, one faith, one baptism*. There may be a oneness of heart and affection among Christians, where there is diversity of judgment and apprehension about many things.

"Steadfastness becomes the gospel; *stand fast in one spirit, with one mind*. Be *steadfast, and unmovable* by any opposition. It is a shame to religion when the professors are off and on, unfixed in their minds, and *unstable as water*; for they will never excel. They who would strive for the faith of the gospel, must stand firm to it."

Coming to I Tim. 2: 10, we have the apostle's admonition regarding the adorning themselves of Christian women. Evidently verses 9 and 10 belong together and the passage reads: "In like manner also, that women adorn

themselves in modest apparel, with shame facedness and sobriety....But which becometh women professing godliness) with good works."

[Here the word translated modest is, in the word for word translation, rendered becoming, which is in accord with the German translation. The sense seems to be that modesty is a characteristic of the Christian woman as also soundness of mind—shamefacedness and sobriety—that she, in consequence of her modesty and good mind, will clothe (adorn) herself in becoming dress, her real adorning being thru good works which becomes her as a woman professing godliness, or "which is becoming for women undertaking the worship of God," as the Emphatic Diaglott has it. The emphasis here is certainly on good works as the true adornment of the Christian woman, and not on the kind of clothes she wears. This is often lost sight of, or regarded as secondary to the admonition that she is not to dress in gaudy or costly apparel. There is no indication here that the apostle undertook to prescribe any particular mode of apparel, and when we undertake to do so we venture into a course which is extra biblical. When Christian women come into right attitude with their Savior, and with God, and come to real deliverance from the enslavement of the world, which lieth in wickedness, and really want to know as to what becomes women truly undertaking the worship of God, they will find out that bondage to the fashion-god is indeed foreign to such becomingness as they are seeking. It cannot be possible that a really modest woman will submit to the demands of fashion in the matter of dress, or rather, undress, as it shows itself on our streets at this time. When Christian women appear thus we may well ask with Paul, "Shall we continue in sin that grace may abound? God

forbid: how shall we, who have died to sin, live any longer therein?" It is impossible. We quote again from Matthew Henry:

"They must be very modest in their apparel, not affecting gaudiness, gaiety, or costliness; (you may read the vanity of a person's mind in the gaiety and gaudiness of her habit) because they have better ornaments with which they should *adorn themselves as becomes women professing godliness, with good works*. Note, Good works are the best ornament; these are in the sight of God of great price. *Those that profess godliness should, in their dress, as well as other things, act as becomes their profession; instead of laying out their money on fine clothes, they must lay it out in works of piety and charity, which are properly called good works.*"

Coming to Titus 2: 3, we have instructions as to the behavior, deportment, of those who profess to be the followers of Christ. The verse mentions aged women in particular, but the word likewise would seem to connect them with the aged men, to whom the second verse is addressed. The revised version renders it "reverent in demeanor." And another version has it "in deportment as becomes sacred persons." Evidently the sense of Scripture is that all true believers are, in their *standing*, holy persons. If true believers, they are "*in Christ*," and there is no condemnation. So did Paul look upon these Cretian Christians. Their *standing* in Christ was complete, but their *state* needed to be improved. This they were instructed to see to. It would not become holiness if the aged men would fail in being sober-minded, grave, temperate, etc., and the aged women false accusers, wine drunkards etc. In a succeeding verse the apostle urges some to "*adorn the doctrine (teaching) of God our Savior in all things,*" which is impossible if

the behavior is not as becomes them beings they are holy persons.

"That the aged women likewise, as as well as men, be in behavior as becometh holiness; or as beseems and is proper for holy persons, such as they profess to be, and should be; keeping a pious decency and decorum in clothing and gesture, in looks and speech, and all their deportment; and this from an inward principle and habit of holiness, influencing and ordering the outward conduct at all times. . . . whatsoever things are beseeming or unbecoming holiness form a rule of carriage to be looked to."—*Matthew Henry.*

There is no indication that the apostle prescribed any forms, or laid down strict rules of conduct, but put the matter up to Christians as individuals to become so acquainted with the principles of the kingdom of God, that they themselves would be able to discern what, in their conduct, should be changed so that it would be becoming to their high calling in Christ Jesus, and this instruction is for all time. Christians of today have need to be observant on these lines the same as they were in Paul's time.

Let us, therefore, behave ourselves as becometh holiness, and we shall not fail in adorning our high calling in Jesus Christ.

SPECIAL NOTICE.

When this number of the VISITOR will reach the subscribers the editor will be in Western Canada, no preventing providence. An unusual opportunity offered itself to us to make the trip just at this time, so we are to start leaving Harrisburg, Oct. 26. Our trip may extend to Nov. 15, or a little beyond. We hope to make arrangements to have the paper issued on time, but if the second number in November should be a few days late we hope the friends will be patient with us. We ask your prayers.

BISHOP SAMUEL BAKER.

Word received from Gormley, Ont., informs us that Bish. Samuel Baker is gone from labor to reward in his 91st. year. Bro. Baker served the Markham, Ont., church for many years, being next in succession to Bishops Peter Cober and Samuel Snyder who, we think, were contemporaneous in the office. In his years of active service he exerted a large influence in the church in Canada being esteemed by the church in general as a conscientious and safe adviser. For a number of years he has been in retirement on account of the infirmities of age, yet he always was alive to the welfare of the church where he had been a member so long and whose councils he had directed. We trust his will be the reward of the faithful.

SPECIAL MEETINGS.

Eld. W. J. Myers of Massillon, Ohio, is engaged in special meetings at Winger, Ont., the Wainfleet dist., having started early in October. We learn there are a number of seekers and it is hoped yet greater success may attend the efforts, under God's blessing. Special meetings are announced to begin at the Montgomery (M. H., S. Franklin on Dec. 6, conducted by either Bish. C. N. Hostetter or Eld. J. L. Heisey of the Manor dist., Lancaster Co., Pa.

Eld. Lafayette Shoaltz of Wainfleet, Ont., has started in the evangelistic work, commencing a series of meetings at the Mission in Chambersburg, Pa., on Oct. 20. He expects to labor in Franklin county up to Christmas D. V. On Dec. 27, Bro. Shoaltz expects to begin special meetings here in Harrisburg, Pa.

CONTRIBUTED.

CONSECRATED GIVING. NO 4.

According to our last article, in 1911, our people gave about \$6000.00 to the foreign work thru the Foreign Mission Board, which would be about \$1.25 per member. Under the present arrangements, it is impossible to ascertain the exact amount given for all purposes. But from representative statistics secured, we learn that some districts of the Brotherhood are very much more liberal in their giving than others. Some, apparently, give less than Five Dollars per member annually, for all causes while others give many times as much. One congregation of a hundred members gave for all purposes during the Conference year ending May 1913, about \$1500.00, or \$15.00 per member. If all our congregations would do as well as this per member, we as a Church would raise about seventy-five thousand dollars annually. Another congregation of forty members gave \$1100.00 or twenty-seven dollars per member. At this rate, our 5000 members would give about \$135,000.00 annually. This would support a hundred missionaries at \$300.00 dollars each, build ten churches at \$2000.00 each, build a Bible school for \$20,000.00, support ten orphanages at \$2000.00 each, give \$5000.00 to the poor, and have \$40,000.00 left for other expenses. How much good we could do, if all did as well as the members of this one church. Yet I am told that the most able members even of this church gave comparatively little. The bulk of it came from those of moderate means. And those who gave the most liberally were the happiest.

Beloved brethren in the ministry, are we doing our duty in our teaching on this line? Is it not true that a con-

gregation is greatly influenced by their pastor's teaching, and that a pastor's teaching is moulded by his degree of missionary *vision*? I was speaking to an intelligent young brother on the subject of missions and giving. He seemed to see it, but said, "The trouble is, we are not taught; we are not enlightened on the subject." I asked another young man of a sister denomination how his church was progressing on the line of missions. Said he, "Not very well; our ministers do not teach it." On another occasion, another young man, who had become enlightened on the subject reproached his pastor for allowing him to remain so long in ignorance on this important subject. Will not *God* reproach *us* as ministers of Christ and watchmen on the walls of Zion if we do not preach the whole Gospel, even that of giving?

David Livingstone said, "I place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have can advance that kingdom, it shall be given or kept according as by giving or keeping it I can best promote the glory of Him to whom I owe all my hopes both for time and eternity." Would that every Christian would live up to this. What a boon it would be to the kingdom of Christ! We preach, and rightly too, that we should not adorn our bodies with costly array, but should rather save the money that we may have to help the poor and send the Gospel to the heathen. But what does it profit the heathen and the poor, even if we do not spend our money for costly array, if we hoard it up or buy more land or bank stock to the neglect of the very thing that was uppermost in the heart of Jesus?

Now, there are several classes of givers—the poor, those with moderate means, and the rich. Then there are those in a class by themselves,—elderly

brethren and sisters with means who have no children. Let us speak of this class first. What will be done with their wealth after they are gone? Shall it go to the state? Or to well-to-do relatives who have no need? Should it not rather go to the Church? Why not do like Sr. Barbara Kern who gave several thousand dollars to build the Messiah Orphanage building; and even now in her lifetime she has the joy and satisfaction of seeing many children sheltered and cared for and taught in the Christian life. Or if some do not wish to give it now, why not make a will bequeathing their property to the Church, the mission cause or some other worthy object? Think of Sr. Brenner of Ohio, who last year bequeathed \$1000.00 to the home mission cause and the same amount to the foreign fund. Here is an opportunity for pastors and members of the various mission boards to speak a word of encouragement to such who may be in your district. Not only so, but endeavor to help them to arrange their gift. I was speaking about a year ago to a sister of the class mentioned above. She said, "Here I own my house and farm, I have no children, and am getting old. My farm makes me much trouble in keeping it in repair. I would like to sell it. "But," said I, "what will you do with the money?" "I do not know," she said, "none of my people need it." I suggested that she send some to the mission field. It seemed to be a new thought to her. "Do you think it would get to the mission field if I sent it?" she asked, becoming interested. I firmly believe that if that sister had the proper encouragement, and instruction, she would be glad to give perhaps even thousands to the cause of Christ.

Now let us look at the other class—those with means who have children. The usual way is to give the bulk of the estate to the heirs. But do we not know

that many times it would be better for them not to receive so much? At any rate, would we not rather hand down to our son or daughter the memory of a godly father who was zealous for the work of the Lord and who gave with a liberal hand than to hand down a large fortune and the memory of a selfish parent? Look at Dr. Growthier who invested \$100,000.00 to help the children of India; and these investments have resulted in the gathering of 50,000 souls into the Church. A man in Philadelphia, a returned missionary for valid reasons, set apart half his capital, the total income of the same to be used for the spread of the Gospel. A certain man in Boone, Iowa, was converted only late in life, but now he is showing his thankfulness to the Lord for having found him by supporting several missionaries in the foreign fields besides giving largely to God's work on various lines both at home and abroad. A certain man in Pennsylvania, tho he is not a member of our Brotherhood, has put a clause in his will bequeathing several hundred dollars to the Brethren's foreign mission fund. Is not God using some outside the Church as examples to those within? There are a goodly number in the Church whom God has prospered greatly who could easily give their hundreds, and some their thousands annually to the Lord's work. And how can they follow the Lord truly and not do it? May the Lord bless any such who may read this. What an opportunity you have. You can reach into one pocket and draw out a missionary for India; into the other and send a missionary to Africa. Tomorrow with some the same process can be repeated. What an opportunity you have, not only for your own happiness, but also for blessing to others. You have an opportunity the poorer cannot have. Will you embrace it?

But let the poor and those of moderate means not be discouraged and fold their hands. The fact remains after all that the bulk of the mission offerings comes from the comparatively poor. And if those of us who are in such circumstances do what we can, it will be surprising what can be accomplished. How many of us have really denied ourselves for the Gospel's sake? We have given the question of sending the Gospel a secondary place in our lives. By God's grace, let us turn the order round.

"O use me Lord, use even me,

*Just as thou wilt and when and where;
Until thy blessed face I see,*

Thy rest, Thy joy, Thy glory see."

H. J. Frey.

NOT BY MIGHT NOR BY POWER.

The acceptance of the truth, "Not by might nor by power," is gaining ground every day in the convictions of mankind. Men once thought that there was *might only in the sword, in splendor, in greatness*; and the possibility of impression only in those who wore diadems, and wielded the sceptress of the world. But they begin to find now that there are other elements of might than victories in battle; that there is such a thing as moral power; and that the greatest man is not always he who gains the greatest number of battles. He who feeds the poor, who clothes the naked, who sacrifices in order to serve them who can give no recompense again, is not unworthy of the name of an illustrious hero. He who visits the sick, and the oppressed, and at the sacrifice of health, and talent, and time, ministers to the broken heart, and binds up the bleeding spirit, begins to be thought great. His footsteps may be as noiseless as an angel's wing; but it leaves an impression behind it, as lasting as the

earth itself. There is a greatness that the vulgar eye cannot appreciate, a grandeur that is not expressed by physical might, or apparent power. There are loftier elements than these; "The weapons of our warfare are not carnal," and therefore, says the apostle, "they are mighty."

The same thought begins too, to dawn in man's estimate of a nation's greatness. It begins to be felt that moral elements have something to do with a nation's greatness; that victory in battle is not the only, nor the most lasting glory. There is a rivalry of peace, more beautiful and heroic than the rivalry of war; lowly things, that the carnal eye does not notice, may be the elements of lasting strength, and of a higher renown, than the shock of victorious and vanquished empires. It begins to be felt that there is such a thing as moral greatness, and that nations are built up, not altogether by military might or physical power, but to a very great extent, by those unseen and silent, yet effective forces which are applied, and crowned with success, by the Holy Spirit of God.

The same may be said of the Gospel ministry; "Not by might nor by power, but by my Spirit saith the Lord of Hosts." What we need most at this present day, is the descent of the Holy Spirit of God on the hearts of preachers and people. The preaching which shall arouse the world, and sanctify the Church, must have the Holy Spirit as the inspiration; that fire which shall kindle in men's hearts an inextinguishable glow, and fertilize the whole mass of our social life, with a new and a lasting vitality; must be kindled from the altar of God; that minister who shall be the means of creating life, must himself have been created by the Spirit of God. The ministry that God will bless, must be a ministry that God has made. The Holy Spirit employs consecrated in-

struments; but the Spirit is the author of, and finisher of the work; and He begins and ends it, claims, as is most justly due, all the honor, and the thanksgiving, and the glory.

What a specimen of a God-made minister was the Apostle Paul. He preached the cross as if he had stood by the very crucifixion itself. He spoke of the intercession of Jesus, as if heaven was opened, and he saw Him at the right hand of God: and of the resurrection of the dead, as if the trumpet-peal were ringing in the chambers of his soul, and he saw the great white throne, and the mustering groups that gather around it to hear irreversible decisions. And if the minister of the Gospel be endued by the Holy Spirit, he will speak with power, because with demonstration of the Spirit of God; not in the words which man's wisdom teacheth, but in the words which the Holy Ghost, Himself, teacheth. If he has been called by the Holy Ghost, this is his credential, this is his ordination; and all that we can do is to recognize the seal of God, and to commission him to preach the unsearchable riches of Christ.

Paul, was called by God to leave all man loves at home, and to face all man dreads abroad, in order to win souls to Christ, and spread His Kingdom, which is built up and maintained, not by human might, nor by national power, but by the Holy Spirit of God.

But the Apostle Paul, on the other hand, states that one of the grand secrets of his success was the combination of ceaseless, personal effort, with ceaseless leaning on, and looking to the Holy Spirit of God. Just look at his words, "I have planted"—there is toil; "and Apollos watered"—there is additional toil,— "But God gave the increase." You see man's part—planting and watering; but also God's great part, without which, the planting, and the watering would be

fruitless—"God gave the increase." And when the Apostle, speaks again of his labors, he says, "I have labored more abundantly than ye all;" but see how he corrects himself,— "Yet not I, but the grace of God that was in me." Wherever there is the most prayerful heart, there is the most diligent hand; wherever there is the deepest dependence upon God, there is the putting forth of the greatest energy by man. What is needed in the present day is greater personal effort on the part of ministers in their own sphere, and a still greater dependence on the Holy Spirit, who is omnipotent in His sphere.

W. H. Engler.

Waynesboro, Pa.

THE DESERT PLACE.

"His disciples came to Him saying, This is a desert place. . . . But Jesus said unto them, they need not depart; give ye them to eat" (Matt. 14: 15, 16).

Being somewhat isolated this summer so far as church privileges go we feel constrained to take up the silent ministry of the pen—not merely to give vent to our own feelings and thoughts but that the language used towards Mary, when our Savior said, "She hath done what she could" might also be appropriately used towards us.

In the first part of Matt. 14 we learn that the wicked king, Herod, to gratify the revengeful feeling of his more wicked wife, sent and beheaded John in the prison. His disciples, after performing the burial duties, came and told Jesus.

This sudden snuffing out of the life of one that was the greatest of those born among women was of more than passing importance to our Savior. It may have been that Satan hurled a few well-directed darts, and said, You are the next, and caused our Savior to manifest His

humanity by desiring to get away from the clutches of the heartless ruling powers; or, it may have been that a special Godly instinct caused Him to leave that particular part because of His ministry not yet being fulfilled. What his reason was for going we know not but we do know that when Jesus heard of it He departed by ship into a desert place apart.

But the people had not yet satisfied their curiosity about this wonderful man, Jesus—There they came after Him from this way, that way, and the other way—men, women and children—some anxious to see His blessed face and hear His gracious words, others wondering what new thing would He do next, and still some others afflicted in body and having enough of faith in the man, Jesus, to know that He could heal them. There they were a great multitude and Jesus was moved with compassion toward them, and He healed their sick.

Jesus was so busy dealing out Spiritual manna and healing sick bodies that He not likely thought of the wants of the natural man until His disciples spoke to Him about sending the multitude away to buy themselves victuals, for, they said, This is a desert place.

Of course the natural wisdom of the disciples convinced them that there was nothing there to feed that great throng of people of possibly from ten to fifteen thousand souls. They were in a desert—a dry, parched, unproductive waste of sand and gravel. They couldn't buy anything for there was nothing to sell. They couldn't live there without eating and so they said to Jesus, Send the multitude away.

How many there are that are placed in the same position spiritually as that multitude was naturally! Surrounded by spiritual desert! Carnal people under carnal leaders who deal out dry, non-edifying husks of spiritual truths! A

form of godliness but no power! A head-knowledge of Jesus but no indwelling power of the Holy Ghost to proclaim Him in a way that will convince sinners of sin or satisfy the spiritual appetite of God's children! Under such conditions how truly it might be said, This is a desert place send us away.

But, notice the language Jesus used towards His disciples, "They need not depart; give ye them to eat." Jesus knew there was no food there of sufficient quantity to feed so many people; but He also knew how to satisfy the natural needs of the people, and so the wonderful miracle of the five loaves and two fishes expanding and increasing until the multitude were all filled and they took up of the fragments that remained twelve baskets full.

What a marvelous evidence of God's power manifested in such an easy natural way! How it thrills our hearts as we think of the power God's Son had with the Father! And does it not cause our hearts to burn within us to think that He is just the same today? Even tho we may be surrounded with spiritual desert we need not depart. Jesus can fill us with good things even to overflowing and there will be evidence too of the fragments being gathered up so that nothing is lost. It is such a grand, comforting consolation to know that Jesus was not exalting Himself or exaggerating in the least when He said, "All power is given unto me in heaven and in earth;" and to know too that even as He led His disciples out as far as to Bethany and lifted up His hands and blessed them: so He leads us out into green pastures and beside the still waters and is continually ready to pour out heaven's best gift upon us in accordance with our capacity to receive.

A. M. Carmichael.

Kindersley, Sask., Oct. 4, 1914.

THE SPIRIT'S QUICKENING.

"But you hath he quickened who were dead in trespasses and sins," or, "You hath he made alive" (Eph. 2: 1).

Dear readers. Is this your experience as a church member, or has your experience been only that of an outward ceremonial rite as was circumcision under the law? It is a sad fact that only a small proportion of the professed church have a testimony of salvation by faith in the atonement by Christ on the cross, in the shed blood for the remission of the sins of people. The experience of so many is only of having been baptized and confirmed, or of simply church membership, but to have been quickened—made alive—is foreign to them.

What a pity that there are so many who have not accepted Christ's invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Hence they have an unrest in their soul, dissatisfied. They have an experience but not a testimony of victory, that enables them to go forward, in their heart.

The apostle Paul writing to the Ephesian believers tells them what they were, and what their life was, when under the power of the power of the air—the devil. As long as we serve him our conversation is of the world, and we do naturally the works of the flesh as do others who are under Satan's power. But thank God who is rich in love and mercy. O could we but comprehend, could we but fathom His love in giving His Son as a sacrifice for our sins for our salvation, what would we not be willing to do. But alas! we fail to realize the greatness of the cost of our redemption from our deep fallen sinful condition! We were even dead in trespasses and sins and hopelessly lost, yet are now quickened—made alive—and as

living, or lively stones, are now a spiritual house for the service of our God. We are raised up and made to sit together in the worship of God, so that we, by the indwelling Spirit of God do enjoy heavenly places in Christ Jesus who has become all in all to us and for His use and glory, that as Paul says in Eph. 2: 7: "That in the ages to come he might show the exceeding riches of his grace."

Yes, dear ones, we do see our privileges in the gospel of His grace and what we will be who have learned in this life to understand Jesus in what He said to the mother of Zebedee's children when He asked them if they could drink of His cup or be baptized with His baptism. We, like they, are so often ready to think—yes, sometimes even say—we can when we know ourselves as little as did Peter. Yet in a sense or measure we may be as honest as they were. But we need to go down a little deeper, yes, as the hymn says, "Deeper into the fountain I will go" May that be our motto, deeper and deeper into Him that He may be all in all to us, and we may answer to verse 21, "In whom the building, fitly framed together groweth unto an holy temple in the Lord." We are temples of God. Our bodies in which God said He would walk and dwell. O that the quickening power of the Holy Spirit may do His office work in revealing the Son in us to the Father, To whom be glory now and forever more Amen.

John H. Myers.

The question with us is not, Will the heathen be saved who die without ever having heard the gospel of Jesus and His love? but it is rather, whether we can possibly be saved who have heard, and "know the joyful sound," if we intelligently ignore our Lord's last great command to go into all the world and preach the gospel to every creature?"—*Sel.*

DRESS AND JEWELRY.

After reading an article printed in the VISITOR, Aug. 10, on Modesty in Dress, I was led to think of a few things which I hope and pray may help some one to see the folly of spending the Lord's money in feeding pride and worshipping Dame Fashion. The Lord says in His word "The silver is mine and the gold is mine." The money wasted yearly by professed Christians on fashion, such as is forbidden by the word of God, would girdle the globe with missions. We are to aim at pleasing God, and surely it is very displeasing for us to waste our money for costly array when we might be doing a world of good in helping the poor, supporting the orphans, and sending the gospel to those who perhaps have never heard of Christ. Here are a few lame excuses:

1 *I can afford it.* We are God's stewards and at the judgment I do not wish to be as the unjust steward that wasted his lord's money.

2 *I will look ridiculous.* No one looks ridiculous by dressing plainly, neatly, cheaply and scripturally. It is not what the world thinks of me; it is, what does God think of me?

3 *I will be out of fashion.* The world says, "Better out of the world than out of fashion," but being in fashion with God's best saints here with the countless throngs that serve Him in celestial worlds and with the Father, Son and Holy Ghost is more than serving carnal Queen Fashion. We have our choice we cannot please both.

4 *It does not hurt me any.* It is doing an unscriptural thing and setting an unscriptural example and a course that will finally rob you of your experience. Consider your influence in the world, in the church, in the home. Are you witnessing for Christ in that

style of dress. God forbid that we should wear anything that would not glorify God.

5 *It does not matter if the heart is only right.* Jesus said "If any man love me he will keep my words." Since we are not of the world we should surely refrain from worldly fashions and adornments.

6 *My heart is not set on them.* Let us not be deceived or in doubt "Search thine heart with all diligence for out of it are the issues (desires) of life." We are also told to shun the very appearance of evil. Follow Christian economy; save all you can for Christ's service; give all you can for Christ's service; give all you can to missions, and at the end of the year you will be none the poorer, but richer, richer in the love of God. Do not be afraid to profess religion by your dress. We are not to set our affections on things of the earth but on things above, and not be conformed to the world but be transformed by the renewing of our mind (Rom. 12: 2).

By following the fashions we show we love the world. "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him." In laying out money to gratify pride we disown our stewardship. We are saying to the world we are living for self and not for God.

When we hear the cry, Come over and help us, and we have the privilege of sending the gospel, tracts and Bibles and missionaries to those who are in sin and without God in the world. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not like other folks, and as the old saying is, Putting on a little style and serving Dame Fashion.

In I Peter we read, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Paul also says in I Timothy that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array.

Here are a few reasons why I should not care to dress the way of the world:

1. *Because the word of God condemns it.*
2. *Because I would not care to be a walking advertisement.*
3. *It inflames lust.*
4. *It might be the means of leading some precious soul into a life of sin, and God forbid that any one should meet us at the judgment to condemn us.*
5. *I do not wish to become selfish and waste money that might buy food for the hungry and clothing for destitute.*

Mrs. Sara Gracey.

Dunville, Ont.

YOUR CHOICE.

"Choose you this day whom ye will serve" (Joshua 24: 15).

"What shall I do then with Jesus which is called Christ?" (Matt. 27: 22).

Dear reader, this important question comes to you for decision. What shall I do then with Jesus which is called Christ? I believe this question is decided daily thruout the world. Some may decide it as in days of old (crucify him crucify him, Luke 23: 21; John 19: 6.) when Pilate put this same question before the people on that memorable occasion when Jesus was tried before him.

The decision of this all-important question either means heaven, peace, happiness, eternal bliss and everlasting joy. "And he (Jesus) said unto them,

Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18: 29, 30), or, on the other hand, it will mean hell, misery, torment, eternal woe, and everlasting sorrow. "Be not decived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8). "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11: 28, 29, 30). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3: 16). "Choose ye this day whom ye will serve" (Joshua 24: 15).

Samuel M. Engle.

Waskada, Manitoba, Canada..

Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke; but over and over passes the hand of mercy, showering down sixty-fold of blessings for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of love.—Sel.

We must judge religious movements, not by the men who make them, but by the men they make.—*Joseph Cook.*

News of Church Activity

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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

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

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

India.

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

Following not under Foreign Mission Board.

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

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

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

Central America.

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

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

OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.

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

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

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

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

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

MAPLE GROVE, OHIO.

Our love feast held on Oct. 10-11, is now in the past. As the brethren and sisters from adjoining districts met with us, it was a time of spiritual feasting. There was a large attendance noted on both days. We had with us Bro. Vernon Stump of Ind., who came filled with the Spirit, and broke unto us the bread of life. A baptismal service was held on Saturday when thirteen precious souls were added to our number, twelve by baptism, and one by the right hand of fellowship. Nine of these were the fruits of our tabernacle meetings. It was indeed a pleasant scene our eyes were permitted to witness, as we stood by the water's edge, while the rain was descending, and saw these dear ones ranging in age from nine years up to eighty-three buried with our Lord in the liquid stream to rise up to walk in newness of life. One aged mother had been baptised some years ago, with the single mode, but felt as tho' she had not honored the Father, the Son and Holy Ghost, and she said she wanted to take the Bible way. The blessing of the Lord did witness to the act as she went in calm and came out with shouts of glory. On Sunday morning we had arranged to have the Sunday school from Bulaah Chapel brought out on an auto truck. Bro. Boyer and Bro. Taylor of Dayton spoke to the children after which the ordination services of a bishop and two deacons were conducted by our former Bish. J. N. Hoover. The Lord made choice of our brother O. B. Ulery as bishop and brethren Abram Wingert and Will McBeth, of Springfield, as deacons. May the Lord's richest blessing rest upon them. Following this Bro. Stump gave a powerful sermon to the unsaved. Bro. Stump remained with us for the evening and as he spoke to the unsaved conviction fell and as souls came forward to the altar the Lord heard the cry of the penitent and delivered, and one who had lived far from God got thru to victory.

We truly thank God for His Spirit working in our midst. Eternity only will reveal, when the sheaves are all gathered in, who stood true. Eph. 3: 20: "Now unto him that is able to do exceeding abundantly, above all that we ask or think" be the glory.

"Jesus paid it all, all to Him we owe."

Maude Ripley.
Springfield, Ohio.

NOTTAWA, ONT.

Our love feast at Nottawa which had been looked forward to for some time with the wish that we might have a refreshing time together, is again in the past; and truly it was a blessed meeting. We were made to realize what the Psalmist says; He leads us in green pastures, and beside the still waters, that our soul might delight itself in fatness. We feel that we cannot find words to thank our heavenly Father sufficiently for the blessings we enjoyed while being together. Truly it was a love feast indeed.

We were greatly encouraged by having with us two of our Markham ministers, also fourteen brethren, sisters and friends of the same place. May the good Lord bless them for their mindfulness of us; and may they, along with others, come again, our number being small. We greatly appreciate our brethren and sisters' presence, especially on love feast occasions.

Batteau, Ont.

A VISIT TO PHILADELPHIA.

The Jews sought to slay Jesus because of some special teaching. John 5: 17: "But Jesus answered them, My Father worketh hitherto and I work." In my little experience in church work, how often was I made to exclaim, O Lord do Thou undertake for me: And, dear readers, I am glad to know that He did. Bless His holy name for evermore! Jesus said to those He commissioned And lo, I am with you to the end of the age.

I have just returned from a little itinerating trip. Upon the kindly invitation of Bro. J. K. Bowers and wife I came to their home on Oct. 12, and was kindly received. On Saturday noon I was permitted to dine with our aged sister Catie Kohl. What a pleasure it is for the saints, God's little children to meet: how memory so vividly brings back experiences of long ago. I remember when I was quite young in the ministry of having preached in the home of Sr. Kohl's mother, Sr. Gotwals. How blessed are those memories of the past!

On Saturday afternoon it was our pleasure to meet with our brethren and sisters at the

Gratersford M. H. for worship. I read Romans 10: 15: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. It is indeed refreshing to the weary pilgrim to be greeted of the saints with a lovely hand shake of peace, and when I can greet my brother with a kiss of charity (love). It is an ordinance and belongs to the household of faith. I enjoyed the services of the evening.

I had not had the pleasure of meeting with our brethren at this place for quite a while. On Sunday morning, Oct. 4, I came to Philadelphia Mission and had the privilege to meet in worship with some of the saints with whom I have been acquainted for many years; others for some, cause were absent. While I continued at the Mission our text comes to mind: "Jesus said, My Father worketh hitherto, and I work." Let me say right here, the devil would have hindered me and drove me from the Brethren (the church) long ago, but he could not for my Master whom I serve, is stronger than the devil. "Jesus said, All power in heaven and earth is given me of my Father." Praise God, He is getting His saints ready for His soon coming.

Dear readers, I want to report victory. I had special grace given to me to preach the word, and I was glad to be with the Brethren, and there on the street, in the open air, preach the word of God. For several weeks Bro. Stover and others have been going about a half mile north from the Mission to an Italian neighborhood where they held services in a room engaged for the purpose. But the Catholic priest, like the Jews, stirred up the members and the room was refused them, so they continued on the street, and I am glad to know there is real conviction. On Thursday night we had quite a turn out; some came from down in the city. On Friday night I preached the word and conviction was on some. They testified to the fact and then went on their knees and prayed. Then about a dozen raised their hands for prayer. There were about ten of them at the Mission, morning, afternoon, at S. S. and at night. My, what an opportunity! "Jesus said, My Father worketh hitherto and I work." O how I feel to encourage the work.

Brethren, pray, sisters, pray, and let us come up to the help of the Lord at the Philadelphia Mission. Some one is to blame if

Cor.

the work suffers. My motto is to work. "Jesus answered, My Father worketh hitherto, and I work," mark you. May this be the motto of every child of God.

Yours, looking for the soon coming of the Lord,

J. H. Myers.

Harrisburg, Pa., Oct. 11, 1914.

FROM AFRICA.

P. O. Box 5263, Johannesburg,
South Africa, Sept. 17, 1914.

Dear Readers of the VISITOR:—

Greeting in His dear name. Psalms 3: 5. Today as our thoughts carry us to the dear home land, we are reminded that we are not alone in the battle, because there are those who are helping us out flanking the enemy by earnest prayer. May the Lord stir up many to be a great force in the Divine hand. We are thankful today to our God for the joy He gives us in the work of soul-saving. A week ago Sunday, twelve souls were to the altar seeking the Lord, in two services, and again last Sunday at another meeting the altar was again filled with hungry seekers. Praise the Lord, there are yet some who are willing to accept the offers of God's mercy. Some souls are beginning to see the necessity of consecration to God after having received the pardon of their sins, and are also getting to the place where they are willing to be cleansed, made pure in heart and filled with the Holy Ghost. God is blessing in the work, and we are having some blessed seasons with those who are faithfully seeking God. Altho some of us have not been so well, yet we are very thankful to God today for hearing and answering prayer.

Beloved pray for us,
Isaac and Alice Lehman.

"The therapeutics of the Holy Scriptures and of Christ call for a radical reformation in heart and life, a prompt and perfect abandonment of all habits injurious to health, and the invoking of implicit Scriptural faith in His power and willingness to uplift and save and cleanse and heal. Yours to prove the precious and priceless recuperations of the Holy Spirit of God."

SELECTED.

THE MORGAN MONUMENT.

In the cemetery of Batavia, New York, stands the Morgan Monument. It stands in the old cemetery at Batavia, N. Y., a few feet from the track of the Central R. R. It is thirty-eight feet in height, and weighs forty tons. It was erected by R. F. Carter, of Rvegate, Vt., under the supervision of the National Christian Association, and unveiled at its 14th Annual Convention, in presence of an immense concourse of people, who gathered to pay a tribute of respect to the heroism of the man whose courage and devotion to his country it is designed to perpetuate. Rev. Joseph E. Roy, D. D., of Atlanta, Ga., and President Charles A. Blanchard, of Wheaton, Ill., were the principal speakers. As a work of art it ranks with the first in our country, and is a fitting memorial to the martyr whose life was sacrificed by Freemasons when they discovered his intention to publish the secrets of their order. On the four sides of the polished dice are the following inscriptions in legible characters:

SOUTH SIDE: Sacred to the memory of Wm. Morgan, a native of Virginia, a captain in the war of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826, by Freemasons, and murdered for revealing the secrets of their order.

EAST SIDE: Erected by volunteer contributions from over 2000 persons residing in Ontario, Canada, and 26 of the United States and Territories.

NORTH SIDE: The court records of Genesee County, and files of the Batavia

Advocate, kept in the Recorder's office, contain the history of the events that caused the erection of this Monument, Sept. 13, 1882.

WEST SIDE: "The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so. * * I owe to my country an exposure of its dangers."

—*Capt. William Morgan.*

Secretism enters churches, and paralyzes the spirituality of every church it invades, it enters the affairs of government, and justice is thwarted wherever its selfish interests are affected; it enters our schools, and the spirit of real liberty is extinguished wherever it holds sway. Well may we repeat this warning from God thru the mouth of Paul: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret."
—*Sel.*

KEEP RIGHT WITH GOD.

It was only three lines from an insurance company to say that a client was "held covered," tho no payment for the privilege could be made till the policy had expired. But how suggestive! Does this not remind us of that supreme act of grace and love that, apart from any deserving on our part, or power by time-payment, part-payment, or in any other way to meet our claim, yet holds us covered, if we are reconciled to God by the blood of the Cross. (Col. 1: 20.) "Without strength," with no power to save ourselves; unable to pull ourselves together to present a more respectable appearance, then God in Christ found us, and quickened us "who were dead in trespasses and sins." (Rom. 5: 6; Eph. 2: 1.) Is this your testimony, reader?

But this testimony dates back days, weeks, months, or even years. What now? Are you and I, reader, being "kept by the power of God, thru faith, unto salvation, ready to be revealed in the last time?" (I Peter 1: 5). Is yours and mine a salvation whereby we are indeed kept from falling, yet, too, from "stumbling?" "He is able." (Jude 24 R. V.) "Able also to save them to the uttermost that come unto God by Him (Christ Jesus), seeing He ever liveth to make intercession." (Heb. 7: 25.) I ask you affectionately, reader, are you amongst those who can only point back to some past experience or transaction in your Christian life, and know nothing of the joy and comfort of an ever-present union with the Lord? The question is, Are you and I, now, right with God? Let us consider this first proposition, "Get right with God." Are we unable to run the race set before us, because we have not yet, at Calvary's Cross, been separated from "the sin that doth so easily beset us?" Is it weight not sin that hinders? (Heb. 12: 1). Is it that at this moment you are at war with yourself, with others, with circumstances, and all is discord? Will you hand over to God these discordant elements, and yourself lay aside all that hinders you doing the will of God? Will you? Let us face matters. There can be no getting right with God that does not entail and include getting right with your fellow-man. Are we willing to humble ourselves to him or her concerned, and confess where we are wrong? Honest enough to restore to whom due, spoils not ours, but theirs? And tho we may be clear of guilt where another is concerned, at least of conscious guilt, let us remember that for our offering at the altar to find acceptance with God, the "ought against thee" on our brother's part, must first be settled and reconciliation be effected. (Mat.

5: 23-24.) So jealous is God of our relations one with another, that where these are wrong, no "gift" to Himself will find acceptance. Professions of love to God He spurns that do not seek outlet and expression among all with whom we come in contact; yea, love, that does not reach out like His, "unto the unthankful and to the evil" (Luke 6: 35), and "send portions unto them for whom nothing is prepared." (Neh. 8: 10.) And now shall you and I honestly face what all this may mean reduced to practice? Shall we ask forgiveness of that one whom our tongue, our malice, our lack of integrity, has hurt or injured, and as far as in our power lies, make restitution? Oh, shall we? God wants us to be right with Himself, and with all others, in the midst of temptation, pressure, trial, just where we are and with whomsoever dealing. Reader, is there some wrong thing that you and I are intending to put right at some future time? There is no time like the present. Shall we now purpose in our heart to put it right, and as soon afterwards as possible carry it into effect? Do not draw back because you want to finish reading that certain book? To enjoy that unsuitable companionship? To fulfil that shady transaction? Are you and I holding back anything from God's control? Is it that we are willing to hand over to Him the hurtful, painful things of life, while keeping the rest under our own control, or for our own secret satisfaction and enjoyment? Are there any locked chambers in our heart, and the key of which we keep in our own possession? Or in seeking to be right with God, is it for His glory alone, or to have our trials lightened or removed—for what we may get, rather than for what we may give? "Cleanse Thou, O God, the thoughts of our heart by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and

worthily magnify Thy Holy name." Shall we make this our prayer? With Satan's accusations of wrong motive ringing in our ears; with apparently insuperable obstacles in the way. Oh reader, wrong with God and man, wait not to parley with you fears and shame, but break thru to the mercy-seat and thence go forth to put the crooked straight. We feel it would be easy to be right with God, yea, and with everyone, with one exception—that trying or unpleasant person with whom we are associated in the home or daily work, or were our circumstances different, and things were not so against us. Would it? Depend upon it, reader, the trials we bear are most bearable, those most suited to our highest good, tho, alas! we so often fail to grasp their meaning. One relates a dream full of crosses, each cross representing some form of pain, sorrow or distress. An angel in charge gave each one a choice of cross, a small, medium, large, some light as air, some whose presence would surely be never seen or felt. Laying down eagerly his own, our friend tried first one and then another, each seemingly more unbearable than the last. Humbled, thankful, he seized his own, and woke a wiser and better man. Why, reader, many of the things that we allow to come between us and God, between us and our fellowmen, should be to us a spiritual gymnasium, in which we are braced up and strengthened. A Christian man was conscious of his lack of patience. He asked a friend to pray for him. Kneeling by his side, the friend prayed, "Lord send this brother tribulation!" "No, patience!" he whispered. Again the friend prayed, "Lord, send this brother much tribulation!" Tugging at his friend's sleeve, he hoarsely made him desist, and was met with the reply, "Tribulation worketh patience." Ah, reader, we have no real grievance a-

gainst any person or circumstance that can justify our own wrong thoughts, or words, or actions. These are the mirror that shows us ourselves—the X-rays that locate the trouble in self, not others. And to keep right with God, what does it mean? "He that dwelleth in God sinneth not." Dwelling in Him Who is Love, thru Jesus our Lord, by the Holy Ghost, makes us regard our offending brother or sister, or trying circumstances, with altogether different eyes. Our concern now is not for ease, but for God's will to be done; with regard to enemies, that we love them; that we bless them that curse us; that we do good to them that hate us, and pray for them which despitefully use us, and persecute us. (Matt. 5: 44.) May yours and mine, reader, be the Calvary spirit that alone will make this possible. Amen
—*Gertrude Cockerell.*

THE CONDITION OF SALVATION.

The consensus of opinion is that faith is the one and only condition of salvation. Even repentance is not considered a condition but a preliminary step, preparing the way for the exercise of faith. If it be conceded that faith is the only condition of salvation why then do some treat the witness of the Spirit as a condition? This is being done; seekers are told they are not saved until they have the witness. The intention may be to do thorough work which is commendable; but are we not safe and doing better work when we teach strictly Bible doctrine. Salvation is one thing whilst the receipt of the transaction is a separate matter. If God offers salvation to the sinner upon the condition of faith, why should we confuse the seeker by making the witness of the Spirit a second condition. The witness of the Spirit will not come until the

seeker trusts in Christ for salvation; after that is done he may look for the witness. Whether the witness comes immediately after, or whether there is some delay, the fact of the matter is, that it is not an essential part of the work of justification. It is a great comfort and our privilege to have the witness of the Spirit, but let us not put it in the light of a condition of salvation. It is not written whosoever feels the witness of the Spirit shall be saved, but whosoever believeth. A particular case came under my observation, a seeker after prolonged prayer at the altar was urged to believe, he replied that he would not believe until he felt the witness, I answered, "and you will not feel the witness until you believe." He saw the point, light came and the work was done.

Some one may contend that this method will encourage shallow work, but this is not necessarily the case. Seekers ought not to be told to believe until it is clear that they have truly repented and surrendered their wills to God. In fact it is impossible to believe in the sense of trust until the ground is prepared, and the fallow ground of the heart broken up. "How can ye believe that receive honor one of another," etc. How can a sinner believe that covers up some sin which he ought to confess. He may presume, and deceive himself, but the work is not genuine, it brings no rest, it does not remove the burden. On the other hand we have seen seekers pray and confess that the burden of sin was gone, yet because they did not come thru shouting, some over zealous worker would keep them struggling and agonizing at the altar seeking for some peculiar demonstration, as tho he ecstatic, happy feeling were salvation. Some have not emotion enough but others trust too much upon their feelings. If they don't

(Continued on page 24).

PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

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

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

3. Communications for the VISITOR should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., NOVEMBER 2, 1914.

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

An Interesting Conversation, per hundred, 15c.

Death Eternal, per hundred, 15c.

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Scripture Text Mottoes, \$10.00 worth for \$6.00. Postage extra.

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

OBITUARY.

BREWER.—Mrs. Susan Brubaker Brewer, was born March 18, 1838, departed this life Oct. 6, 1914, aged 76 years, 6 months and 18 days. Sr. Brewer was ailing for some time but was still able to go about until just one week before she died, when she had a paralytic stroke and lingered only a few days. Deceased was a member of the Brethren in Christ church for a number of years. She leaves to mourn two children, Miss Zelda, at home, and Harvey of near Hagerstown, Md. There are also two step children, Mrs. Ino. Hawk of near Lemaster, Pa., and William Brewer of Iowa.

DEAN.—Isreal Dean, was born in Zora, Ont. Apr. 23, 1862, died at his home in Wil- loughby Twp., Oct. 11, 1914, aged 52 years, 5 months and 21 days. He was a life-long resident of this place, and much respected by all who knew him, as was manifested by the large attendance at his funeral. He was in the mill business for many years connected with the lumber trade of which he was owner. He leaves to mourn, his wife and five children, Mrs. M. Beck, Mrs. Bert Climenhaga, of Stevensville, Ont., Cora, Roy and Harry at home. They have the sympathy of the entire neighborhood in their sad bereavement. Funeral was held on Wednesday afternoon at the Brethren's M. H., near Stevensville. Ob-sequies by A. Bearss, from Luke 12: 35-40. Subject "Ready and waiting for the coming of the Lord." Interment in cemetery ad-joining.

COMMUNION SERVICES.

Pennsylvania.

Rapho District.

Mt. Pleasant M. H. Nov. 14.

Services begin at 5 p. m. A cordial in- vitation is extended to all.

LOVE FEASTS.

Kansas

Zion Nov. 7, 8

California.

Upland, Nov. 7, 8

All who may be coming that way are cordially invited.

OUR YOUNG PEOPLE.

A YOUNG SISTER'S LETTER.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the almighty." I am very glad for the secure place in which we may hide and feel sure that "He is able to keep that which I have committed unto him."

I am certainly thankful this beautiful fall day that Jesus has come into my life, and when I look around and see others into whose life the same experience has come, I praise God that salvation is to all men—young or old.

Each day as I look into His word, and study the history of His people, and see how marvelously He has fulfilled the promise given in Matt. 28: 20, I must exclaim Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and then the desire arises that I might not know or seek to know anything among you except Jesus Christ and Him crucified.

The students of the school enjoyed a trip to the mountains on Oct. 2, and today we are all ready for a week of concentrated effort to that work which is ours at present to do.

As we look around us and see nature putting on her fall coat, and the fields that remain to be harvested we are compelled to remember that there remain "fields of ripened grain" that need to be garnered tho' the laborers are so few. But we are glad that a remnant remain of chosen ones who amid the perilous times are standing true to God and are obeying His command to preach the Word.

I am glad for the Young People's page in the VISITOR and appreciate the wholesome instruction we are able to receive thru it. I pray God that letters from more of our young people may be seen herein. May God give you all "His Best" so that you may prosper in the work whereunto He has called you.

Yours in Jesus,
Virgie F. Lehman.

Grantham, Pa.

THE LAZY MAN'S LOAD.

"There!" exclaimed Helen Mayo, in a tone of discouraged relief, laying on the neatly kept table an armful of her "circulating library."

Aunt Emily looked up inquiringly, for when "There!" was uttered with that peculiar shade of emphasis, she knew it was the keynote to forthcoming discouragement.

"Didn't the sewing circle have their aprons properly hemmed this time?"

"Better than last week. But you should have seen their buttonholes—no one made two the same size, and I didn't have time to show them as they should be taught. It's 'precept upon precept,' underscored, and many times multiplied, with them, before they seem to get the knack of it,' as Amanda Merrill says, auntie. And I didn't have time to make one buttonhole for them before I had to give my baking lesson. To tell the truth, I'm all discouraged. I'm willing to work, but with all I've done, I see no very encouraging results."

Helen Mayo had been out of college six months, and during that time had been exceedingly active in her "private social laboratory," as Aunt Emily called her work among the laboring families of the large manufacturing village, trying to solve some of the many problems that had suggested themselves to her during the course in sociology and economics.

"I'm afraid," said Aunt Emily, "you are trying to carry a lazy man's load."

"A--lazy--man's load?" repeated Helen, questioningly. "I—I'm afraid you have little idea how hard I—"

"Indeed I know you work hard—too hard," interrupted Aunt Emily. "You don't understand me."

She moved her chair closer to Helen's. "When I was a little girl—not more than eleven—mother asked me to go

across the road and bring in the clothes. I'll never forget how many there were! Instead of making two or three trips, as I should have done, I attempted to gather them all up at once. Mother noticed that I dropped from my arms—towels, handkerchiefs, pillowcases—right into the sandy road, and hurried down to save them from another washing. 'You've a lazy man's load, Emily,' she said, as she took part of the clothes. And I've always remembered it when I've been tempted to undertake more than I could do, and do well, just to save time."

"But, auntie, I've so much laid out!"

"Yes; but if, in your haste to accomplish so much in a short time, you fail in the desired results, of what value is your energy and exertion? Let us see how much you are attempting. There is the sewing circle for girls, cooking club for the women, your kindergarden work, your reading clubs and the housekeeper's meetings. No wonder you get discouraged, and the results are not what you would like. Now, dear, instead of attempting to carry on all you've begun, take only a part for the next few months. Give these all your time, and when this work is so far accomplished that they can do for themselves, without your direction, you can take up some of the other lines."

Before winter was over Helen came in one evening, and exclaimed, radiantly: "Every single girl can hem and tuck, make buttonholes as well as I can, and do—oh, wonders! So can the housekeepers—you ought to see the change in their homes. And it's all because of that lesson about a 'lazy man's load,' you gave me last autumn."

The whole wide world for Jesus,
 Inspires us with the thought
 That ev'ry son of Adam
 Should by His blood be bought.

WHAT THE BUDDHIST PRIEST WANTED.

Not long ago there was in Ceylon a boy who had been consecrated as a Buddhist priest. He had been well trained in the tenets of the Buddhist religion, and, in fact, he knew nothing else—it filled his whole horizon. When a missionary entered that region and established a village school, the Buddhists were furious. It had not before occurred to them to establish a school, but now they opened an opposition school, organized a committee, and subscribed funds for its maintenance. The missionary went quietly on with his work, but was able to gather only a few children. After a time the Buddhists wearied of their subscriptions, and the priest, whom they had made their manager, appealed to them to do what they had guaranteed. Some gave a little, but gradually the subscriptions fell off.

In the course of his visits to this, among his many other stations, the missionary occasionally visited the village, distributing tracts, preaching, and conversing with the people, and he never left out the priest and temple, but gave to him as to others.

This priest was very courteous, and, altho he did not like to receive the tracts, he could not bring himself to tear up what another had given to him. But, as he was ashamed to be seen with them, as soon as the missionary's back was turned, he hid them under his robe, went into the temple, rolled them up very small, and put them between some of the old Buddhist books, written with a stylus, on the long leaves of the Palmyra palm. The priest never intended to look at the tracts again, but one day, when he felt very downhearted because the people could not be persuaded to give any more money, he began to feel that the Buddhists did not live up to

their religion. Some time before he had taken to the high priest a very good book in Buddhists Singhalese, and had asked about it. The high priest replied: "This is a very good book; but if you trouble your head about these doctrines you will go mad. No man has ever yet been able to live up to them, and never will." This was all the comfort that he received, and now as he sat meditating alone by the light of a small lamp, he thought, "I will see what these Christians have to say about it." So he took out one of the tracts from its long concealment, and read. Then, as the first one proved good, he read another. So he continued until he had read them all.

"I would like to see some of their books," was his next thought. But he did not know where their preachers lived, and was ashamed to inquire. One day there was a "Pinkhama" (festival) at the temple, and among the people he saw one man who did not join in the ceremonies with the others. His curiosity was aroused and when the festivities were over, he went up to the man, and, after the usual questions for opening a conversation: "Where have you come from?" and "Where are you going?" he observed:

"I saw that you did not join in the festivities."

"No; I am a Christian," the man answered.

"Why, then, have you come to this festival?" answered the priest.

"I was traveling with some friends, and as they are Buddhists, and stopped here I stopped with them. We are going on tomorrow morning."

"Could I ask a favor of you?" said the priest.

"Yes; what is it?"

"Will you stay with me tonight, in the Bana Sala? (hall of instruction) I shall

be alone, and I have something to say to you."

"All right," responded the traveler, who wanted a sleeping place.

The two spent the night together, and the priest secretly asked where the "padres," especially the native pastors lived, and where their books could be obtained. The traveler gave the names of six or seven native ministers, all of them far off, and the next morning went on his journey.

Selecting one of these names (and God certainly guided the selection), our *Hamududuwa* ("His Honor," as a priest is always called) wrote to him, and promptly received an answer, with the Book, a New Testament. He carefully hid this and read it in private. Then he wrote again, and after some correspondence the priest determined to leave the temple. It was a bold step to take, and altho no one in the village knew his thoughts, he trembled and feared. The minister invited him to come and stay with him.

The priest had no money of his own and no clothes, except his yellow robe. If he let his thoughts be known the whole village would be up in arms, and he would be detained. What was he to do? Go he must; so with much trembling he put the temple money in an envelope, hid it, and left a letter telling where it was. Then, leaving the key on the outside of the door, he started for the railway station.

"Even while he was musing the fire burned," and by the time he had reached the mission-school, he was ready to testify for Christ. Tho he still wore his priestly robes—for he had no other dress—he spoke to the children, many of whom were Buddhists.

The news spread thru the village and Buddhists came with stones. The priest was hurried into the pastor's house, was given plain clothes, and with a covering

over his shaven head he was sent away by train to another minister's house.

This man now openly declares himself a Christian, and from Christian pulpits, but there had to be first a time of waiting and instruction, as with Saul. The Gospel was all new to him. Today he is the pastor of the Singhalese church in one of the most difficult Buddhist districts of Ceylon.—*Missionary Review of the World*.

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Remember you send bills or silver in ordinary letter at your own risk. Better protect yourself. Personal checks are all right. Keep your credit in the future, please.

A lady was standing on her porch one bright spring morning. She did not appear happy or contented, and she confided her restlessness to her negro housekeeper. "Oh, I wish I could go away! I do so need a change!" "Now, chile," said the old negro, "wat you want

THE CONDITION OF SALVATION

(Continued from Page 19).

feel so and so they doubt their experience. A Christian does not always feel the same; sometimes he may be under a cloud or without any religious feeling, yet there is no reason why he should doubt his being saved. The importance of this question is seen in dealing with seekers at the altar of prayer.

Many preach that immediate assurance is bound up with the act of faith if not essential to it. It is true that faith is its own witness as it were, but is this rest of faith identical with the witness of the Spirit? I will close with a quotation from one of C. H. Spurgeon's sermons. "Sealing, which is another name for assurance, for the witness of the Holy Spirit with out spirit,—that we are born of God, is evidently distinct from faith—will you please observe that—for the text says: 'After that ye believed, ye were sealed with the Holy Spirit of promise.' Believing then is not this sealing; and assurance altho it be akin to believing, is not believing. There is a distinction between the two things. In faith the mind is active. The text uses words which imply action: ye trusted, ye believed; but when it comes to sealing it uses quite another verb; 'ye were sealed.' I am active in believing—I am passive when the Holy Spirit seals me. I never find

git 'way fum? Dis yere beau'ful house? Now, wat you want git 'way fum? Dese yere lubly chilluns? Now wat you want git 'way fum? You gotta lug yo'se'f whereber you go." This is the great penalty for wrong-doing. We cannot get away from ourselves; we have to "lug ourselves along," as Judas found to be so terribly true. Our only safety is to let self be crucified with Christ.—*Sel.*

a man exhorted to get the sealing of the Spirit. I believe that every Christian should pray for it and seek it, but I know of no command. Again we read that men are saved by faith and live by faith, but neither salvation or living are ever imputed to sealing or to assurance. The vital principle is couched in faith." . . . The less attention we pay to our feelings or religious emotions the more feeling we have. The well established Christian will place his faith in God and His promises and go forward, nothing doubting. The blessings are thrown in as luxuries by the way, and are not regarded as the essential thing.—*A. F. Stoltz in Christian Conservator.*

"WAIT ON THE LORD."

I.

On going by steamer, thru the Crinan Canal in the Scotch Highlands, in the summer of 1908, for a time the journey lay thru a flat country, and all we had to do was to steam steadily forward. At length our progress was checked by a succession of locks, there being at least seven, this being the only way of rising from our low level to the higher land in front of us, says Authur J. Howden, in the *Lamp of Life*.

At the first lock, we had to wait until the gates opened, and this was a slow operation. Once thru the gates, they closed behind us, and we were locked in. We could not go forward, we could not go back, we could not get out, being walled in on either side. We were prisoners, and in low water. In front of us towered the gates of the next lock. On the other side of these gates was a great volume of water on a higher height than we who had to lie low. The floods in front seemed like God's mighty Spirit yearning to flow into our low es-

tate, and float us into the greater and higher experience.

If this great flood had burst upon us all at once our little steamer would have been swamped. So we had to wait patiently. Little by little, as we waited there in the depths, the pent-up waters first, tiny streams came bursting, pouring, and spurting thru every crack, crevice and cranny. Then small doors, deep down, were opened from above, causing gushing floods to rise from beneath, gradually filling the lower lock, and so we rose steadily, until at length we attained the higher level. Then the ponderous gates opened and we had an abundant entrance into the next lock. We had this repeated at each lock, each degree having its time of waiting, until all had been successfully entered into.

Many passengers, when they saw the prospect of being locked in like prisoners, got out of the steamer while they had the chance, and walked along the canal banks, joining us again at the other end; but if I had done this, I should have missed this precious object lesson.

Here was another lesson: it is possible to shirk waiting times, by opening the wisdom of the flesh, but in spiritual things, they who do this suffer irreparable loss, both now and hereafter.

II.

When hemmed in by circumstances, O child of God, and thou feelest like a prisoner, fret not, chafe not, learn to know thy Father's will, sink into His love, rest in His everlasting arms, for altho in one sense thou seemest to be standing still, remember, if thou wouldst attain to higher planes in the heavenly life, thou must learn to mount upwards. It is better far to have a time of lying low, and being still, that thou mayest rise to the Hill of Zion, than to go forward all thy days on a dead level.

It is possible to shirk the Cross, when two ways are before us, if we are not steadfastly purposed to set our faces towards the Heavenly Jerusalem, the flesh will choose what appears the easiest path for the time, but the follower of the Lamb will wait and patiently endure.

Abiding in Christ, the floods shall not overwhelm, but all things shall work together for our good, we shall go from strength to strength, from company to company, strengthened with might by His Spirit in the inner man. We shall know with all saints, what is the length, breadth, depth and height, and know the love of Christ which passeth knowledge that we may be filled with all the fullness of God. Let us not be afraid of being locked in with God; it is that we may rise heavenward.

III.

The follower of the Lamb will find himself drawn from chamber to chamber in the locks of prayer and waiting upon God, and each chamber will be found but an antechamber leading to a still more interior access to the presence of God. "Thou when thou prayest enter into thy closet," the first secret place of prayer is found by getting alone with God, by entering into some room in the house where thou canst retire for a season each day, by shutting out the noises of the world, and every person but thyself and God.

Shutting the door of the room thou prayest in, does not shut out Satan nor the foolish reasonings of the flesh, and at first thou mayest be troubled with distracting thoughts, and thou wilt in all probability find the outward man at first like a thick veil between thee and Him whom thou seekest, the flesh like a barrier blocking the way. And this is where many get weary when they find it difficult to pray, for words will not

always come, and we are apt to forget that we are not heard for our much speaking.

True prayer is in secret, that is, deep within thine inmost heart. Beware of seeking in the outward man what can only be found in the inner man.

IV.

Cease from all thine own wretched thoughts, despondencies, and gloomy forebodings, for 'it is in this lies the power of the enemy to torment and distress thee. Get alone, get into the silence within thine own being, shut out the many thoughts of thine own mind, and altho the adversary may be busy seeking to distress thee, by an effort of will, let thy mind be turned from it all, shut off communication from without. Persevere in spite of not seeming to succeed at first. Remember God is for thee, though all the demons of darkness seek to assault and terrify. There is One mighty to save, close at hand, not far off; yea nearer to thee than thou art to thyself.

Thus when once thou enterest into this inner chamber of thine own heart, thou must wait in that secret place, and be very attentive, hearkening for the gentle whisper of thy Savior, and in the stillness hear His still small voice, God's Spirit in Christ, confessing His great love for thee, poor sinner tho thou be. This is the True Preacher, the Inward Voice, the Inward Light, the Word of Life, shining in the darkness. What hast thou to do, but hearken gladly, and believe in thine heart, the confession of Christ's love for thee, and to thee. This is the Word of Faith, this is the Christ, and thou shalt say, "I have found the Messiah, even Him whom my soul loveth," and thus believing in thine heart in Him who rose from the dead by the power of God, thou shalt be saved. Then as utterance is given, shalt thou confess Him who loved thee, and gave Himself

for thee. Then let God arise within thee and scatter thine enemies which so long distressed thee, and he who has the power to forgive sins hath power to say, "Arise and walk." Walk then in the inward light and fellowship of this divine company just discovered, and abide in it, wait in it, and continually the blood of Jesus Christ (who is the Fountain of Life) shall cleanse thee from all the sin and bondage of the old evil things, and thou shalt sing a new song, for all things have become new.

MERGING THE MASSES IN INDIA.

The three hundred and fifteen millions of people in India are a heterogeneous mass of humanity. It is not a question of rich and poor, of town and country, or of employed and unemployed. One has termed the population as, "A collection of nationalities—almost different species—of mankind that will not eat or drink or intermarry with each other....By the caste system the inhabitants of India are differentiated into over two thousand different species of mankind which in the physical relations have little in common." Every day one lives in India he becomes more aware of the intolerable exclusiveness and appalling pride between native and native. The Brahmin disdains a lowcaste person, a postman throws the letter belonging to one of a lower caste on the ground for the owner to pick up. There has developed with this a spirit of exclusive tolerance which enables each to follow his own fancies without interference from any one else.

Such a condition is the result of the past history of India during which time the Arvans from the central part of Asia immigrated southeast into India and took possession of the fertile plains

and drove the aborigines to the hills and forests or made them slaves. The Scythians, Greeks, and Romans left their footprints in architecture and a few arts. The Mohammedans established successions of reigns in which the sovereigns lived in lavish luxury at the expense of the poor subjects from whom heavy taxes were exacted. The tombs, mosques, and places built during the sixteenth and seventeenth centuries are grand, but awful testimonies of oppression and vice.

Judaism existed from Solomon's time and Christianity exerted her benign influences since the apostle Thomas established the church in western India. Reform parties which sprung up in the Christian era were largely influenced by Christian teaching from Roman Catholic or Protestant adherents.

Under the rule of the British Government the developments in commercialism have brought about a common interest in foreign and home trade. Education has created mere intellectual and social unity. Western culture and civilization have developed a spirit of nationalism which has tended, in a few isolated cases, toward destructive anarchism. Loyalty to one common government is fostered by mass meetings of all castes and classes uniting them in one common political interest.

But all these developments have not mitigated caste barriers nor the intolerable exclusiveness in religious affairs. Only Christ can bring about emancipation from sin, superstition and idolatry into the light of the Gospel by which this heterogeneous mass may become a united whole, one people whose God is the Lord.—*Geo. J. Lap, Dhamtari, C. P., India, in Gospel Herald.*

1 Motto worth 30 cents, 1 Motto worth 25 cents, 1 1915 Text Calender 25 cents, all for 60 cents, worth 80 cents.

WAR.

War has come, the general European war so often predicted, so often avoided when the clash of arms seemed imminent. The great armies and navies of Europe are now in motion, and before these lines reach our readers, the actual conflict will have commenced, the embattled hosts will have met and the ancient battle-fields of Europe again been crimsoned with human blood.

If the war will assume the proportions which now seems unavoidable, it will be so huge and hideous a war as has never yet shaken this old and blood-stained earth. It will mean some twelve million men fighting with deadly modern arms alone lines stretching for thousands of miles, and great navies of dreadnoughts going to smash like pipkins. In addition there will be the new and nameless horrors of aerial warfare. As to how long it will last and how it will end, no man can tell. Its effects will be felt in every civilized country long before it is fairly under way, and in a sense every dweller on earth will be affected by the final issue.

* * * * *

A general war at this day of civilization and enlightenment seems so preposterous that the peril, when it first reared its head, to many appeared but a nightmare. "They'll never fight," was the sentiment most commonly expressed when the first rumors of the impending disaster were heard. But the amazing story of three, then five great nations preparing for war, was unfolded in the press dispatches, and scarcely a household in the land but is already affected in some remote way by the financial depression which the mobilization of the European armies has caused in our centers of trade.

* * * * *

Why, indeed, should these nations go to war? Why this massing of men, this gathering of fleets, this rumbling of cannon-carriages and ammunition-carts, this roar of motors of aerial navies, this all but complete cessation of peaceful pursuits, entailing losses which can never be made good, this destruction of property, this shedding of blood,—why this huge conflict of nations so closely united in the common tasks of civilization and more or less intimately related by the bonds of religious faith? Why this sudden crash of arms on earth and sea and in the sky, why, in an age which had become accustomed to receive reports of war only from the frontiers of civilization,—from the Balkans, from Mexico, and the far East,—this unparalleled rush of nations that are without doubt the torch-bearers of civilization into that most savage of occupations—war?

* * * * *

War, like famine and pestilence, is one of the Lord's means of chastising the nations. He, and not any kaiser or czar, is War Lord. Without His permission human war lords cannot throw battalions and navies into the death-grapple. And his eyes must be dull indeed who does not perceive in this sudden unsheathing of ten million swords the hand of God. Without question, He has bared His arm to chastise the nations. We need not await the final outcome of the struggle now in progress. The war even now, a few days after it has commenced, threatens to cut more deeply into the material prosperity of every nation involved than any event since the days of the Napoleonic wars. But note the parallel! Now, as then, wickedness has reached a stage where it could not very well grow worse. France, since its rebound from Roman

Catholicism, has made the same plunge into atheism that it made at the time of the Revolution which gave birth to the Corsican. France is a nation in the last stages of moral decay. Germany, immeasurably puffed up with the pride of its learning and culture, now, as in the days when the Lord sent Bonaparte to chastise it with a rod of iron, given over to rationalism and rankest materialism, an apostate nation, spreading the fogs of its unbelief to every land on the globe. In the literature and art of these nations, what indescribable filth; in their attacks upon the truth of Scripture, what demoniacal hatred of the Gospel; in their rush for the pleasures of life, in their pride of achievement, in their eagerness for material wealth, how close a parallel to the conditions that obtained in the pre-Napoleonic era! None but who has visited the Continent within the last decade can estimate the depths of moral and spiritual decay into which the great masses of its population have fallen.

And let us beware of striking an attitude of "Holier than thou." Granted that the masses of our American people are not as deeply sunken in immorality and not so generally and consciously hostile to Christianity as some nations of the European continent, does that outweigh our record of 10,000 murders a year? There is as mad a rush for wealth and pleasure on this side of the sea, there is a self-sufficiency, a pride of achievement, and an overconfidence born of success as great as anywhere among the nations of the world. A cartoon which recently came to our notice is typical of the American attitude. The artist pictured an explosion of shells and smoke of cannon, and above, safely out of reach, Uncle Sam seated among huge bags filled with gold. If that is the trust of our people in this season of international calamities, then may God have mercy upon us! Is any one blind

to the real situation? The European war has already seriously affected American trade. It will prove disastrous to some lines of industry. Sane men fear a financial depression such as our trade has never experienced. Even now our economical situation is characterized as "chaotic" by a prominent financier. Who shall say that the reflex of Europe's troubles will not bring widespread disaster to our own land? He must be termed an arrant fool who hopes for continued prosperity for no better reason than the hoarded gold in the national treasury and the "stability" of our business. Let us humble ourselves under the hand of God, who is even now pouring out His fury upon the iniquity of the nations, lest His long-suffering have an end and He reward us according to our deserts. "All ye inhabitants of the world and dwellers on the earth, see ye when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye!" (Isa. 18: 3).—*Sel. by Wm. S. Hinkle, St. Louis.*

JOHN NEWTON.

John Newton was a bad boy who ran away to sea, and finally to Africa in order that, to quote his own words, "I might be free to sin." Sold at last to a negress, herself a slave, he was nearly starved by his brutal owner till he actually lived on the crumbs that fell from her table, and the raw yams that he dug by stealth at night. His clothing was reduced to a single shirt, which he washed in the ocean and hung to dry while he hid among the trees. But even then no thought of a better life crossed his mind. Escaping from this slavery, he mingled with the natives and accepted their base life and horrid superstitions. No civilized man ever sank much lower, but the power

of Jesus laid hold of him and made him first a sea captain and then a clergyman of the Church of England. It was this man who wrote such familiar hymns as: "Safely Through Another Week," "Come, My Soul, Thy Suit Prepare," "Glorious Things of Thee Are Spoken, Zion, City of Our God," and others indicative of his own experience: "Amazing Grace, How Sweet the Sound, That Saved a Wretch Like Me," "One There is Above All Others, Well Deserves the Name of Friend," "How Sweet the Name of Jesus Sounds in a Believer's Ear." If ever you are near the Bank of England, in the old city of London, go a block to Newton's church, St. Mary Woolnooth, and there read the epitaph he wrote for himself:

"Sacred to the memory of John Newton, once a libertine and blasphemer and slave of slaves in Africa, but renewed, purified, pardoned, and appointed to preach that Gospel which he once labored to destroy." —*Bible Magazine*.

THE VANITY OF AMUSEMENTS.

It is amazing how mad our modern world is after amusement. The feudal lord kept his fool, who was anything but a simpleton, but our modern world is content with nothing that is not highly spiced with entertainment. Our preachers must have their stories, our professors must be clever as well as learned, and our evangelists (God forgive us!) must be vulgar before our attention is much attracted.

Is it any wonder that our world has lost a sense of reverence?

Play is a legitimate right of children, but any person who thinks that a child's satisfaction is found on the playground simply does not know children. Quite as truly that man has much to learn who thinks that sturdiness of character, abhorrence of sensuality, heroism that

scorns delicate living and welcomes sacrifice can be produced without listening to the Hebrew prophet and the English Puritan.

The world in which we live is not good-natured. We have not yet quenched the lust of war, or abolished sin, or ended death. A religion that overlooks men's sins, men's sufferings, and men's death is only a diversion. It does not save men—it hardly keeps them out of mischief.

The sensuousness of our day will not be driven out by amusement. The only message of salvation that will cut into our selfishness and recklessness is one that makes us morally uncomfortable; that does not distract our attention from sin; that makes us feel the doom impending upon our lives and social orders which have taught themselves to believe that we live in a good-natured universe, and are responsible to a good-natured God.

A minister should not speak comfortably to comfortable people. He ought to make such folk morally uncomfortable.

One reason why men prefer golf to church is because they have drifted into the notion that golf and church-going belong to the same general class of interests. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting-ground for the army of the Lord. * * * *

Seriousness and gentleness, candor and fraternity, solace and inspiration—these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap, and vulgar, is to publish a lack of faith in the Gospel of the kingdom that is love, joy, peace in the Holy Spirit.—*The Biblical World*.

TO THE FOUNTAIN FLY.

"For they drank of that Spiritual Rock that followed them and that Rock was Christ" (I Cor. 10: 4).

From Horeb's Rock the living stream
Descended to the plain,
And Israel's host drank from the same,
Their feeble strength to gain.

Chorus.

To that living fountain sinner fly,
For in sin's bleak desert you may die;
Thirsty soul do not tarry at the brink,
Quickly from this living fountain drink.

"That rock was Christ" the living stream,
A full, a rich supply;
Abundant for our every need,
A stream that ne'er goes dry.

All thru the lonely wilderness,
These living streams abound;
Where weary travelers in distress,
Oft quick relief have found.

E'en down to Jordan's rugged brink,
This stream doth wend its way;
And countless numbers from it drink,
And quench their thirst each day.

Oh may each thirsty soul be filled,
With living water pure;
When thus the sinner's thirst is quenched,
It is a perfect cure.

—Sel. by Sr. Sara Gracie.

EVERY CHRISTIAN A WINNER.

I visited a church in Korea a while ago. I began with only seven men baptized in a little hut seventeen years ago. In these seventeen years it has sent out forty-two new branch congregations and it has fifteen hundred members in the mother church, and is still growing because, as they told me "every Christian is a witness and the Gospel is still *good news* in Korea." My brothers, it is still good news here and now with us if we only knew it. I have long ceased to doubt that Asia would be won. We are going to win Asia, I feel sure of that, but sometimes when I come back here I wonder where we are coming out

in America if the laity ceases to witness for Christ. If one branch of the church, the Protestant, hires a man to do its preaching for it, and another, the Roman, to do its praying, whom shall we hire by proxy to live and to tell the good news for us? There are hearts as ready here in America as in Korea. In Korea nearly every Christian is a witness, because they will not admit a man to the church until he has gone out to win someone else for Christ. If we were to ask here how many were telling the good news or how many of us had ever led another to Christ, I wonder how many could rise as witnesses. I repeat, the Gospel is just as good news here as in Korea, and hearts are as hungry. As I came west on the train the other day I went back into the barber shop. While he was cutting my hair the barber said, "I was in a wreck." "So was I," I answered. "I nearly lost my life," he went on. I said, "So did I." And then I asked him, "Were you ready?" "Why, no," he said, "I was not." "Are you ready now—sometime you will have to go; are you ready? You are not far from the Kingdom. Say just two words; say 'I will' to God and you may enter the Kingdom of Heaven. Say it, man; you have been waiting these thirty years; say it today." But he would not. An hour later, after I had gone back to my berth, he followed me thru the train and said to me: "I can't get away from it. I am going to say 'I will,' and I say it now with all my heart." Since then letters have been coming from him; he has been witnessing in missions in Chicago and in New York, at either end of his run; wherever he has been he has been witnessing for Christ.

There is One standing in our midst today, standing before you this very hour, saying, "Simon, son of Jonas, lovest thou Me?" How much dost thou love Me? Dost thou love Me enough

to tell this good news? "Simon, son of Jonas, feed My sheep."—*Men and Missions.*

ALCOHOL AND ALCOHOLISM.

The continued habitual use of alcohol as a beverage produces gradual but radical changes in the body, resulting in a condition which is known as alcoholism. This condition is now generally recognized as a disease, just as smallpox, typhoid, diphtheria and pneumonia are diseases. They are each the result of certain poisons which attack our bodies. Some are much more fatal than others and less easily controlled.

Let us study some of the facts connected with this disease in order that we may be better able to cope with it. It weakens the will power and dethrones reason in its victims. In all ordinary diseases the desire of the sick person is to avoid anything which will tend to increase or continue the disease. The nature of this disease is such that the victim is led, even against his will, to indulge in the continued use of alcohol which produces the disease, thus becoming a slave to his appetite and the destroyer of his own health and usefulness. We have already seen that persons affected by alcohol are less efficient mentally and physically than those who are free from its use.

Captain Hobson speaks of those who drink as wounded soldiers; those who are hard drinkers as fatally wounded; those who are moderate regular drinkers as seriously wounded. A wounded soldier is not only unfit for duty, but is a burden and expense to the government. The number of people who are thus wounded, if stated in actual figures, would be almost incredible.

It is conservatively estimated that the number of deaths annually in the United States, due directly and indirectly to the

use of alcohol, exceeds 150,000. That is almost double the number resulting from tuberculosis of the lungs, usually recognized as the disease carrying off the largest number of persons. It is nearly four times as many as caused by cancer, seven and a half times as many as due to typhoid fever, nearly seven and a half times as many as due to diphtheria and croup combined, about fifteen times as many as due to scarlet fever and eight hundred times as many as due to smallpox.—*Sel.*

WHY TAKE SUCH A RISK?

Let it be remembered that we have a responsibility to others. Some years ago on the Irish Sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces. Suddenly two men, an old sea captain and his son, put out through the storm. Everybody tried to persuade them not to do so, for it seemed to be absolutely useless. Over the waves which appeared almost mountain high, they pushed along, until at last, amid the cheers of the waiting throng, they returned with their little boat filled with those who had been all but lost upon the ship. When the minister said to the sea captain, "Why do you do this? Why take such a risk?" he answered, "I have been there myself, and I know the danger." It is because we have been once in sin and now are redeemed by the precious blood of Christ that we may say something to those who are about us.

—*Chapman.*

12,000 churches in the United States did not give one cent during the entire year toward missions. Could Christ say of the Church, "She hath done what she could?"

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 EPITAPH— . .

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

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

—TERRIBLE TO SEEK FOR GAIN—

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

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

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

—TERRIBLE TO SEEK FOR PLEASURE—
to pluck it, but bending above that dread abyss, her foot slipped, and she was—*LOST!* Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are *lost! Lost!*

—CHRISTLESS READER LOST NOW—

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

The forgoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz; \$1.50 per fifty; \$2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in