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George Detwiler

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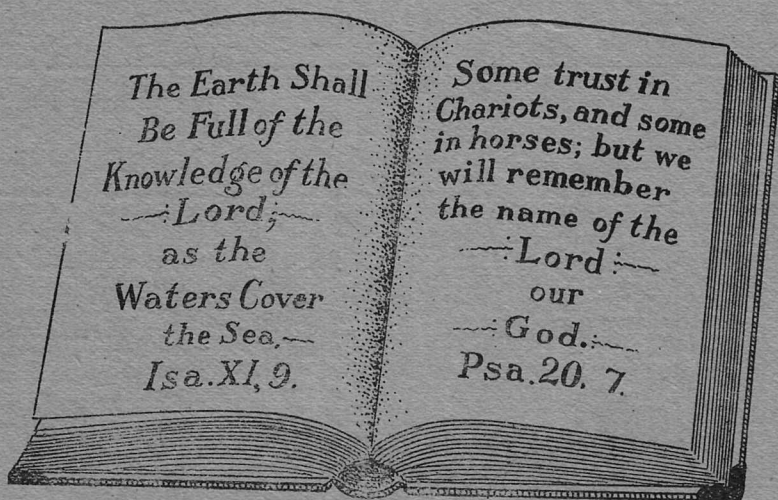
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Visitor.

GRANTHAM, PA.

October 18, 1915

10-15

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The Gospel of Christ . . . Saves All Who Believe

VOL. XXIX.

GRANTHAM, PA., MONDAY, OCTOBER 18, 1915.

No. 21.

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DRINK'S DOINGS.

Grim war has slain its millions,
Plague filled its myriad graves,
And thousands have gone down to
Amid the ocean waves. [deaths,

The mountain-rending earth quake,
Hath many, many, slain,
And fire and famine siezed their prey
In city, town and plain.

But drink, the fell destroyer,
Hath slaughtered more by far
Than earth quake, famine, fire or sea,
Or pestilence or war.

Closer is the Lord's protection than a
near-investing wall:
Closer than a moat about me, closer than
a tower tall;
Closer than a suit of amor, or my hands
or feet can be,
For against my own assailing His pro-
tection keepeth me.

The Bible lives on from age to age in
increasing power.

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EDITORIAL.

ARE THERE NINETEEN MORE?

An Indiana brother writes us that he is willing to be one of twenty who will each give \$20.00, to procure an auto for Eld. T. A. Long whose need we mentioned in our last issue. Now, will the other nineteen come forward quickly so the need can be supplied without delay? Let us hear from you. Do not send money until pledges for the full amount are secured.

Just before going to press word came from a brother in Abilene, Kan., expressing sympathy, who also wants to share in the good work.

A Chicago sister inquires as to the origin and early history of the Brethren in Christ church. The principal point of her inquiry relates to this church's relation to the Church of the Brethren (conservative branch). She has been told by some that the two were originally one organization while others denied that such was the case. Stating the matter briefly we may say, no, the two were never one. The Brethren in Christ church is not an off-shoot of the Church of the Brethren. The history of the latter goes back, we believe, to the 17th., century, and to Switzerland, possibly, while the history of the former extends only to the 18th., century, and had its birth in Lancaster Co., Pennsylvania, about one hundred and thirty-five years ago. We understand this church is just as old as the United Brethren in Christ church, the beginnings of both being in the same revival. It has been said that the only thing that kept the two from

being one was the form of baptism, as the Brethren in Christ stood out for immersion in water baptism. Because of the similarity in church polity of the Church of the Brethren and the Brethren in Christ church, some have thought, and later asserted, that the latter is an off-shoot of the former, but this is incorrect. In points of doctrine there is considerable divergence.

Apparently there are comparatively few who are interested sufficiently in the success of the **Visitor** to make an effort to increase the subscription list as the number of new subscribers obtained so far on our special offer of 15 months for \$1.00, is not large. We are thankful to the few who have made the effort and have sent in a few new names, and can't but wish that many more would make the effort and secure a few each. Every little helps. There ought to be 200 new paying subscribers secured before January. Will you help?

Several orders have been received for Sr. Davidson's book in consequence of our Special Offer. We hope many more orders will follow. The book should have a place on the table of every home in the Brotherhood.

We were permitted to attend the prayer and testimony meeting at the home of Sr. Mary Keefer at Palmyra, Pa., on Saturday evening, Oct. 9, and the regular Sunday morning service at the church in that town. The attendance was fair and the service interesting. Eld. Daniel Wolgemuth of the Rapho dist., Lancaster

Co., was present on Sunday morning and preached to an interested assembly in the German language being followed by the writer in the English. Our visit was well enjoyed.

On Nov. 13 and 14, a love feast will be held at the Messiah Home, Harrisburg, Pa. A cordial invitation is extended to one and all to meet with us on this occasion and enjoy the blessing which we trust the Father will vouchsafe to us.

Immediately following the love feast at the Rosebank M. H. in Oct. 23 and 24, Eld. V. L. Stump will conduct a series of meetings at that place. It is hoped much blessing may attend the effort and the cause of the Master much revived and advanced.

THE LIFE-GIVING TOUCH.

The following article entitled as indicated above is taken from **The Gospel Message**, and brings a message of first importance. How many there are, even in our day, whose self-effort for salvation is similar to the instances here recorded. How many experiences are related in meetings, and testimonies written for the paper which are so largely a relating of such self-effort and which succeeded at last to satisfy self, and, it is hoped, satisfied God. How little there is in many of them of Christ as the alone Author of our salvation, through whose death a full atonement was made for all of man's sin and sins, and whose resurrection made a justification by faith alone possible, so that if saved at all

we are saved without any work or righteousness of our own but through God's mercy in accepting our Substitute even Jesus who died for our sins according to the Scriptures, who was buried, and who rose again, according to the Scriptures, who appears now in the presence of God for us, and who will soon come again to receive His own unto Himself.

About seventy years ago there was in England a youth, the son of godly parents, who had often tried to make himself a Christian, and of course had failed. Finally he gave up trying, and, concluding that there was no salvation for him, soon drifted toward infidelity. One day when in his fifteenth year, he had a holiday and looked about for something to read, to while away the time. He noticed a tract and picked it up, saying to himself that it would have an interesting story at the beginning which he would read, and then lay it by when it became tedious. Let him speak for himself of what followed.

While reading it I was struck with this sentence, "The finished work of Christ." The thought passed through my mind, Why does the author use this expression? Why not say, the atoning or propitiatory work of Christ? Immediately the words, "It is finished," suggested themselves to my mind. What was finished? And I at once replied, A full and perfect atonement and satisfaction for sin: the debt was paid by the Substitute; Christ died for our sins and not for ours only but also for the sins of the whole world. Then came the thought, If the whole work was finished and the debt paid, what is there left for me to do? And with this dawned the joyful convic-

tion as the light was flashed into my soul by the Holy Spirit that there was nothing in the world to be done but to fall down on one's knees and, accepting this Savior and His salvation, to praise Him forevermore.

Thus J. Hudson Taylor, whose life brought untold blessing to China, was quickened into new life.

A young man in Massachusetts about two hundred years ago was struggling in darkness of soul. Early impressed with the need of salvation, he was for years "Seeking mercy." He withdrew himself from youthful and gay companions, diligently read the Bible and prayed, and sought to be so humble and sincere that God could grant him mercy. When he was moved and melted in his devotions he felt elated, and thought that he had made a good step toward heaven, and imagined that God would hear such sincere cries; but when he was barren and wandering in mind, he was downcast and thought salvation far away. He earnestly strove after whatever qualification he imagined others had obtained before receiving Christ, hoping thus to recommend himself to God's favor, and would sometimes tell Him that now he had those dispositions of soul which He required and upon which He granted mercy to others, and then plead with Him for such mercy. But when he found no relief, his soul was in a tumult and rose up in rebellion against God, though he had just acknowledged that he deserved no mercy. Finally after indescribable distress of soul, he was brought to a stand, finding himself **totally lost**. He saw that it was forever impossible for him to do anything toward delivering himself or helping himself; that there was no merit or goodness in his pray-

ers; that he had been moved in them solely by his own self interest, not at all by a regard for God's glory; and that the whole thing had been a vile mockery of God, self-worship, and abuse of God. Brought thus to a helpless condition, with his former concern and struggles all gone, he was disconsolate, thinking that the Spirit had left him. And then, while walking in a thick grove, unspeakable glory seemed to open to the apprehensions of his soul. It was not an external brightness, or light, or vision, but a new inward apprehension of God, with His greatness, excellency, loveliness and other perfections, and the way of salvation opened up to him with such infinite wisdom, suitableness and excellency that David Brainerd wondered that he should ever think of any other way of salvation.

In the year 1800 a brilliant scholar at Cambridge, having just lost his father, began to consider that invisible world to which he himself must one day go. He says:

Yet still I read the Bible unenlightened; and said a prayer or two rather through terror of a superior power than from any other cause. Soon, however, I began to attend more diligently to the words of our Savior in the New Testament, and to devour them with delight, when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of Grace, with eagerness and hope: and thanks be to the ever-blessed Trinity for not leaving me without comfort. Throughout the whole, however, even when the light of divine truth was beginning to dawn on my mind, I was not under that great terror of future punishment which I now see

I had every reason to feel.

Thus gradually was Henry Martyn quickened by the Word.

A few years ago, in the city of Kwangchung, China, lived old Mrs. Liu. She was seventy-three years of age, and a vegetarian. She was induced by her daughter to attend the meetings at the Gospel Hall of the China Inland Mission, but she never seemed to care to have any intercourse with the Missionaries. One day, however, the Missionary felt an impulse she could neither shake off nor postpone to go at once to see this old Chinese woman.

After a few questions about her health and so on, I began to tell her that we had come on purpose to tell her about the living God, and that God had sent His Son to suffer and die for us, and that "Whosoever believeth in Him should not perish, but have everlasting life." As she listened to our message her face suddenly changed; she seemed like one waking from a dream, and exclaimed: "Is it true what you say? Is it true that the Son of God died for me, and that if I believe on Him I shall be saved?" Using my Bible I sought to assure her that it was true, and after awhile her face became radiant with joy, that face which before was so wrinkled, so dark, and hopeless. She then said: "Do tell me again and again that Jesus died for me. Remember I'm over seventy-three years old—do not tell me much—I am so forgetful—but tell me the same words over and over again." Again I quoted from the Scriptures, verses about the love of Christ to us while we were yet sinners, and she said: "But when you in foreign countries knew all this, when you knew how to obtain peace, and

knew how to obtain the forgiveness of your sins, why did you delay so long before coming to tell us? Why did you not come before? I have never heard anything like this—do tell it again. For over forty years I tried to find peace for my soul, and relief from the burden of sin, going on my small feet from temple to temple, reading prayers, abstaining from meat, etc., but never found peace—and now I am so happy.”

From that time she became a true-hearted Christian and destroyed all her idols. Whenever she came to the meetings it was her constant wish that I should repeat the old story that Christ died for her, lest she should forget it. On the day of her baptism she said: “I do not know much—but this I know that Jesus died for me!”

These cases are strikingly different in detail, but they are strikingly alike in principle. After various struggles and efforts to save themselves, each found out that he was helpless, each saw that Christ’s work was sufficient, and each found joy and peace and a transformed life in simple reliance upon what Christ had done. The accompanying circumstances and experiences were nothing; it was by **believing the record of what Christ had done and relying upon that alone** that they were quickened into new life. “Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.”

But multitudes who profess to be Christians know nothing of such a transaction. Their sleeping consciences were never awakened to see their **guilt** and the condemnation of a broken law against them; hence they are easily persuaded that a

change of conduct and a “Stand for Christ” make a man a Christian, and that “Religion is character.” But they have no spiritual life nor savor, for peace with God,—acceptance with God—and a new living principle within, lie at the root of all Christian life. Nothing is more striking than Christ’s deep concern lest those who bear His name should fail to be really His. The man who built his house upon the sand, the stony ground hearer, and the seed that fell among thorns, the tares which were burned, the man without the wedding garment, the five foolish virgins who had no oil, and the unprofitable servant with such hard thoughts about his Master, the formalists who knock in vain at the closed door, and the legalists who plead many good works done in His name, all testify to the danger of being content with something less than a living relationship with Christ through simple but sincere trust in Him. “Him that cometh to Me I will in no wise cast out.”—“**The coming to Christ which saves the soul is simple reliance upon Him.**”

FAITH OR WORRY—WHICH?

We give herewith a chapter from Hannah W. Smith’s book entitled “The Christian’s Secret of a Happy Life.” The fact is recognized that many of God’s children are not living a victorious life, and are thus much hindered in their siritual life and enjoyment. This chapter shows what is the matter, and how it may be remedied. How true it is that when we trust we do not worry, and when we worry we do not trust. The two are eternal opposites. They

cannot blend. Jesus said to one "Be not faithless but believing," thus indicating that faith can be commanded by us.

The next step after consecration, in the soul's progress out of the wilderness of a failing Christian experience into the land that floweth with milk and honey, is that of faith. And here as in the first step, the soul encounters at once certain forms of difficulty and hindrance.

The child of God, whose eyes have been opened, to see the fulness there is in Jesus for him, and whose heart has been made hungry to appropriate that fulness, is met with the assertion, on the part of every teacher to whom he applies, that this fulness is only to be received by faith. But the subject of faith is involved in such a hopeless mystery to his mind, that this assertion, instead of throwing light upon the way of entrance, only seems to make it more difficult and involved than ever.

"Of course it is to be by faith," he says, "for I know that everything in the Christian life is by faith. But that is just what makes it so hard, for I have no faith, and I do not even know what it is, nor how to get it." And thus, baffled at the very outset by this insuperable difficulty, he is plunged into darkness, and almost despair.

This trouble arises from the fact that the subject of faith is very generally misunderstood; for, in reality, faith is the simplest and plainest thing in the world, and the most easy of exercise.

Your idea of faith, I suppose, has been something like this. You have looked upon it as, in some way, a sort of **thing**,—either a religious exercise of soul, or an inward, gracious

disposition of heart; something tangible, in fact, which when you have secured it, you can look at, and rejoice over, and use as a passport to God's favor, or a coin with which to purchase His gifts.

And you have been praying for faith, expecting all the while to get something like this; and never having received any such thing, you are insisting upon it that you have no faith. Now faith, in fact, is not the least like this. It is nothing at all tangible. It is simply believing God; and, like sight, it is nothing apart from its object. You might as well shut your eyes and look inside, and see whether you have sight, as to look inside to discover whether you have faith. You see something, and thus know that you have sight; you believe something and thus know that you have faith. For as sight is only seeing, so faith is only believing. And as the only necessary thing about sight is that you see, so the only necessary thing about belief is that you believe the thing as it is. The virtue does not lie in your believing, but in the thing you believe. If you believe the truth you are saved; if you believe a lie you are lost. The act of believing in both cases is the same; the things believed are exactly opposite, and this it is which makes the mighty difference. Your salvation comes, not because your faith saves you, but because it links you to the Savior who saves; and your believing is really nothing but the link.

I do beg you to recognize, then the extreme simplicity of faith; namely that it is nothing more nor less than just believing God when He says He either has done something for us, or will do it; and then trusting Him

to Keep His word. It is so simple that it is hard to explain. If any one asks me what it is to trust another to do a piece of work for me, I can only answer that it means committing the work to that other, and leaving it without anxiety in his hands. All of us have many times trusted very important affairs to others in this way, and have felt perfect rest in thus trusting, because of the confidence we have had in those who have undertaken them. How constantly do mothers trust their most precious infants to the care of nurses, and feel no shadow of anxiety! How continually we are all of us trusting our health and our lives, without a thought of fear, to cooks and coachmen, engine-drivers, railway-conductors, and all sorts of paid servants, who have us so completely at their mercy, and who could if they chose to do so, or even if they failed in the necessary carefulness, plunge us into misery or death in a moment. All this we do and make no demur about it. Upon the slightest acquaintance, often we thus put our trust in people, requiring only the general knowledge of human intercourse as the foundation of our trust, and we never feel as if we were doing anything in the least remarkable.

You have done this yourself, dear reader, and are doing it continually. You could not live among your fellowmen and go through the customary routine of life a single day, if you were unable to trust your fellowmen, and it never enters into your head to say you cannot. But you do not hesitate to say, continually, that you cannot trust your God! And you excuse yourself by the plea that you are "a poor weak creature" and

"have no faith."

I wish you would try to imagine yourself acting in your human relations as you do in your spiritual relations. Suppose you should begin tomorrow with the notion in your head that you could not trust anybody, because you had no faith. When you sat down to breakfast you would say, "I cannot eat anything on this table, for I have no faith, and I cannot believe the cook has not put poison in the coffee, or that the butcher has not sent home diseased or unhealthy meat;" so you would go starving away. When you went out on your daily avocations, you would say, "I cannot ride in the railway train, for I have no faith, and therefore I cannot trust the engineer, nor the conductor, nor the managers of the road." And you would be compelled to walk everywhere, and you would grow unutterably weary in the effort, besides being actually unable to reach the places you could have reached in the train. When your friends met you with any statements, or your business agent with any accounts, you would say, "I am very sorry that I cannot believe you, but I have no faith, and never can believe anybody..". If you opened a newspaper, you would be forced to lay it down again, saying, "I really can't believe a word this paper says, for I have no faith; I do not believe there is such a person as the Queen, for I never saw her; nor any such country as Ireland, for I was never there. I have no faith, so of course I cannot believe anything that I have not actually felt and touched myself. It is a great trial, but I cannot help it, for I have no faith."

Just picture such a day as this,

and see how disastrous it would be dare to continue it.

to yourself, and what utter folly it But, you say, I cannot believe would appear to any one who should without the Holy Spirit. Very well: watch you through the whole of it. will you conclude, then that your Realize how your friends would feel want of faith is because of the fail- insulted, and how your servants ure of the Holy Spirit to do His work? For if it is, then surely you would refuse to serve you another are not to blame, and need feel no day. And then ask yourself the question, if this want of faith in condemnation; and all exhortations your fellowmen would be so dread- to you to believe are useless.

ful, and such utter folly, what must But no! Do you not see, that, in it be when you tell God that you taking up the position that you have have no power to trust Him, nor to no faith and cannot believe, you are believe His word; that it is a great not only "making God a liar," but trial, but you cannot help it," for you are also showing a want of con- you have no faith." fidence in the Holy Spirit.

Is it possible that you can trust For He is always ready to help our your fellowmen, and cannot trust infirmities. We never have to wait your God; that you can receive the for Him, He is always waiting for us. "witness of men," and cannot receive And I, for my part, have such abso- "the witness of God;" that you can lute confidence in the Holy Ghost, believe man's records, and cannot be- and in His being always ready to do lieve God's record; that you can com- His work, that I dare to say to mit your dearest earthly interests to everyone of you, that you can be- your weak, failing fellow-creatures lieve now, at this very moment; and without a fear, and are afraid to that if you do not, it is not the commit your spiritual interests to Spirit's fault, but your own. Put the Savior who laid down His life for your will, then, over on the believing you, and of whom it is declared that side. Say, "Lord, I will believe, I He is "able to save to the uttermost do believe," and continue to say it. all who come unto God by Him?" Insist upon believing, in the face of every suggestion of doubt that in-

trudes itself. Out of your very un- Surely, surely, dear believer, you belief, throw yourself unreservedly whose very name of believer implies on the word and promises of God, that you can believe, you will never and dare to abandon yourself to the again dare to excuse yourself on the keeping and saving power of the plea of having no faith. For when Lord Jesus. If you have ever trust- you say this, you mean that you ed a precious interest in the hands of have no faith in God, since you are an earthly friend, I entreat you, not asked to have faith in yourself, trust yourself and all your spiritual and would be in a very wrong condi- interests now, in the hands of your tion of soul if you had. Let me beg Heavenly Friend, and never, never. of you, then when you think or say NEVER, allow yourself to doubt a- these things, always to complete the gain.

sentence, and say, "I have no faith and this I am sure will soon become so dreadful to you, that you will not

Remember always that there are two things which are more utterly

incompatible even than oil and water, and these two are trust and worry. Would you call it trust, if you should give something into the hands of a friend to attend to for you, and then should spend your nights and days in anxious thought and worry as to whether it would be rightly and successfully done? And can you call it trust when you have given the saving and keeping of your soul into the hands of the Lord, if day after day, and night after night, you are spending hours of anxious thought and questionings about the matter? When a believer really trusts anything he ceases to worry about the thing he has trusted. And when he worries, it is a plain proof that he does not trust. Tested by this rule, how little real trust there is in the Church of Christ! No wonder our Lord asked the pathetic question, "When the Son of man cometh, shall he find faith on the earth?" He will find plenty of work, a great deal of earnestness, and doubtless many consecrated hearts; but shall He find faith, the one thing He values more than all the rest? Every child of God, in his own case, will know how to answer this question. Should the answer, for any of you, be a sorrowful No, let me entreat you to let this be the last time for such an answer; and if you have ever known anything of the trustworthiness of our Lord, may you henceforth set your seal that He is true, by the generous recklessness of your trust in Him!

I remember very early in my Christian life, having every tender and loyal impulse within me stirred to the depths by an appeal I met with in a volume of old sermons, to all

who loved the Lord Jesus, that they should show to others how worthy He was of being trusted by the steadfastness of their own faith in Him. As I read the inspiring words, there came to me a sudden glimpse of the privilege and the glory of being called to walk in paths so dark, that only an utter recklessness of trust would be possible!

"Ye have not passed this way heretofore," it may be; but today it is your happy privilege to prove, as never before, your loyal confidence in Jesus, by starting out with Him on a life and walk of faith, lived, moment by moment in absolute and child-like trust in Him.

You have trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly, above all that you could ever have asked or even thought, not according to your power or capacity, but according to His own mighty power, working in you all the good pleasure of His most blessed will.

It is not hard you find, to trust the management of the universe, and of all the **outward creation, to the Lord.** Can your case then be so much more complex and difficult than these, that you need to be anxious or troubled about His management of you? Away with such unworthy doubtings! Take your stand on the power and trustworthiness of your God, and see how quickly all difficulties vanish before a steadfast determination to believe. Trust in the dark, trust in the light, trust at night, and trust in the morning, and you will find that faith that may begin perhaps by a mighty effort, will end, sooner or later, by becoming the easy and na-

tural habit of the soul. It is a law of the spiritual life that every act of trust makes the next act less difficult until at length, if these acts are persisted in, trusting becomes, like breathing, the natural unconscious action of the redeemed soul.

You must therefore put your will into your believing. Your faith must not be a passive imbecility, but an active energy. You may have to believe against every seeming; but no matter. Set your face like a flint to say, "I will believe, and I know I shall not be confounded." We are made "partakers of Christ if we hold the beginning of our faith steadfast unto the end." Hundreds fail just here. They have a little beginning of faith, but discouragements come, the "seemings" are all against it, their doubts clamor louder and louder, and at last they let them in; and when doubt comes in at the door, trust always flies out at the window.

We are told that all things are possible to God, and that all things are possible also to him that believeth. Faith has in times passed "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens;" and faith can do it again. For our Lord Himself says unto us, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

If you are a child of God at all, you must have at least as much faith as a grain of mustard seed, and therefore you dare not say again

that you "cannot trust because you have no faith." Say rather, "I can trust my Lord, and I will trust Him; and not all the powers of earth or hell shall be able to make me doubt my wonderful glorious, faithful Redeemer!"

**"Faith is sweetest of worships to
Him, who so loves
His unbearable splendor in dark-
ness to hide;
And to trust to Thy word, dearest
Lord! is true love,
For those prayers are most ans-
wered which seem most
denied.**

**"Our faith throws her arms a-
round all Thou hast told her,
And able to hold as much more,
can but grieve,
She could hold Thy grand self,
Lord! if Thou wouldst re-
veal it,
And love makes her long to have
more to believe."**

Let your faith, then, "throw its arms around all God has told you," and in every dark hour remember that "though now for a season, if need be, ye are in heaviness through manifold temptations," it is only like going through a tunnel. The sun has not ceased shining because the traveler through the tunnel has ceased to see it; and the Sun of Righteousness is still shining, although you in your dark tunnel do not see Him. Be patient and trustful, and wait. This time of darkness is only permitted that "the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

CONTRIBUTED.

WHERE ART THOU?

By OMAR G. WORMAN.

"And the Lord God called unto Adam and said Where art thou?"

In the early history of mankind God is heard calling to Adam, the progenitor of our race, Where art thou? Adam had disobeyed the command of God and was consequently hiding from His presence. How typical of man who as an habitual sinner is continually seeking to hide from the presence of God. But it is with modern men as it was with Adam. Hiding is of no avail.

God knew where Adam was. It was God's purpose to have Adam locate himself. And it is no less necessary for us moderns to know where we are and what is our duty and responsibility toward our Creator.

The few words of this text ought to sink deep into our hearts because, like Adam, we may not be in the attitude we should be in if Jesus Christ were to come in the clouds in glory and power. Adam and Eve were placed in the Garden of Eden for a purpose. In like manner are we placed in this world for a purpose, namely to do His will. It is evident that our first parents were not

Bishop Jacob Bowers will open a series of meetings at Union M. H., Cumberland district, Nov. 7, 1915.

Eld. W. J. Myers, Massilon, Ohio, expects to labor at a few places, in Dickinson Co., Kans., Indiana, and Michigan in the near future, in special meetings. May God add much blessing to all efforts in soul saving.

watchful as they should have been, or they would not have been facinated by the serpent's cunning, nor listened to his deceptive words. But this they did and the result was that they brought the awful curse of sin upon this world. Therefore let us beware. There are today many of the devil's deceiving agents abroad. These may find you off your guard, and be the instrument to deceive you. Such false systems as Spiritualism, Modernism, Russellism, The Scarlet Woman, Emmanuelism, Christian Science, Seventh Day Adventism, Mormonism, etc., are present-day delusions that are dragging people to hell, because with their fair doctrines and smooth words which can only be invented by the blackest imps of hell they are able to deceive the unwary. The only thing that can set one free from such devilish doctrines is the grace of God. Get down and pray day and night. He will open the door, make the way of the cross known to you.

O, let the text ring through your soul! "Where art thou?" Are you entangled with these delusions, or worldly business, or what? O sad it is: Adam and Eve through their disobedience were expelled from their beautiful home, the garden of Eden. God was displeased with Adam, and why should He not be? It was Apollyon's plan to overthrow mansoul and he accomplished it through taking Adam and Eve off their guard. So today he is ready at any moment to take you unawares at your weakest point. O can we imagine that we see the face of King Shaddi when Adam fell, when He called to him and said, Where art thou?

"God made thee perfect, not im-
 mutable;
 And good He made thee; but to
 persevere;
 He left it in thy pow'r; ordained
 thy will,
 By nature, free."

This is a text for today although
 Genesis is the oldest book in the
 world which lays any claim to being
 a trustworthy history. It is a re-
 cord of 2369 years. Five principal
 persons are the pillars, so to speak,
 on which the whole superstructure
 rests. Adam, Noah, Abraham, Isaac
 and Jacob. Adam was the first man
 created, in the whole wide universe,
 and from his fall, down to the pre-
 sent day, sin has abounded almost
 universally that I am made to ex-
 claim like the Psalmist:

"O God, how long shall the Adver-
 sary reproach? Shall the enemy
 blaspheme thy name for ever?

"Why with drawest Thou Thy
 hand, even thy right hand? Pluck
 it out of Thy bosom." (Psalm 74:
 10, 11).

God called to Adam in the cool
 of the day saying, Where are thou?
 Oh, be careful, my brother! Are
 you down in the cellar after some
 strong wine? Or you, my sister,
 with some other woman's husband,
 or, at what? When Adam heard
 the voice he was ashamed because he
 saw he was naked. O his sin had
 found him out! And your sin will
 find you out some day. When Adam
 saw that his sin had found him out
 he blamed it on his wife, Eve, like
 so many people today, when they are
 caught they always (not all) blame
 it on some one else. O let us be
 honest with God, and if I, or you,
 are the man, or woman, let us repent
 like David or old. He said, I have

sinned.

If God sometimes fails to find us
 where we ought to be, we might also
 ourselves, Where am I? or listen to
 God's still small voice saying, Where
 art thou? Does it find me in the
 theatre, moving picture show, sa-
 loon, house of prostitution, stealing,
 talebearing, giving short weight—15
 ounces for 16, etc., not paying my
 debts, living in darkness rather than
 in light and what not? Is God call-
 ing you to purification, or to make
 your things right, etc? Thus a thou-
 sand things could be enumerated.
 What has not sin wrought? Look
 to Calvary to-night. He will set
 you free. You know that "idol on
 the shelf behind the door" that has
 not been cleaned out, and is so over-
 grown with briars and weeds that
 no ray of God's love can shine in.

There is no hiding place in this
 great Universe. Adam was the
 first created man, and was also the
 first to try to hide when his sin
 found him out. They heard the
 voice of the Lord God, walking in the
 garden in the cool of the day, and
 Adam and his wife hid themselves
 from the presence of the Lord God
 amongst the trees of the garden
 (Genesis 3: 8).

Multitudes are seeking to elude
 conviction: others are hiding be-
 cause God wants them to go the
 narrow way, and they think some
 other day it will do. O dear travel-
 er to the bar of God, This may be
 the last gospel message you read.
 Do not delay: hasten, Jesus is com-
 ing soon. You can not hide from
 God for the Word says:

"Though they dig into hell, there
 shall mine hand take them; though
 they climb up to heaven, thence will
 I bring them down.

"And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea thence will I command the serpent and he shall bite them.

"And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them, and I will set mine eyes upon them for evil and not for good" (Amos 9: 2, 3, 4). With these words of God where shall we go, or what shall we do? Let me tell you. Get right with God. Does it pay to be a child of God? I say yes, it is better than being a king or queen because we are the Creator's children, for He is over all the kings and queens, and is Lord of lords.

It will not be long till our pilgrim journey will be over, and then we can sing with the redeemed.

**"For what the Savior did for me,
Upon the cross of Calvary;
With joy thro' all eternity
I'll praise Him more and more.**

**I'll praise Him more and more,
Yes, praise Him more and more,
While ages roll, my ransomed soul,
shall praise Him more and
more."**

There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves (Job 34: 22). O the way of Jesus Christ is so simple that fools cannot err therein, yet how few are on the road to the eternal City of God, where there is no sorrow or pain.

Our aged fathers and mothers, in Israel, have crossed the bar of time into eternity. Soon we too will go the way of all flesh, and we are numbered no more.

**"We are going down the valley,
one by one."**

Why not let Him have His way with you through this world of sorrow and woe? Let the world look down upon us with scorn, and call us fanatic, etc., what is that compared to the glory that is to come? Beloved, we ought to be ashamed of ourselves not to dig deeper down into the fountain. What are we doing? Let this text come to us again. Where art thou? Are you devoting your time and talents for God, helping the poor out of their distress, reading the Bible the way you should? If we are where God is pleased with us, we know that we have passed from death unto life, and do not want to hide ourself from Him when He calls to us in the cool of the day. O let this text roar, like a mighty earthquake. "And the Lord called unto Adam (not only to Adam, but you, my brother, my sister, or sinner friend) and said unto him, Where art thou? O do not delay your return to God. You may be a back slider, or what ever you are, there is mercy at the feet of Jesus: make the start now. That small word has a large meaning. If you had arranged with a certain party to accompany them by train on a certain day, to a certain city, but when the time came you'd not be ready just because you neglected to get ready you'd be left back. Your friends might enjoy a great spiritual feast and when they'd return would tell you all about what they heard and saw, and you would surely wish you had been ready and gone along. Beloved this is only an illustration. This might be so, but listen, there is only one path to heaven, one rapture. Are you ready? Or, are

you wasting your time and talents at things you ought not to be at. O whom he is connected, and will be praise His holy name!

Many are going before, and many more are waiting the summons! O, are you ready? There are many souls on this road to glory, and are singing, "I am glad I am in the army of Jesus Christ my King." Won't you, my sinner friend?

If you know you are not right with God join the happy army of the Lord. O let this text come to you again. Where art thou? These are not my words but God's. He is calling to a dying world, "Come unto we all ye that labor and are heavy laden and I will give you rest."

If you come you will not want to hide from God. O let us be encouraged and say, "Twas best to let Him have His way with me." Though the road grows tiresome, traveler, do not become wearied. Move on. Work while it is day, and your reward will be great for there is a crown awaiting the true child of God.

Souderton, Penna.

PATIENCE.

By SUE BOOK.

James 1: 11.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Dear readers, I do admire the person who is arrayed in patience.

No man, in any condition of life, can pass his days in tolerable comfort without patience.

Without it prosperity will be continually disturbed, and adversity will be clouded with double darkness. He who is without patience will be un-

easy and troublesome to all with whom he is connected, and will be more troublesome to himself than to any other.

The loud complaint, and fretful spirit, disgrace every character: and weaken thereby the sympathy of others, and estrange them from offices of kindness and comfort.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom.

I also see that patience produces unity in the church, loyalty in the state, harmony in families and societies. She also comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity; she teaches us to forgive those who have injured us, and to be the first in asking the forgiveness of those whom we have injured. She delights the faithful and invites the unbelieving; she adorns the woman and approves the man; she is beautiful in either sex and every age.

Dear reader, behold her appearance and her attire! Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and I see on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security, while like the virgin, the daughter of Zion, she shakes her head at the adversary despising and

laughing him to scorn. Patience is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

Patience has been defined as the "courage of virtue," the principle that enables us to lessen pain of mind or body; an emotion that does not so much add to the number of our joys, as it tends to diminish the number of our sufferings. How powerful and how extensive the influence of patience in performing this acceptable service, it is impossible to judge but from experience; those who have known most bodily pain can but testify its power.

The most beneficent operations of nature are the result of patience. Look at the fruits, they are months in their growth and perfecting. We must be satisfied to work energetically with a purpose and wait the result with patience. We must continuously apply ourselves to right pursuits, and then we cannot fail to advance steadily, though it may be unconsciously. It surely pays to always have a good stock of patience laid by, and then to also put it where you can easily find it.

Dear reader, cherish patience as your favorite virtue. Always keep it about you. You will find use for it oftener than the rest. He who is impatient to become his own master is most likely to become merely his own slave. You can do anything if you will only have patience; you can even carry water in a sieve if you can only wait till it freezes.

He hath made a good progress in business that hath thought well of

it beforehand. Some do first and think afterwards. He that would enjoy the fruit, must not gather the flower. He calls to patience, who is patience itself. Patience affords us a shield to defend ourselves, and innocencé denies us a sword to defend others. How poor are they who have not patience! I do love to cherish the thought of patience. "Let patience have her perfect work, so that we may be perfect and entire wanting nothing."

Hummelstown, Pa.

WHAT THINKEST THOU? -----

By J. E. BOWERS.

In Matt. 5: 14-16, we read "Ye are the light of the world, A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and thereby glorify your Father which is in heaven."

No one will doubt but that in the above passage Jesus was speaking about His disciples. Can the same be said of God's followers today, that they are the light of the world? If we are not a light to the unsaved world who will be? It is sometimes said that the Christian is the world's Bible. That being the case how careful should we live, so as not to betray our trust in the Christ. How does our light shine in our dealings with our fellowmen? If we are selling grain do we put the damp or mouldy grain in the bottom of the box to deceive the dealer? Again does the gardener place the nicest fruit on the top of the measure, and hide the smallest? Or the dealer

give short weights or measures if he is not watched? Do we try to Jew the dealer, telling him his prices are too high? One of our merchants once told me, some come in the store and say they can buy cheaper at some other store. He said "that makes me mad. If they can buy cheaper elsewhere, why don't they do so and keep quiet. I am selling as cheap as I can, quality considered."

Again, how does our light shine if we are using or raising the filthy weed? Do we use unnecessary expressions, as shucks, goodness gracious, you bet, and speak of a strong wind, or something out of the ordinary, as being awful or terrible?

How does our light shine concerning our giving of our means, for advancing the cause? Are we robbing God? Some one says the New Testament does not say anything about tithing, that was under the law. Yes, tithing was practiced before the law. I hear some one saying, "Paul does not say we are to tithe, but lay by in store, on the first day of the week as the Lord has prospered you." As one who is seeking information, please write me how you carry out the command. How much do you lay aside. Perhaps you sold some grain or stock during the week. What part of it will you put in the collection next Sunday? Another says: It is all the Lord's. True! but how much is the Lord getting for His work? Another says: Paul says we are to give cheerfully, and not grudgingly, as the Lord loveth a cheerful giver. Alright! how much, or what part of your receipts do you give, so you have become a cheerful giver?

Some say: "I have debt and cannot give as I need all to meet my obliga-

tions." Lets see, "Did I ask the Lord's will about making the debt?" If so, will He not help me pay it?" Say! how much sooner do you suppose I can pay my debts by robbing the Lord, and living for self, than by giving to His cause, and trusting Him to meet my obligations? If some waited till they had no debt, would they ever help others?

A returned Foreign missionary in speaking of helping the cause, and farming for God, said, "Why don't you move to Africa, and farm there?" He spoke of the cheap, fertile, land, the opportunity of giving work, and a home to the natives, the influence yourself and family would have as you lived among the natives. Well! we are not farming in Africa, but believe the African may know we are farming in America.

Again, how does our light shine before the world when we have money to invest? Do we invest in questionable enterprises? How about attending horse-races, ball games, moving picture shows, Sunday mail, and using car travel, as little as possible on the Lord's day? Are we free?

We have not coveted bringing this message, but like Jonah of old, could not get away from it, and now we are free. If it reaches the editor's waste basket, our part has been fulfilled. If you are helped by the same, give the Christ the glory.

Yours for a holy life, a conscious continual guidance of the Holy Spirit in our "spirit and body which are His."

Hope, Kans.

"On some of the islands of the New Hebrides all the natives are now nominally Christian."

"HE WENT AWAY SORROWFUL."

BY W. R. SMITH.

He came running. No one can be in too great haste in coming to Jesus. Poor, rich young man, so eager and so anxious to attain eternal life, and yet unwilling to make any sacrifice to secure it! The deepest longing of the soul is for immortality. In view of our final destiny the question of how to obtain eternal life is an important one. This young man had been taught by his Jewish teachers that men were to be saved by doing something. He appears to not have been satisfied with his present attainments, whatever they were, but wished by some great stroke of doing to at once and forever settle the question that so agitated his soul.

Seeing in Jesus simply a good man, who, he thought, had attained the excellent qualities of heart and life that he so much desired, he appeals to Him for the solution. If anything in this life demands our most earnest attention, it is inquiry whether we are to be forever happy or miserable.

The demand of our Savior from this young man was the cause of great sorrow, for while he believed and realized that here was something lacking that was essential to his peace and happiness, yet he did not wish to give up anything to receive the blessing of salvation. How sadly disappointed! He had come with high hopes, expecting to obtain heaven, but never dreamed that it would be self-denial, cross-bearing and a submissive service. He wanted salvation in his own way, or, as implied in his going away, not at all.

To-day the souls of men, with all of their longings and aspirations for a blessed immortality, are calling to be saved from great and impending danger. And men, to quiet their consciences, go to Christ with their ideas of right and salvation, and wish Him to endorse them. A fatal mistake! As Jesus accepts no one on their own merits, and they go away sorrowful. There is no way to heaven and a crown, but by following Jesus in a cross-bearing service: all other methods adopted by man will end in failure. There is something to me extremely sad in the thought of this young man going away from Jesus in a sorrowing condition of mind for he probably never returned.

Alas that one so amiable and possessing such opportunities for great usefulness, should turn away from the only Friend that loved, and could help him!

No wonder that he went away sorrowful; the prize was almost in view, and then he was unwilling to accept it. The goal was all but won, yet lost.

Where did this young man go? Ah! who shall truly say? The poet Dante, in his allegorical description of his journey through hell, says that he saw this rich young man who once refused to follow Jesus there searching for his Lost Opportunity.

Across the earth, borne on by the flight of years, I hear the loud tramping of a vast multitude, as they rapidly journey onward toward a place of darkness, death and misery. Was he among this number, going away with the hopeless sorrow of the world that worketh death? How sad the reflection. Earth with its fleeting joys is preferred to the eternal glories of heaven; going

from the true Light of the world into darkness, giving no heed to the unuttered longings of the soul for a good, pure and holy immortality with Jesus, giving up all the treasures of heaven for an earthly possession.

No wonder that this young man went away from Jesus in great sorrow.

Pryor, Okla.

FROM BRO. J. H. MYERS.

Dear friends I greet you with Isaiah 40: 31. I went to visit in Franklin Co., Pa., a week ago, and attended the meetings at the Chambersburg Mission, where Bish. J. N. Hoover of Ohio is laboring, for four evenings the last time on Friday evening when I went to the home of Bro. David L. Zook with some of the members of that home. Bro. Zook is a nephew of my deceased wife it being the old homestead of her father, and where she lived 52 years ago when we were married.

On last Saturday, Oct. 9, at about 5 P. M. a spell of dizziness came over me which disabled me to the extent that I decided to return to the Home today, Oct. 11. I am now in my room 1185 Bailey St, Harrisburg, Pa., looking to the Lord. Our text says, "They that wait on the Lord shall renew their strength."

Dear friends my bodily strength is not much. I want to thank the Lord for the past, as also the dear saints in the Lord. I thank God for my long sojourn among you, for your good homes, and for your financial assistance during my ministry, especially this last year. May God bless you is my prayer in your

behalf. My prayer to God for myself is that I may be sheltered behind the Blood of the Lamb, yes, not only the side posts, but also the lintels above and below.

Remember me in your prayers, and come to visit me at the Messiah Home, third floor, room No. 7.

John H. Myers.

QUESTIONS FOR MISSION STUDY.

Lesson II.

1. Who brought the gospel to our forefathers when they were heathen?

2. Have we forgotten that our forefathers were heathen? What has been the result?

3. Who was Raymond Lull?

4. Name five of the early missionaries among the American Indians.

5. Name two prominent missionaries in South Africa.

6. Who was the most noted missionary in India.

7. Who was the most noted missionary in China?

8. Who was the most noted missionary in Burma?

9. Who was the most noted missionary in Java?

10. What makes mission work so difficult in India?

Send all answers to P. J. Wiebe, Lordsburg, Cal.

"There are trials that come in life; that come to human hearts; that seem to eat up every green thing. But wait! life is not through yet. There are years of plenty, as well as years of famine. In one Psalm we are told to come and behold what desolations He hath made in the earth. In the next it is said "He maketh wars to cease unto the ends of the earth." We ought to believe that He will give joy according to the years wherein we have seen trouble. If sorrow is joy in the making the joy is coming on."

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., OCT. 18, 1915.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

Death Eternal, per hundred, 15c.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

Scriptural Head Veiling, per hundred, \$1.25.

The worm that Never Dies, per hundred, 15c.

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

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

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

OBITUARY.

MYERS.—Sr. Annie S. Myers, relict of the late John Myers of near Greencastle, Pa., was born, May 24, 1838, died suddenly on Sept. 30, 1915, at the Messiah Home, Harrisburg, Pa., where she had her home for a number of years, aged 77 years, 4 months and 6 days. In the year 1856, on Nov. 11, she was joined in marriage to John Myers. One sister and one brother with a number of nephews and nieces, and other relatives are left to mourn her departure. Sr. Myers was a devoted Christian and member of the Brethren in Christ church for many years. Funeral services were held at the Messiah Home chapel on Sunday evening, Oct. 3, conducted by Bish. H. K. Kreider, assisted by Eld. Geo. Detwiler. Text, Rev. 2: 10. On Monday A. M. the remains were conveyed to the Montgomery M. H. near Greencastle, Pa., where services were conducted by Elders Geo. Detwiler, John H. Myers, H. C. Shank and Jacob Jury. Interment in adjoining cemetery.

YODER.—Willis M. Yoder of Souder-ton, Montgomery Co., Pa., died Sept. 28, 1915, aged 22 years, 2 months and 30 days. On April 3, 1815, he was united in holy matrimony to Sr. Annie C. Rosenberger, and was baptized and united with the brethren at the spring love feast at Silverdale. He leaves to mourn a sorrowing wife, a mother, four brothers and three sisters. Funeral services were held from the residence of his father-in-law, Eld. Samuel H. Rosenberger, Souder-ton, conducted by the brethren W. H. Hess, M. D. Souder (Mennonite) and F. K. Bowers. Services and interment at the Silverlode M. H. with very large attendance. The brethren H. B. Stout and Bish. J. K. Bowers officiated. Text, II Cor. 10: 5, latter clause, "And bringing into captivity every thought to the obedience of Christ;" St. Mark 13: 37: "And what I say unto you I say unto all, Watch."

ENGLE.—Bro. John S. Engle was born in Lower Swatara twp., Dauphin Co., Pa., on Dec. 10, 1844, died at his home near Hummelstown, Pa., Sept. 22, 1915, aged 70 years, 9 months and 12 days. On Nov. 25, 1883 he was married to Mary E. Booser. To this union four children were born. One died in infancy. There remain to mourn, his companion, Sr. Engle, and three sons. Deceased was an earnest Christian and consistent member of the Brethren in Christ church for many years. His death occurred very suddenly at noon on the date given above. Funeral services were held at the Hummelstown M. H. on Sunday, Sept. 26, conducted by Bish. H. K. Kreider, assisted by Eld. Geo. Detwiler, Bish. J. K. Bowers and Eld. S. C. Eshelman.

OHL.—Sr. Anna Ohl, wife of Bro. John C. Ohl, departed this life, Sept. 25, 1915, aged 54 years, 6 months and 2 days. She was married to John C. Ohl in May 1878. To this union were born seven children, and four grand children who are left to mourn their loss, which is very keenly felt. She was a faithful sister of the Brethren in Christ church for a number of years. Funeral service was conducted by Bish. B. F. Hoover and Eld. Samuel

Whisler. Text, Isa. 60: 20: "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

LOVE FEASTS.

PENNSYLVANIA.

Harrisburg, ----- Nov. 13, 14.

Communion meetings will be held in the Donegal, Pa., district as follows: Reich's Oct. 23, and Elizabethtown, Oct. 30. Services begin at 5 P. M. All invited.

KANSAS.

Rosebank M. H., ----- Oct. 23, 24.
Newbern M. H., ----- Nov. 6, 7.

MICHIGAN.

Merrill, ----- Oct. 23, 24.

EXALTING JESUS CHRIST.—It is our privilege as well as our duty to exalt Him before the people. There are several reasons why we should. --In the first place it is our sacred duty to do so. It is to Him that we owe our all. Degradation and sin in time, and torment and ignominy in eternity, would have been our lot had not the love of God and of Christ intervened and saved us from such awful fate. Then the greatness of our Lord merits proper recognition. Besides, when Christ is discredited in the eyes of the people it is much harder to win people to Him than when He is held forth as the highest type of holiness, purity, glory, riches, and power. Finally, to exalt Christ means to enrich our own lives. --The more we think of the idea of exalting Christ in our lives the more we see its importance.

--Notice how Christ is exalted in Scripture. Moses honored in the sight of his people, says, "A prophet shall the Lord God raise up like unto me; him shall ye hear." --John the Baptist says, "There cometh one after me the latchet of whose shoes I am not worthy to bear

---Behold the Lamb of God, which taketh away the sin of the world." --Peter says, "There is none other name under heaven given among men, whereby we must be saved." Paul says, "I determined not to know anything among you, save Jesus Christ, and him crucified."

Thus in unmistakable language did these holy men sound His praises. Their life, too, was such that others were attracted not to them but to Jesus Christ that bought them. And does any one doubt that it was this disposition to exalt the name of Christ which accounted to a large extent for the rapid growth of the early Church? The more that Christ is exalted in the lives and testimony of His people the more the world is drawn to Him. The more clearly the world beholds the excellence of His power and love and holiness and mission among men, the greater the number of souls who are led to accept Him as their Savior.

How may we exalt Him? In the first place, we exalt Him when we accept Him as our Savior.

When we choose Christ as Savior and Lord we not only acknowledge our need of salvation but we recognize in Him the only being who can save us, thus exalting Him above every creature and power.

We exalt Him when we live a consistent Christian life. Many have been drawn to Christ because they saw in the lives of those professing His name something worth having. Many have been led to despise Christ and His Gospel because they saw in His professed followers such a bare contradiction of what they professed that the religion of Jesus was discredited. Every child of God owes it as a duty, not only to God but especially to fellow men, to live a life that is free from selfishness and hypocrisy and impurity, a life consistent for its purity, holiness, humility, piety, and unselfish devotion to all that redounds to the glory of God and the uplift of fellow men. Read Tit. 2: 12-14 and Matt. 5:16.

We exalt Him in faithful testimony. When John the Baptist confessed himself 'a voice' and pointed the multitudes to Christ, when Peter admonished us to "be ready always to give answer to every man that asketh" concerning the reason of the hope within, when Paul and Barnabas restrained the multitudes from worshiping them and directed their

Continued on page 27.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

MISSIONARY ADDRESSES.

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

Lewis Steckley, Miss Elizabeth Engle, Mrs. Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.

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

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

India.

Eld. and Sr. H. L. Smith, and Effie Rohrer, Bangon 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.

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

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

OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of Geo. E. and Effie Whisler.

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

Des Moines, Iowa, Mission, 1174 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.

DAYTON MISSION.

We will endeavor to give another report of the work here. I am so much impressed to greet you this morning with the words of James 5:11: "Behold, we count them happy which endure." It is wonderful the field of thought, and encouragement that opens up to us as we consider the meaning, and experience of endurance which we need so much in the work of the Lord. ...As we see this word endurance in the Word of God, we can know, that it is not there just to fill up space, nor it is not there to tantalize the people, but it is there to tell to us that the dear ancient Bible pilgrims did not sojourn here in this troublesome world on flowery beds of ease. And truly if we never become acquainted, and associated with the experience of endurance, it is evident that we are not traveling in the way our Lord has trod. For, indeed, as we view by faith the footprints of our Lord and Master, we see marks of suffering, of death, and blood drops all along the way. His life was one of real endurance; and just so can it be said of the apostles. They truly did follow the footsteps of Jesus.

Then, can we wonder why James was constrained or actuated to enter the holy Word of God with this word endurance? It was his own experience that prompted those words.

Endurance is a state of continuance, and standing true, in the hard places; and a bearing with patience when the severe impositions come, and a real suffering when the hard reproaches overtake us. ...It really does mean, to continue faithful under pain, and a real pressing on in time of distress. We are not to take revenge; we cannot strike back. But we are to endure.

Those who endure will not sink, or yield under the pressures, but they are set, and have determined never to give up, though the enemy surround them. The cannons may roar, and the swords may glitter, they will never leave the front of the battle: the man or the woman who concludes that the way to heaven is a way of smooth sailing, has never

read it in the Bible. The way to heaven is a way of suffering, and except we endure this suffering, we can never be counted with those who are happy. For a defeat in the severest trial, and a yielding in the most intense suffering, will bring unhappiness. Their influence is affected, and their victory gone. O dear ones, who are they who bring real spiritual encouragement to your heart and life to journey on and go thru for Jesus, unless it is those whom you come in contact with that really are enduring the suffering, and the hard trials of this life, and are brightly shining in the dark places of earth? How little does it matter, how dark the night, how stormy the way, or how dangerous the journey, if we can see the blood drops on the way, and feel our Shepherd's leading hand. We can rest with perfect ease, for it is the way that ends in perfect victory, and an eternal freedom from all that would disturb. Let us be encouraged, knowing that our state of endurance is but for a short time; but the state of happiness will be unending.

We are glad that there are a few souls who are made willing to give up their sins, and take the self-denial way, and suffer for Jesus. O, what rejoicing, and happiness it does bring to our hearts as we hear the cry of penitents, followed by the praise of victory. It is only the very few who are willing to take the narrow way. If only one soul a year is brought to Jesus and thoroughly saved it greatly pays. Yes, if our whole life's service would prove but the salvation of one soul it would effect a greater accomplishment than all other undertakings combined. Let us labor hard, and faithfully on, unto the end, for it will pay well even if only one soul is saved. The same price was paid for the redemption of a single soul, as for the whole world.

The Lord has abundantly supplied our needs again, by the faithful hands and loving hearts of our dear brethren and sisters and kind friends. We have received the liberal offerings with thankful hearts, and it is our prayer that the Lord may continue to bless and reward you, for all your cheerful giving. And,

pray for us and the work here, that God's will may be done in all things, to the saving of precious and never-dying souls.

FINANCIAL.

REPORT FOR SEPT. 1915.

Balance on hand, \$21.56.

RECEIPTS

Mary Ann Hill, Pleasant Hill, O., \$.50,
Elizabeth Lautenslager, Pleasant Hill, O.,
\$1.00, Harvey Bosler, Louisville, O., \$2.-
00, Mary Elleberger, Anderson, Ind., \$2.-
00, Libbie Reighard, Troy, O., \$1.00,
Mission offerings, \$2.81, Total, \$30.87.

EXPENDITURES

Table account, \$9.56, water bill, \$.60,
gas and stove rent, \$3.11, car tickets,
\$.15, incidentals, \$3.35.
Total \$16.77.

Balance on hand Oct. 1, 1915, \$14.10.

POOR FUND.

Balance on hand \$14.11. Paid out for
the poor, \$6.85.

Balance on hand Oct. 1, 1915, \$7.26.

OTHER DONATIONS.

Elwood Cassel, MaryAnn Hill, E. Bren-
eman, David Hershey, Henry Myers,
Mary Taylor, Edward Engle, Isaac Engle,
Christian Herr, and Mary Myers.

SPECIAL OFFERINGS.

Sr. Elwood Cassel, umbrella, Edna Ry-
man, 2 bu. potatoes, Orville Herr's 1 bu.
apples, 1 gal. apple butter, 1 chicken, a
cake, 1 qt. spreading, 6 qt. canned fruit,
Hattie Davis, 6 qt. canned fruit, Rachel
Lee, over coat, pair of slippers, a hat, for
the poor, Bro. and Sr. Anderson, 1 bu.
pears and tomatoes.

W. H. and Susie Boyer.

BUFFALO MISSION.

We greet you with Ps. 145: 18, 19:
"The Lord is nigh unto all them that
call upon Him, to all that call upon Him
in truth. He will fulfill the desire of
them that fear Him; He also will hear
their cry, and will save them."

We are thankful to God for His pre-
cious promises, which are for those who
fear Him as well as for the sinner, whose
cry is heard by Him who came to save
—not the righteous but sinners. God
is faithful to us in these times of war-
fare. The fight is on and the enemy of
souls is busy yet we are encouraged to
trust Him who is able to bring us out
more than conquerors. We are glad for
those who are standing true to the Lord,
and we continually pray that many may
yet enlist in this great army and help
us fight against sin; trusting in the suf-
ficiency of His grace we expect to labor
until He comes.

During this month it was our privilege to have with us Bro. Eyster, one of our returned missionaries from Africa; also Bro. Rohrer's who have their faces set toward the India field.

We wish to express our heart felt thanks to those who are giving of their means and thus so bountifully provide for us; and we also express our appreciation to those who have rendered their services here. We indeed feel unworthy of all these kindnesses." May God bless you all is our prayer. Continue to remember us at a throne of grace.

FINANCIAL.

REPORT FROM AUG. 24, TO SEPT. 30.

Balance due mission, \$17.63.

RECEIPTS

H. M. Fund, \$25.00, Bro. Jesse Winger, Stevensville, Ont., \$2.00, Mr. Haushauer, \$1.00, Markham S. S., \$10.00, Sr. Abbie Sider, Grantham, Pa., \$1.00, Sr. Nettie Pattison, \$.50, Sr. Ethel French, Gormley, Ont., \$3.00, Sr. S. Leidy, Fenwick, Ont., \$1.00, Sr. A. Sailor, Stevensville, Ont., \$1.00, Total, \$44.50.

EXPENDITURES.

Electric light, \$1.19, gas, \$.90, sugar, and fruit for canning, \$3.25, table supplies and sundries, \$9.53, for deficit, \$17.63, Total, \$22.97.

Balance on hand, \$12.13.

PROVISIONS.

Bro. D. V. Heise, Joseph Sider, Girvin Sider, Sr. Blake, Sr. Dan. Climenhaga, John Winger, Sr. Ehlers, Andrew Sider, Jesse Winger, Elmer Roberts, Sr. Mary Brenner, Robert Petke, Alvin Winger, donated the following: vegetables, meats eggs, butter, honey, fruit, cheese, syrup, baked goods.

Yours in the hope of our Lord's return,
The Workers.

-- SAN FRANCISCO MISSION.

Again we greet the dear readers of the VISITOR, in the precious name of Jesus. The past month has been quite interesting from the fact that a number of souls have been seeking the Lord. Several of these had had Catholic training, but became desirous of real salvation from sin.

Several brethren and sisters have paid us appreciated visits, and their fellowship in the gospel was much enjoyed.

We are, of late, holding late street meetings on Saturday and Sunday nights. We go out between the hours of ten and

eleven P. M. and return to the hall usually about midnight, holding, as a rule, two services at different places, in this time. God has rewarded us with several souls.

Two young men have been very brightly converted at the Hospital, one of which is an Armenian and the other a Hollander. It is truly an inspiration to behold their shining faces and hear them tell so definitely what God has done for them.

We desire to thank all who have contributed to our needs. May you be richly rewarded from above. "Brethren pray for us."

FINANCIAL.

REPORT FOR AUG. 24, TO SEPT. 24.

RECEIPTS

Hall offerings, \$29.98, S. S. Englewood, O., \$10.00, Bro. A. H. Brechbill, Abilene, Kans., \$10.00, Bro. Hiram Alderfer, Upland, Cal., \$2.00, A brother, \$5.00, A brother, \$2.00, Sr. Anna Sollenberger, Fayetteville, Pa., \$1.00, Pleasant Hill S. S., Kans., \$11.00, Total, \$70.98.

EXPENDITURES

Car fare, \$9.25, table supplies, \$21.56, fruit for canning, \$1.60, gas, water, etc., \$5.40, hall expense, light etc., \$6.50, house rent, \$8.00, hall rent, \$35.00 for the poor, \$3.08, Total, \$90.39.

Balance, Aug. 24, \$44.59.

Balance, Sept. 24, \$25.18.

Elizabeth Winger and Workers.

CHAMBERSBURG MISSION.

Dear readers, we come again in the precious name of Jesus, greeting all the dear ones who helped to support this place, wishing you the blessing of God, and a prosperous life and the blessing of God in your soul. We praise God for His love to us, and how He cares for His children, and how we can feel His presence, and that the abiding Comforter speaks to our hearts about the wonderful things of God.

We expect the meetings to start tomorrow evening, Oct. 3. Bro. J. N. Hoover from Ohio is coming to conduct the meetings, and I hope the Lord will bless the efforts. Pray that the Lord may have His way. There are so many souls that need to be saved, and these days it seems it takes so much to reach the people. Worldly pleasures are so

plenty and enticing these days that the people are mad after them, so pray that the Lord may have His way.

FINANCIAL.

REPORT FOR AUG. 2, TO OCT. 1, 1915.

Balance on hand, Aug. 2, \$14.33.

RECEIPTS

Sr. Emma Wingert, \$3.00, Sr. Elizabeth Musser, \$1.00, Bro. Norman Wingert, \$1.00, Bro. Miller, Harrisburg, Pa., \$.50, Mission S. S. \$4.52, Air Hill S. S., \$5.77, Mt. Rock S. S., \$12.15, A. O. Wenger, \$5.00, Total, \$47.25.

EXPENDITURES

Provisions, \$12.88, oil and light, \$3.24, coal, \$52.80, incidentals, \$5.00, Total, \$73.84.

Balance due Mission, \$26.63.

OTHER DONATIONS, consisting of peaches, apples, plums, and baskets of provisions were given by A. D. Wingert, S. D. Wingert, John A. Wiles, A. W. Oberholser, Samuel H. Winger, Jesse W. Myers and Henry D. Wingert.

A. O. and Elizabeth Wenger

SUNDAY SCHOOL MEETING.

The first Annual Sunday School Meeting of the Souderton, Silverdale and Gratersford districts, was held in the Souderton M. H. on Saturday afternoon, Sept. 11, 1915, with the following program. 1.30 P. M. Song service, 1.45 P. M. Address of welcome and opening remarks, Bish. J. K. Bowers, 2 P. M. Scriptural remarks, H. B. Stout, 2.30 P. M. The purpose of the Sunday School A. P. Kratz, 3 P. M. Signs of the times, Eld. S. G. Engle, 3.30 P. M. Relation of the Sunday School to the church, Bish. J. K. Bowers, 3.55 P. M. Brief addresses by Sunday School workers, 4.30 P. M. Closing exercises, W. H. Hess.

Evening:—6.15 P. M. Song services, 6.30 P. M. Devotional service, A. K. Landis, Phila. Pa., 6 45 P. M. Benefit of the Sunday School to the world, D. B. Keeports, Phila. Pa., 7 15 P. M. Qualifications of a good teacher, and his responsibilities, E. C. Rosenberger, 7 30 P. M. The Mission field and the missionary, W. H. Hess, 7.50 P. M. Sermon, S. G. Engle, 8.45 P. M., Closing exercises. The attendance was good, and the different subjects were well discussed. The order was good, and all seemed to enjoy the event and felt to encourage the work. —

Cor.

TESTIMONY.

As I have often enjoyed reading the VISITOR, I thought I would also write a few lines as the Lord may direct. — In the first place I must express how glad I am that the Lord called me when I was young, before I had gotten out into sin, and that He has led me. — How good it is to trust in Jesus, just to take Him at His word. It often makes me feel sad when I see God's children go hand in hand with the world in so many ways. We should cry aloud against all wrong and sin. — I believe we must be true here if we want to enjoy the fulness of His love. — Do we, as mothers, do our duty? When my children were small I used to put a little ornamentation on their clothes to make it look a little nice. But the Lord would come and tell me, sonice, that it was not right, that others would do the same thing, and then I would have to take it off. — That is the way the Lord led me so far, and how I can praise Him. — I hope He will keep me to the end, so that when I leave this world I may be ready. I feel I need much patience and more love. I often feel I have to keep lower than my sisters. — Sometimes the question comes, Why can't I have what they have? Then the words come to me, "What is that to thee? follow thou me." So I want to ever trust and obey.

O the good we all may do,

While the days are going bye.

Gornley, Ont.

A SISTER'S EXPERIENCE.

To the readers of the VISITOR:—

I will by the help of God write some of my experience. This Sabbath morning, while at the family altar, God gave me a message, when I said, "Yes Lord, I will do it," such a joy filled my soul. Some of this experience which I am telling was so precious to me. — I tho't. I could tell no one for fear I would lose it, but, some how, the Lord has laid the burden on my heart, and I hope it will

bring glory to God, and encourage some one. I praise God that I have become acquainted with His voice: I know when He speaks to me.

There was a time when I could not hear the voice of God, the still small voice. --I was carrying my own burdens and cares, and was careful and troubled about many things. --But since Christ has become my great burden Bearer, and has bid this troubled heart be still, I have such rest and quietness. I can hear the still voice when it speaks to me. There is such a thing as living so near to God, that our battles are His battles and our victories, His victories. I can testify as did the Apostle Paul in Gal. 2: 20: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith the Son of God, who loved me and gave Himself for me."

And when I think of the near return of our Lord, I wonder, will He, find us with our work well done? Or

**"What would He find should He come
just now?**

A faded leaf or a fruitless bough?

A servant sleeping, an idle plough?

**What would He find should He come
just now?**

A harvest ready and reapers few?

O we as God's children can do so much to hasten His coming. --I have had such a home-sick feeling for Him to come. I believe I will know Him when I see Him.

I thought of late as we had Bro. Eyster with us, also some other missionaries as he told of the great need of workers and so much to be done, that here all around us are open Bibles, and people have plenty of light, yet they still go on and trample God's mercy under their feet and reject God, what will it mean to them when they stand at the judgment bar of God? --Yet there are many in the foreign lands calling for help and are anxious to hear of Jesus, but so few to tell them. If they die in sin and shame, some one surely is to blame, for not going in His name, with a little bit of love. Will it be you, or I, that will be to blame?

There are so many ways in which we can go and take them the gospel. --We can go with our prayers and means. If we cannot go ourselves we can send a substitute. It brings joy to my heart to hear of souls responding to the call, and saying I will go where you want me to go, dear Lord.

It will be three years on Nov. 14, that the Lord sanctified me and filled me with His Spirit. Since that time I have a love for souls. A few weeks after I was sanctified I had a most beautiful dream which has always lingered with me. God sometimes reveals Himself to me in this way. In my dream I was standing by a large body of water and there came in a ship load of children. They were all homeless children. I tho't I reached out my arms to gather them all in, but among them was a little black girl. I ran for her: I thought I loved her best of all. Since that time I have an interest in the foreign lands. I tho't as Bro Evster was telling of the great need of the Gospel in Africa, what are we doing to send the blessed news of salvation?

I came home with a heavy burden. I believe God would be better pleased with His children today, if they would wear their clothes a little longer, and wear their coats longer, even if they are a little thread-bare and out of style, than to be looking in the Spring and Winter catalog, to get the latest styles. I believe God would be better pleased and more souls would be saved if we would take that money and send to some needy field.

I can sav with the poet this mornnig,

**"I dreamed of dusky faces,
Beyond the rolling sea:
Who'd never heard of Jesus,
The Lamb of Calvary.**

**Again a sweet voice whispered,
Oh, who will go for me
And take the Gospel tidings,
Salvation full and free?**

I am glad this morning I am resting in Jesus, content to stay or go. --As long as Jesus stays with me I'm content anywhere.

Ida Sider.

A TRUE TIGER STORY.

While India is densely populated, compared with the United States and Canada, yet it has a great deal of forest and wild looking country; and wild animals from the elephant to the wolf and hyena, still infest many parts, while jackals are found everywhere. Many of the wild animals and reptiles are destructive to human life, as well as to cattle and other domestic animals. According to the Indian Year Book, the total number of persons killed by wild animals in 1911 was 1,898 as compared with 2,382 in 1910. The tiger is the animal most destructive to human life, and is responsible for

(CONCLUDED FROM PAGE 21.)

minds to Christ, they gave us illustrations of how we may testify to the glory of God. In our homes, when about our daily business, in social circles, everywhere we go and under all circumstances, our speech should be seasoned with grace and the attitude of reverence for Christ and His Word so marked that there will be no mistaken impression as to what we think of Christ.

We exalt Him in the prayer life. Christ is nowhere held in higher esteem than in communities where the power of prayer is manifest in the lives of His people. It was after the remarkable answer to Elijah's prayer on Mt. Carmel that the people praised the Lord, saying, "The Lord, he is the God." It is when the prayer life of Christian people is such that God has an opportunity of showing that He does indeed answer prayer that even the nonprofessing world is compelled to acknowledge that there is something real in the religion of Jesus.

Many more things might be said, but space forbids. Our power with God and man is measured by the extent to which we uphold Christ before the world and exalt Him in our testimony and lives. —Gospel Herald.

38 per cent. of the total number of deaths caused by wild animals in the last five years. Leopards, wolves and bears account for 15, 12 and 4 per cent respectively. Of the total number of 1,898 persons killed in 1911, the tiger accounted for 762, the leopard for 253, and wolves and bears for 270. Elephants and hyenas were responsible for 76 deaths in the same period, while 243 are assigned to alligators and crocodiles. In the ten years from 1900 to 1910, the number of persons killed by wild animals was 4,671, and the number of lives lost by snakes in the same period was 43,867. In the year 1911 alone, 91,704 cattle are reported to have been killed by wild animals; 80 per cent. of this number being attributed to tigers and leopards. The total number killed in 1913 was 94,000; this was by wild animals while that by snakes is another item.

One of the best authorities on missionary literature has said that in all missionary annals, the world over, not one instance is known where a missionary has lost his life thru wild animals or reptiles. This is all the more remarkable when it is remembered that missionaries have been the pioneers of travel in many lands, like Africa, South America, and India, which are infested with all kinds of dangerous reptiles and wild animals. Many an adventurous missionary has risked his life in the jungles and wild animals. Many an adventurous missionary has risked his life in the jungles among the wild beasts and in some instances have even been attacked, but not killed.

Who has not read of David Livingstone, that heroic and devoted soul, who blazed the way into the interior of Central Africa, how he was at

one time attacked by a lion, in the jungles, and was shaken by that king of the forest as a cat shakes a mouse, and had his shoulder crunched by the lion's teeth in the conflict? Jacob Chamberlain, an American missionary to India, while out on an evangelistic tour some years ago, actually met a hungry tiger at close range, as he was making a bend round some bushes early one morning on his way to preach the Gospel in a village. Evidently the tiger had failed to get his meal in the night and was still in search for it after dawn—a rare thing for a tiger to do unless pressed by hunger, as in this case. Mr. Chamberlain was unarmed, excepting a white-covered umbrella, and all he could do in that moment of great danger was to lift up his heart to God in prayer. Like a flash the course of action, which saved his life, presented itself to him. When he was a boy, at home in America, he had learned the war-whoop of the North American Indians. He said that his grandmother told him, when a boy, that every thing comes useful in seven years, and that this occurrence had been three times seven years since he had learned the war-whoop, and it had also, come thrice useful to him at this critical time. It seems that the tiger was about as much surprised as Mr. Chamberlain was, as their meeting was very sudden, which caused the tiger to stop short for a moment, and which in turn gave Mr. Chamberlain time to form his plan of attack. He gave an unearthly yell—a war-whoop, and at the same time very suddenly opened up his white-covered umbrella toward the tiger, all of which had its desired effect, for the tiger evidently considered it the part of wisdom to keep on the

safe side, for he quickly wheeled around and hurriedly made his flight. As he was running away he looked back a few times to see what kind of a dangerous weapon that was in the hand of his opponent; and as he did so, Mr. Chamberlain repeated the operation, which caused the tiger to bound away with still greater speed—out of the reach of his enemy; he made good his escape, and Mr. Chamberlain went about his good work unhindered.

Ordinarily a tiger will not trouble a person unless he is cornered up and attacked. However an old tiger who has lost his teeth and is unable to manage his prey among the smaller animals does attack human beings and the more defenseless animals. Near Sanjan, in the western part of India, the place where we lived when we first came to this country, early one morning, when a number of men were going out to their work, walking along the path, single file, a hungry tiger, who had failed to get his meal through the night, came up stealthily from behind and picked off the last man, and ran off to the bush with him, while the rest of the men fled for their lives.

But I must stop and get to my tiger story—the event of recent date. Our missionary brethren at Jamtara, which, by the way, is not far from Gomoh—where we live, and with whom we are well acquainted, have recently had a thrilling experience with a tiger. As we have seen both of these brethren since, I have the facts of their experience at first hand.

The magistrate sent word to Bro. Rees that some natives had been mauled by a wild beast, near a hill, about five or six miles from the Mission House. At the time they did

not know what kind of a beast it was, but thought it might be a leopard, which of course is smaller, and not so dangerous as a tiger. Bro. Rees asked Bro. Watson, his missionary colleague, to go with him to the hunt, as he also had a gun. So off they went, on their bicycles; when they got to the place, the people showed where the beast was hiding in the long standing rice. As they drew nearer they could see something dark through the grain. Bro. Rees said that at this point he lifted up his heart to God. They then lifted up their guns together. "Bro. Watson shot first and I followed with my shot, and then Bro. Watson shot again," said Bro. Rees. They could not get a good view of the beast, (which proved to be a real tiger), so did not hit him in a vital spot. After being shot the tiger gave a few growls and reeled over once or twice, and then sprang up and made straight for the hunters. Bro. Watson, in trying to dodge him, missed his footing and fell, and the next moment the wounded tiger was on top of him.

You can perhaps imagine their feelings at this time. Bro. Rees did not know what to do; he dared not shoot, as Bro. Watson was under the beast. In that trying moment he lifted up his heart to God in prayer, and almost instantly the tiger left off mauling Bro. Watson. "The tiger could have made for me next," said Bro. Rees, "but through the Lord's goodness he cleared away in another direction—into the next rice field, about twenty yards away." Bro. Watson managed to get up somehow, but had to lean on Bro. Rees and a native man. He had received thirty-three wounds from

the tiger's teeth and claws, one or two of them being as much as three and a half to five inches deep; his clothes were also badly torn in several places. He was taken to a native hut near by, and given some hot milk, which gave him some relief.

Bro. Rees felt that it would be a pity to leave the wounded tiger hiding in the rice field, so near the little village, and continue to be a menace to the poor people living there. So, leaving Bro. Watson on a native cot, he went again, with the native men to try to search out the tiger. This time he went up into a tree; but he could not see anything of the beast. He shot, however, at the spot where he was supposed to be; but even then there was no sign of a move. By this time the natives were closing around on the spot and throwing in stones. Evidently one of the men got too near, when out sprang the tiger again; and as Bro. Rees says, "It was pitiful to see the tiger knocking down one man after another; he would only give a few bites to each man, then go to another." Again Bro. Rees could not shoot, as he would be in danger of hitting one of the native men.

These native village men were very determined to capture and kill this tiger, even after all the biting and scratching he had done. He had lost a good deal of blood and was somewhat weakened; and the native men had actually gotten hold of him, in their scuffle, and were trying to down him, when one man came up from the rear, and in trying to be helpful, pulled the tiger's tail. This seemed to put new energy into him, and fighting his way, he broke loose, and sprang back into the tall grain where he was before. "It was a sad sight now," said Bro.

Rees; "it looked like 'after the battle.'" In all, eight or ten native men were bitten by the tiger, but only four or five were seriously wounded. One man had his wrist broken by the tiger's teeth.

While Bro. Watson was left alone at the native hut near by, one or two of his wounds on his leg were bleeding rather profusely, so he tied a large handkerchief around them. When Bro. Rees returned with the natives, the wounded ones were all taken, with Bro. Watson, to the small government hospital some four or five miles distant, where they had their wounds dressed. Later in the evening Bro. Watson was taken to his home, about two miles farther, where he was confined to his bed for nine weeks. From two of his deepest wounds septic abscesses formed, which caused a great deal of trouble and suffering; but all the wounds have now healed, and he has fully recovered from his adventurous experience. And all the native men have likewise recovered from their wounds.

The next morning after this exciting experience, some men went out again in search for the wounded tiger, but only found the nest where he had lain, which was very bloody. Mr. Tiger had made his escape sometime earlier. Bro. Rees in writing to us, some time later, of their experience, closes his letter thus: "Well, I have nothing but praise! praise! to my heavenly Father for His preserving care. The old beast could have finished Bro. Watson and myself. The keeper of Israel doth not slumber nor sleep. But dear Bro., He preserves us day by day from something far more serious than the clutches of a tiger; does He not? that is, from the power of sin

and the devil."

Now I wish to refer you to the statement above, made by an eminent missionary authority, that not one instance is known, in all missionary annals, the world over, where a missionary has lost his or her life through wild animals or reptiles. Is not this a remarkable statement? and is it not a wonderful fulfilment of that precious promise recorded in Matt. 28: 20? These thousands of heralds of the Gospel have gone forth to the ends of the earth, in the last two centuries, in obedience to our Lord's last command, and God has kept faith with them, by literally fulfilling His precious promise to them. Please notice how closely the command and the promise are related to each other. (See Matt. 28: 18, 20). After declaring His authority, and giving the great commission to His disciples, He closes with His wonderful promise to them:—"and lo, I am with you all the days, even to the end of the age." Missionaries have lost their lives on account of the deadly climate of the countries to which they have gone, and by the hand of savages, cannibals, and religious fanatics, etc., but from wild animals and reptiles, God has mercifully spared their lives. This precious promise however, has not only been given to missionaries, and with reference to their protection from dangers, but it is given also to those who faithfully "hold the ropes," and "stay by the stuff," and has reference to every need of those who obey this great command. But what about those who profess to be the disciples of Jesus and do not obey this command? One thing is certain, they cannot rightfully claim the promise which follows, and with which the command is inseparably

connected. May God have mercy on Christians who, by their deeds, show their utter indifference to the commands of the Master whom they profess to love and worship. (Luke 6: 46).

Norman H. Reichard.
Gomoh, E. I. Ry., India.

THE BURDEN-BEARERS OF INDIA.

The people of India carry heavy loads upon their heads, and it is a familiar sight to see "burden-bearers" on the roadside. These are made of two stone pillars fixed upright in the earth, about a man's height, and six feet apart: then a stone is set upon the top resting on each pillar. The weary carrier hails these resting-places with delight, as he lays his heavy burden upon them, and lies down to rest under a shady tree. The burden is too heavy to lay it on the ground, and too heavy to lift it up on to his head from the ground, but the "burden-bearer" is made just the height that he can easily put the burden off and put it on again without help.

The Indian can carry a much heavier burden on his head than we can. We would stagger under a load which he can carry for miles. As we daily see the people walking in the hot sun with those huge loads on their heads, we have a picture of their spiritual condition. "They did set over them taskmasters to afflict them with burdens." The Hebrews in Egypt were not more cruelly afflicted with burdens than are the people of India to-day. The burdens of oppressive caste, and of idolatry, are breaking the hearts of millions in India. The cry of thirty millions of wronged widows in this land is going up night and day into the ears of the Lord; and their burden is heavier than they can bear.

God put it into the heart of Moses to go and look at the burdens of his brethren. God knows that our eye affects our heart, and God brought Moses into sympathy with Himself about their burdens. Do we sometimes take a sympathetic look at the burdens of our brethren, or is our horizon selfishly limited to ourselves? Before Moses saw the burdens of his brethren, he was carelessly indifferent about them; but after he looked upon them he was filled with a burning desire to deliver them, and God gave him that glorious privilege. In the light of the glory of that service Moses counted the throne of Egypt as a thing of nought, and now he is crowned with eternal glory. The pleasures of the court, and the riches of the palace, faded away before the prospect of delivering burdened souls from their thralldom.

God is still seeking for people who will look stedfastly on the burdens of others, until the sympathy of Christ fills their hearts, and they are moved with compassion to give up home, prospects, treasure, and pleasure for the nobler unselfish work of delivering those who are groaning under the burden of sin. If Moses had stayed in the palace he might have won the crown of Egypt, and become engrossed with its pleasures, but because he gave up all these baubles and devoted himself to the salvation of burdened sinful souls, millions have risen up to call him blessed, and his life has been an inspiration to countless multitudes.

God is still calling as He looks upon the burdened millions of India—"Who will go for Us, and whom shall I send?"

—Darkness and Light.

"AWAKE thou that sleepest . . .
ARISE—from the dead—and Christ
shall give thee light."—*Word of God.*

SAVED FROM THE SCRAP HEAP.

Am I in time for the ten o'clock train?" asked a middle-aged man alighting from a bicycle at a country railway station one morning.

"Plenty; just had a message that it was off the track up above Little River."

"More haste, less speed—that is proven, and I shall be too late to speak at the camp-meeting, down below, this afternoon."

"We shall all miss it," said a woman standing near, "and we are all undecided whether to go home or to wait and go later, taking our chances on hearing some good. It is a pity you can't preach here; just over in that shop is the wickedest and most profane man I ever heard of; he has swearing matches there in the shop."

"Fine place for a meeting," said the evangelist, and, crossing the open space between the platform and the shop, in a pleasant way he explained the situation—the speaker had an audience on hand; but the camp-meeting was ten miles away.

"Preach here," said the blacksmith. "I've just got this horse shod and am in no particular hurry about anything. I've heard that you're a good singer. Just strike up a Psalm-tune to call 'em in."

The preacher needed no second invitation, and, having a powerful voice, he soon had an audience gathered about him.

After two or three rousing hymns came a prayer, and then a sermon followed, and when he again knelt for prayer the blacksmith knelt also, with others, and cried for mercy.

Then the blacksmith went home and made ready, and when the delayed train came he went on with

his wife and others to the camp-meeting, and came home a changed man, as was attested by his conversation.

He had always been a great talker, and now he talked continually of his wonderful experience.

Presently one of a fine span of horses by which he set great store died, and when soon some other bit of misfortune fell to his share one of his old cronies said:

"What is the matter with you? You never had so much hard luck in your life as you have had since you started in this new way. Do you still profess to love God and to go on praising Him?"

"As I look at it, it is something this way," replied the blacksmith. "Everything and every soul has to be put to a test. For instance, I take a rod of iron and put it in the fire to make it ready for some special purpose for which it needs to be fitted. I heat it and then I pound it, and sometimes it turns out to be only ready for the scrap heap after all. I am aware that I am crude ore, and, let God try me as He will, I will never complain if He allows me to escape the scrap heap. However, I hope to live on until this new light and new knowledge that God has accepted me through the merits of His Son shall shine forth in me and my acts, and that through me others may be turned to righteousness. That is my prayer."

The prayer was answered, and many who had been under the sway of evil in the little shop came to understand the power of God unto salvation.—Ex.

There is therefore now no judgment (Condemnation) to them that are in Christ Jesus.

TIME, DEATH AND ETERNITY.

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

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

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

And, reader, *thine own* turn to enter *Eternity* will shortly come. Ask thy-

self honestly, "Am I prepared for *Eternity*." Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine *Eternal dwelling place*, and today is the time to make thy choice. *To-morrow* may be too late—one day behind time. *Which* art thou living for? *Which* art thou travelling to?

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

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

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

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

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