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George Detwiler

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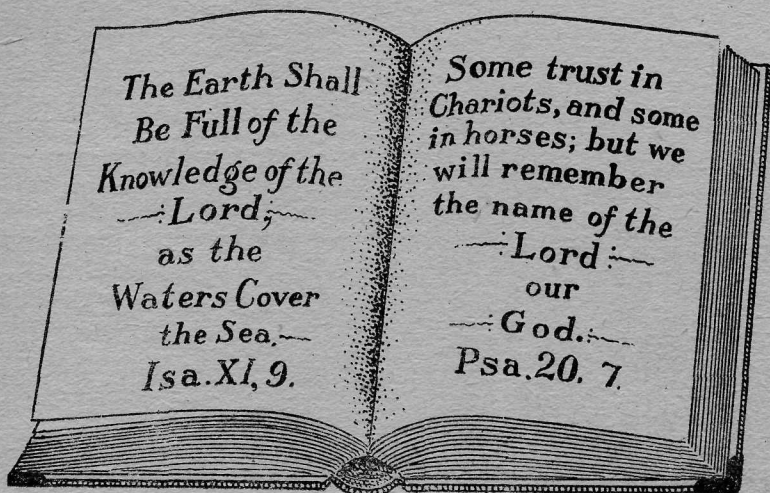
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Evangelical



Visitor.

GRANTHAM, PA.

MAY 15, 1916.

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VOL. XXX.

GRANTHAM, PA., MON DAY, MAY 15, 1916.

No. 10.

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I will love my Jesus ever
And to serve Him is my joy,
Worldlings know naught of the pleasure
That I find in His employ.
But to love Him—as I ought to
Love Him, the great Lord and King,
I can only when I see Him,
Perfect praises then I'll sing.

When I reach my home in heaven
Where the hallelujahs ring,
When my weeping time is over
And with joy my sheaves I'll bring,
Then will I no more in weakness,
But in perfect joy and love,
Sing loud praises to my Savior
In the glory world above.

Oh that I was now in glory!
That I could that throng behold!
Clothed in pure and spotless linen
Marching on the streets of gold,
Of that wondrous, holy city,
Carrying palms within their hands,
Dwelling in eternal gladness,
In my blessed Fatherland.

This beautiful hymn will be found in German No. 177 in our old Spiritual Hymn book, composed by the late Eld. Joseph Keefer. The hymn as here given has been translated into the English by sister M. Alice Keefer.

We trust it may prove to be an encouragement to the English speaking people as the German was to those who made use of the German language.

J. D. K.

JESUS THE SAVIOR.

And while we linger at His feet,
The blessing from above comes down;
Like manna from beneath the throne,
And fall around us oh how sweet.

--Sel. by Sara Gracie.

I WILL TAKE THE WAY WITH JESUS.

I will take the way with Jesus
For He is my dearest Friend,
Why should I in Satan's service
My best days and hours spend?
From all earthly things which perish
I will turn to things above;
I will strive to enter heaven
Where Christ dwells, 'Tis Him I love.

Christ, who on the cross has suffered
Is my soul's beloved One,
If for this, the world despise me
I am not at all cast down.
Neither will I be discouraged
When life's burdens crowd my way,
By my life, no good, I merit
I so oft did not obey.

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EDITORIAL.

TRACT ANNOUNCEMENT.

We give considerable space, in this
issue, to the Tract Committee's New
Tracts. These will be issued in
tract form as soon as possible.

The Brethren of Pequea whose an-
nouncement of the Love Feast at
Pequea May 27, 28, was accompanied
with the notice that directions as to
how to reach the meeting would be
given later, announce now that the
trolley line from Millersville to York
Furnace will be in operation at the
date of meeting so those going will
go via Millersville and York Furnace
trolley as before, leaving the car at
Morton's shop.

The editor is moved to thank all of
the subscribers who have helped to
avoid a deficit in the year's business
of the Visitor, financially, by sending
their renewal in time.

There are still some lagging be-
hind whose names we will have to
drop out if not at once renewed much
as we regret to do it. All that are
in arrears three months and over
must be dropped says the law if not
renewed. Examine your credit and
if not correct please let us know.
May God bless you all.

We are sending out this issue
nearly a week earlier than its date in
order that it may reach as many as
possible of our readers before the
opening of Conference. The issue
of May 29 will most likely be a little
late as the editor will likely be in at-
tendance at conference the full time
of that meeting.

SYMPOSIUM.

The Present Evils in the Way of Spiritual Progress.

A. **Ambition** to be like others in style of living and dress, and if possible excel them. **Apathy** to Spiritual things after giving energies to outside organizations.

B. **Blatting** church choirs, singing neither with the "Spirit," nor with the "understanding." **Bold** for sin.

C. **Covetousness.** Card playing. Craze for pulpit novelties. **Christless** sermons. **Christian Science.**

D. **Deifying** man. **Destructive** criticism. **Debt.** **Division** among professed Christians. **Dancing.**

Dyspepsia of Spirit, making assimilation of milk or meat impossible. **Divorces.**

E. **Erroneous** views of God's word. **Eating** instead of praying. Early to work but late to church.

F. **Frivolity.** **Formality.** **Filthiness** in thought and conversation.

G. **Gambling.** **Gossip.** **Godlessness.** **Gaudy.** **Graft.**

H. **Haste** to get rich and have an easy time. **Humanizing** Christ. **Higher** criticism of the Bible.

I. **Intemperance.** **Indifference** and inconsistency. **Idleness.**

J. **Jealousy** in the ranks and homes.

K. **Knee-drill** neglected. **Kindness** wanting.

L. **Love** of money. **Low** tone of politics. **Lodgery.**

M. **Mistaking** means of grace for grace. **Money** making.

N. **Neglect** of family worship and family religion.

O. "Old man" in evidence. **Ordinances** neglected.

P. **Pleasure** seeking. **Prostitution.** **Piety** severely absent. **Pov-erty.**

Q. **Quack** evangelists. **Quenching** the Spirit.

R. **Rivalry** between denomina-tions. **Rottenness** of Ecclesiasticism. **Russelism.**

T. **Trinity** of evil,—the world, the flesh and the devil. **The theater.**

U. **Uncharitableness.** **Univer-salism.** **Unkindness.** **Unchristian-izing** each other.

V. **Vanity** in individuals and Churches. **Vainly** trying to out-do each other.

W. **Worldliness.** **Worry** to be first, best, etc.

X. **Extravagance.** **Exodus** of good families. **Exchange** of prayer meeting for the lodge, dance, and movies.

Z. **Zeal** without knowledge. **Zeal** for the glory of God and salvation for souls lacking.

&. **Lost** Eternally.

Published by tract committee.

AT GOD'S EXPENSE.

"That He might be just, and the Justifier of him which believeth in Jesus."

Man was created and put on test without his consent: just as we are born into the world and are on test without our consent. God knows and assumes His responsibility of providing a way back into the state of Holiness.

The text indicates that God Himself weighs His responsibilities relative to us, to carefully avoid just criticism against Himself, in the light of His own Word and mind.

"God is love." Love is careful, and seeks to do right, and make a complete sacrifice. So no other sacrifice is necessary for our our redemption, but we are made completely whole, or perfect, in Christ Jesus.

The Sunday School Times Co. Philadelphia, Pa., offers to send specimen copies of that paper free to anyone making request by postal card containing one or all of three special articles, to be printed soon, in it, entitled "Do you know what the Great Tribulation is?" "Why Paul's spectacular conversion," and Mt. Sinai's capture by the Turks: What it Means."

What do we sacrifice in our return to God? Absolutely nothing! For instance, what do we sacrifice in repentance? Is it sacrificial to give up your sins? Are we not infinitely better off without sin? It is one of God's greatest blessings that we can get rid of sin. So instead of it being a sacrifice on our part, it is a great advantage.

And what do we give to God in consecration that is sacrificial? Absolutely nothing! All we have after we are truly born of God is safer in His hands to direct and bless than in our own. For this reason the provision in Christ to consecrate is a grand and glorious privilege rather than sacrifice. To lose the carnal mind as the result of consecration and faith in the blood of Jesus is certainly no sacrifice. Jesus further promised that for everything and everybody we forsake for His sake we shall have a hundred fold in this world. Is that sacrifice? A thousand times, No! It is a big investment. One fold means one hundred per cent. One hundred fold equals one hundred times one hundred or ten thousand per cent, with eternal life thrown in!

An investment now that yields six or eight per cent is called a good investment. What about ten thousand per cent? Now where is sacrifice? It is all on God's part, that He might be Just, and the Justifier of all them that believe in Jesus. Absolutely no sacrifice on our part. The things and individuals we forsake to serve Jesus, are only detrimental to us if we hold to them. We are positively at God's expense if we are His consecrated and holy followers. And since it is His will and good pleasure, why should we complain?

Never talk about what you or I have sacrificed, for we have made none in God's service. It is all gain, gain, gain. "It pays to serve Jesus." We will be at God's expense throughout eternal ages.

Published by the tract Committee.

Jesus, bless the pennies brought Thee,
Give them something sweet to do;
May they help some one to love Thee,
May we love Thee too.

WHOM ARE YOU SERVING.

There are two great masters and powers in the world,—God and Satan. Since there is no neutral ground we are serving one or the other of the two. Would you not rather serve God than Satan?

If you would rather be right than impure; rather sober than drunken; rather good than bad; rather honest than dishonest; rather a saint than a sinner; rather a gentleman than a libertine; rather an honest laborer than a tramp; rather clean than filthy; rather in straight business than a gambler and rather go to heaven than to hell; rather honor the blood of Jesus than walk over it into perdition; rather wear a crown of life than wail and burn in the lake of fire, rather serve and worship God than the world, sin, flesh and devil; then sign up here with God by placing your name on the dotted line below and mail it to City Gospel Mission 208-3 St., Des Moines, Iowa, or some other Mission or Church.

Published by the tract Committee.

DIALOGUE.

Rev. A. Good morning, Mr. B this is a beautiful day!

Mr. B. Yes, it is a lovely day indeed.

Rev. A. God in His infinite goodness is very kind to us, His unworthy creatures.

Mr. B. Well, now you have launched a thought that I never was clear on; for I always found it difficult to believe on a God whose beginning I could not conceive.

Rev. A. That is strange, dear neighbor, do you understand your own beginning very well?

Mr. B. No, I do not.

Rev. A. Dear man, you never were tempted to doubt YOUR existence simply because you do not understand the beginning of it, were you?

Mr. B. No, I never was.

Rev. A. Why then rack your head and lose your soul simply because you cannot conceive the beginning of God,

when your own beginning is such a mystery, God being so infinitely greater than you are?

Mr. B. Yes, I see, but it is hard for me to believe anything I do not understand.

Rev. A. Have you any trouble in believing that there is space?

Mr. B. No, I never had any trouble on that line whatever, because I realize that there is space.

Rev. A. Do you know where it begins or ends?

Mr. B. No sir, I do not pretend to know.

Rev. A. Would it be reasonable or logical for you to disbelieve in space simply because you do not understand or know where it begins or ends?

Mr. B. No, it would not, and as I told you I have no trouble to believe that there is space for I can realize space.

Rev. A. Yes because you occupy considerable of it yourself and so do I; but say, can you not just as keenly realize that there is a God, seeing in Creation all around you that it is a great design of an infinite mind; and you realize as well as I, that there cannot be a design without a DESIGNER.

Mr. B. That is very true, and it seems there must be a great infinite mind back of all this Creation; but there are other great mysteries; say for instance, regeneration of a man's heart, as you theologians call it. I don't and can't see for my life how a man can be converted and be made new. I don't understand it, and I must insist again that it is hard for me to believe anything I do not understand.

Rev. A. Dear brother in the flesh, you think of God as if he were humanized. You must think of God as the Almighty, and that there is nothing too hard for God to do. Say, you know you think, don't you?

Mr. B. Certainly.

Rev. A. Can you tell me how you think, or what action takes place in your brain when you think? Do you know how it is that when the blood that nourishes the crystallized lens of your eye, passes over it, that it turns white so as not to dim your vision?

Mr. B. No, I don't understand how these things are.

Rev. A. But you find no trouble in believing them do you?

Mr. B. No, none whatever.

Rev. A. Now if it were not for the carnal mind and the devil you would have no trouble to believe in regeneration, or the new birth. The new birth simply means a NEW LIFE.—Born of God. That is, when we come to God in Jesus' name for pardon of our transgressions, forsaking and confessing our sins. He imparts to us of His Spirit, and that really is the new birth.

Mr. B. That seems plain enough, but I hear some people talk about sanctification, and say they received it after conversion. I never could understand that.

Rev. A. Well of course you are not in a position to understand the doctrine of sanctification, from the fact that you are not yet converted. Now when you are pardoned, you are also regenerated. Pardon is one thing, and regeneration is another. Pardon deals with your sins committed, regeneration deals and affects the heart condition. When you are pardoned the burden of your sins is gone, as well as the guilt, and that new life comes into your heart.

The carnal mind is enmity against that new life that has come into your heart in conversion; so in order that the new life that has entered the heart may have full control, the "Carnal mind," also called the "old man," or "law of sin" must be eradicated and in that instant the Holy Spirit with power and unction comes into your heart to seal unto the day of redemption. So when we are wholly sanctified we are also baptized with the Holy Spirit of promise.

Mr. B. I am glad for this visit and conversation. I hope that some day I may have these experiences even if I cannot fully understand them. I see there are more things that we don't know and believe, than things we do know.

Rev. A. That is true. Don't delay your return to God, for "procrastination is a thief of time."

Published by the tract Committee.

"The curse of your life and of my life is its littleness."

CONTRIBUTED

FAITH ALONE.

By W. O. BAKER.

God is unchangeable: "For I am the Lord I change not" (Mal. 3: 6); "With whom is no variableness neither shadow of turning" (James 1: 17). "Jesus Christ the same yesterday, and to-day, and forever." (Heb. 13: 8).

So is His Word: "Thy testimonies are very sure" (Psa. 93: 5). "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18).

Man's understanding of the nature of God and His word varies much. As a pendulum swings back and forth, so man's opinion changes from one extreme to another. What is current belief in one period of time is not current belief in another period. What is current belief in one section of the world, is not the belief in another section. The various conditions of life, such as safety or danger, plenty or want, health or sickness, care or afflictions, render men open to conviction and receptive of new ideas. The teachings to which they are subject, and the prevailing modes of thought, whether right or wrong, generally give form to their sentiments. This is true of their religious views as well as of the things that pertain to this life.

In every age there are men who are original thinkers. These men are leaders of thought, and impress their ideas upon those who are under their influence, and give direction to the prevailing thought of the age. Thus, during the early centuries of the Christian

era, the doctrine of baptismal regeneration became prevalent. The thought became so strong in the Church, that baptism was not only looked upon as a factor in regeneration, but regeneration itself.—Even innocent babes were considered lost, if they died unchristened. This idea has, even at the present, a lingering foot-hold in some of the churches. The idea of the new birth was lost sight of and the church became extremely formal.

Later during the great revivals, the sentiment of faith, repentance, and the New Birth, became so prominent that the ordinances were almost forgotten. In the former period they were over-rated, now they were under-rated. Thus the pendulum of religions thought swings from one extreme to the other!

In the days of the apostles extreme views began to prevail. Many of the Jewish converts felt themselves under obligations to keep the ceremonial law. They thought circumcision essential to salvation (Acts 15: 1).

The apostle Paul who in his conversion died to all claims to the righteousness of the law, but accounted all things as dung that he might win Christ, and felt strongly impressed to deliver his brethren from their error laid stress upon **faith** as the condition of justification instead of the works of the law.

While this caused strong opposition from the "Judaizing teachers," others went into the other extreme and taught that not only the works of the law were non-essential, but that faith saved independent of all works. This error James corrected. There is no antagonism between Paul and James: the one corrected one abuse and the other the opposite one.

Paul taught that Abraham's **faith** was "accounted to him for righteousness" (Gal. 3: 6). Again he says: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: Being justified freely by his grace, through the redemption that is in Christ Jesus: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3: 21, 22, 24, 26, 28).

In these passages, Paul teaches clearly that faith in Christ is the only condition of justification, and that it is independent of the deeds of the law—the law being our schoolmaster to bring us to Christ.

James says relative to Abraham: "Was not Abraham our Father justified by **works**, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: * * * * ye see then how that by works a man is justified, and not by faith only" (James 2: 21-24).

Paul and James talk of two different kinds of works, the former of the works or deeds of the ceremonial law; the latter of the works that emanate from a Christian life, or that follow justifying faith and are a sign of it. They however speak of the same faith; by the one it is presented as a condition for justifi-

cation; by the other as a ground work for a holy life—a root from which shoots up a fruit-bearing stalk. The holy life is evidence that there is a ground work upon which it is reared as a superstructure. The fruit-bearing stalk is the evidence that the root exists.

The one speaks of faith as an initial process, the other as completed. James asks the question, Seest thou how faith wrought with works, and by works was faith made perfect? It seems to me, he puts the question to the easy going professors who content themselves with a dead faith. Don't you see that Abraham's faith manifested itself by obedience and a holy life? Don't you see how faith wrought with works to attain perfection? Don't you see how they go hand in hand? They can not be separated without destroying the efficiency of both. That James did not mean to contradict Paul is clear from the fact

that he quotes the same passage Gen. 15: 6—that Paul does relative to having his faith imputed to him for righteousness. Paul emphasizes **faith** to show his Jewish brethren that that blessing did not come to Abraham by the deeds of the law. James emphasizes **works** to show those loose disciples who misunderstood Paul, that if Abraham's faith had not been productive of obedience and a holy life, it would not have been imputed to him for righteousness. It was just as correct to say that Abraham was justified by **works** as by **faith**, in the sense that James used the word works. If James had said that Abraham was justified by the "deeds of the law" he would not only have contradicted Paul but the whole tenor of the Gospel. This James could not do, as he was in-

spired by the same Spirit that Paul was. They were both correct. Paul claimed that Abraham was not justified by the works of the law, but by faith as a condition. The tenor of James argument was, that without works there was no evidence that Abraham had a living faith.

In verse 24 of chapter 2 of the Epistle of James—where he says: "Ye see then how that by works a man is justified, and not by faith only,—the distinction between the deeds of the law and of righteousness is to be borne in mind. This distinction no doubt is implied in James' teaching. It is also true that while living faith justifies the believer before God, the works that it invariably produces, justify the faith before men (Matt. Henry Com.)

It was correct to say that Abraham was justified by works as well as by faith. Courts of Justice judge by the evidence presented, and justify or condemn by it. In the Judgment day the dead will be judged according to their works (Rev. 20: 12, 13).

According to James there is a dead faith and a living faith. The former is without works or alone, the latter is manifested by works and is a saving faith. A genuine faith is demonstrated by works. If it has no works it is dead. This apostle gives us two illustrations that determine the line between a dead and a living faith. The first is **saying** we give instead of giving. If saying to a destitute brother or sister, "Depart in peace, be ye warmed and filled:" satisfies the hungry and warms the body, and gives an approving conscience to the **non giver**, then will a dead faith, destitute of works save. The other illustration is simply a

corpse. If the body without spirit or breath, can eat and drink and do the actions of a living body, then may we expect to be saved by faith **by itself.** Faith alone is an impossibility. Just as much as mere words, to satisfy the hungry or shelter the naked; or the dead body manifesting the signs of life.

It has become the fashion to say, even to the unawakened and impenitent, **only believe** and you shall be saved. I have heard it said to seekers of religion: "you are converted," "If you would only believe it." "You must **believe,**" What a soporific (sleep medicine) this is to an awakened soul! It is to be feared that only too often it has the effect of stifling convictions and causing the awakened sinner to repose on a dead faith. If persons become converted they always know it for themselves. No one need to tell them. There language is "Whereas I was blind now I **see.**" Will not the dead know when they become alive? Will not the lame and paralysed know when they are restored? It is true that the weak need encouragement, but we can only point them to the Lamb of God and comfort them with His word.

Seekers are encouraged to believe when they are in a mental state in which this is impossible. We must occupy ground where God can meet us before He can bless us. It is impossible to exercise that faith that will draw the blessings of God upon us if we are at enmity with our fellow men or hold what we dishonestly took from them or live in violation of God's moral law. People have prayed and seemingly cried mightily unto the Lord for days, trying to substitute prayer for confession, and faith for honesty. Confession and

restoration were first in order, without which no further progress could be made. "Obedience is better than sacrifice." No amount of praying, no amount of tears can take the place of these "works meet for repentance."

The first step in an evangelical repentance is to become honest before God and man. Without this, though we should cry as loud as the Priests of Baal it would give us no peace. If God breaks up the fallow ground of the heart, the tears will become hot, the sorrow godly, and the prayers earnest. Without such a mental state it is impossible to exercise saving faith, as much so as a plant to grow floating in the air, without its roots coming in contact with the soil. As well try to fly without wings! See without eyes, hear without ears or speak without the knowledge of language!

If I should say I believed that I had become suddenly rich or had attained a high official station, when it was well known that I was poor and occupied the position of a menial, men might justly doubt my sanity, for a sane man could not entertain such an unfounded belief. However this would not be as great an error as to affect to believe that we are saved when sin has dominion over us. Not a few seem to think if they commit the Apostles' creed it will bring faith; nevertheless they commit sin with greediness; of the spiritual mindedness they know nothing. You do not hear them pray; they may have committed the Lord's prayer—a form most unsuited to their condition. Their words are not the words of truth and soberness. They may have learned the Ten Commandments, but their lives do not manifest it.

There is another class who profess, pray and talk eagerly of faith, whose lives, —equally with the above class—do not show that they have been with Christ and learned of Him. With them it is "only believe." But neither love nor over-

coming the world is the sequence of their faith, it being **alone**. Even the rites that belong to the house of God—baptism, washing the saints' feet, and some times even the emblems of our Lord's broken body—fall into insignificance before this **lone** faith.

If the word says, "believe and be baptized," why not do it? To be baptized without believing, would be an attempt at obedience without faith. To believe and not be baptized would be failing to make the faith perfect by works through disobedience, and "disobedience is as the sin of witchcraft." In either case there would be no salvation. If a man believes with all his heart, being born of God, let him straightway be baptized. There is not a syllable of scripture any where for delaying a duty. A saving faith grasps God and His whole word.

There is a class of professors that would slide to heaven on a dead faith coupled with the ordinances that belong to the house of God; another class would make the journey on a dead faith coupled with prayers and songs. But as a balloon filled with material heavier than air will not rise, so this dead faith grasping the earth can not rise.

A faith that does not save from sin, that does not render obedience to God, that does not work by love, that does not overcome the world, that is not made perfect to any one. A living faith is never alone. It is bounded on the one side by a penitent soul and on the other by a gra-

cious Savior. As the disciple goes on from faith to faith, it is bounded on—the one side by a redeemed sinner and on the other by the Redeemer. It is bounded on the one side by the wants of man and on the other by the grace of God.

It is itself the border line where penitence merges into redemption. It is the connecting link that binds the humble believer to Christ as a Savior, Shepherd, Priest and King; to the Holy Ghost as a Sanctifier and Comforter, and to God as a loving Father.

It is the spiritual telegraph between the sanctuary, closet, any place where man is "in audience with the Deity," and the Throne of God.

**"Faith builds a bridge from this world to the next,
O'er death's dark gulf, and all its horrors hides."**

He who is contented with the husks, who is satisfied with the comforts and joys that spring from earthly things, who does not aspire to the joy of forgiveness of sins and the comforting influence of the Holy Ghost, let him boast of "Faith Alone."

Louisville, Ohio.

NOTE:—The above article was written by Bish. Baker many years ago but had never been published. Editor.

SIGNS OF THE TIMES.

BY CLARENCE E. HEISE.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21: 25: 28).

As I meditate on this passage of Scripture it makes me believe Christ's Second Coming is nigh at hand. For "when the fig tree putteth forth its leaves, ye know that summer is nigh." We also know when the prophecies and the writings of the apostles are being fulfilled, and great signs, and wonders, with perplexities are coming upon the earth, that Christ's return draweth nigh. Surely God is giving the people of this world ample time to get ready to meet the Coming King.

He is sending repeated warnings by letting earthquakes, famines, troubles, wars, even great wars as we see today the greatest war of many centuries, and people wonder, and are almost continually asking, What shall the outcome be? God truly is the only One who knows the outcome of this world war.

I fear, in many places and in many hearts, the over anxiety of this war is crowding out the spiritual life of many souls. St. Luke says, "When you see these things coming to pass then look up."

We are now only at the beginning of sorrows. We, in this Canada of ours, do not see very much difference in the condition of things during the war than previous, save the multi-

tude of soldiers parading and traveling too and fro.

Occasionally an officer will ask us young men if we would like to join their army. But we are serving another Captain.

But, dear readers, look at Europe, especially those districts in which the war is the nearest. That is where sorrow is felt most keenly. War has always had its horror. But notice, this is called a modern war. What difference is there between it and any other? War is war, and only those who pass through some of the campaigns are able to tell really what war is.

We are being constantly warned from the pulpit and elsewhere to keep our garments white and our lamps filled with oil, so when the Bridegroom shall come we shall go out to meet Him. We are told that tribulation must come upon the earth. God knows just how soon this will come to pass. When trouble and sorrow and distress shall have reached its height God will give grace unto His little ones according as their need shall be.

May God's little ones take fresh courage, and buckle on the armor a little tighter, knowing that our Redemption draweth nigh. We need all the grace and power we can get to stand these days. Satan is battling with all his hosts seeking in his final attempts to overthrow the children of God.

I thank the Lord because He can take the war nature out of us. I am sure those who are constantly hating each other are the most uncomfortable people living. When God fills us with His love it is just the opposite. These people are the most easy to get along with, are the most kind and tender-hearted. I

wish every reader was free from sin and bondage. I wish they all knew the peace the Savior gives.

His love within makes us love every body. I well remember when I myself was walking in blindness and could not see these things. But now I have a new heart even a new song, a song of praise. May we all keep steadfast in the Love of God. Keeping ourselves blameless until He comes. (Luke 21: 34-36).

Love to all.

Gormley, Ont.

WALKS WITH JESUS.

BY W. R. SMITH.

While it is true that Christians may ever have the spiritual presence of Jesus with them, all through the journey of life, to guide, bless and comfort, yet I have often thought how blessed it would have been, to have accompanied Him, as a personal follower in the days of His life, as He traveled about over the country teaching the people, and healing the afflicted ones.

For a little while I wish to go back in thought, and associate myself with Him and His disciples, and witness a few of the many wonderful scenes and deeds that He did.

One day a multitude of several thousand hungry people were thronging around Him listening to His gracious words of truth and wisdom, whom He decided to feed before sending them away to their homes. Inquiry was made by the disciples as to what provision the people had with them, when five barley loaves and two small fishes were found, "But what are they among so many?" But as He blessed and broke these up and handed it out to the people, who all

were filled, they proved more than enough when distributed by the creating hand of Jesus, for twelve basketsful of fragments were left.

No wonder that the people were astonished at the miracle and said, "This is of a truth that prophet that should come into the world."

On another occasion as He and His disciples came near the gate of the little city of Nain, they met much people, and the body of a dead man was being carried out, the only son of a widow woman.

The poor heart-broken mother is weeping bitter tears at the loss of her dear son, and the great loving heart of Jesus goes out in sympathy and compassion for her and He says, "Weep not." And touching the bier on which the dead man lay, the pall bearers stop, when Jesus spoke saying, "Young man, I say unto thee Arise, and he that was dead sat up and began to speak, and He delivered him to his mother." What did the young man say? There is no record as to what it was about.

O what a divine Comforter Jesus is, for His "Weep nots" to the sad broken hearted children of earth means hope, joy and life.

The news of this wonderful miracle spread throughout all the country, and that God had visited His people.

As He entered into a certain village one day, ten men who were lepers stood afar off, and yet recognized Him, and cried out for Jesus to have mercy on them, Jesus knew that the one great longing desire of their hearts was to be healed from their dreadful disease, and to test their faith in His power to cleanse tells them to go and show themselves to the priest, and as they start to obey His command they are almost im-

mediately healed. Only one, a Samaritan, was grateful enough for his restoration to health, to return and give the praise and glory of it to God, whose faith Jesus said had made him whole. The other nine were cleansed, and doubtless offered the gifts to the priests, that Moses had commanded in such cases, but showed no gratitude for God's greater gift of mercy in curing them.

Near the sea of Galilee. He sat down one day at the foot of a mountain while the thronging multitudes gathered around Him, bringing with them a great many afflicted ones, the lame, blind, dumb, maimed with others, and He healed them all. How astonished the people were as they beheld the dumb to speak, the blind to see, the lame to walk, and the maimed, the ones that only had one arm or lower limb to be supplied with a new one and thus made whole. No wonder that they glorified the God of Israel, for only God alone could perform such miraculous works. Jesus was equal to every emergency He ever met with, and no distressed afflicted one ever appealed to Him in vain, for His compassionate heart was ever touched, and is now, with the feelings of our many infirmities

One Sabbath day, Jesus in walking about the city of Jerusalem, passed by the pool of Bethesda around which were gathered a great number of variously afflicted ones, waiting for some angel to come and move the waters in the pool, and some one to help them into it.

It was commonly believed by the Jews, that at certain times an angel came and imparted some healing properties to the waters, and the one that first stepped in was made whole of whatever disease he had. Jesus looks over these poor distressed

creatures, and down into their hearts, and in His infinite wisdom selects one who had been afflicted thirty eight years and says to him, "Wilt thou be made whole?" Perhaps the poor man thinks that a very strange question to ask him in his present helpless condition, and he replies in substance. "Sir, I have no one to help me into the pool when the water is troubled, and before I can reach it another steps in." Little did this poor crippled child of earth realize that he was talking to the Divine One who alone gave these waters their healing properties, whatever they were, and who was fully able to make him whole without their use. And Jesus with loving compassion for him says, "Rise, take up thy bed, and walk," and with the command, an effort was made, healing power came, and immediately the man arose and found himself every whit whole. How great must have been the love of Jesus for this poor man, to restore him to perfect health and strength again, without his asking for help. How precious is the thought that this "same Jesus," who went about doing good to all classes of humanity that would let Him, in the days of His life on this earth, is still the same loving Savior, yesterday, to-day and forever.

What great wonderful and glorious deeds of love and mercy have we seen the blessed Savior do, as in thought we have walked with Him and His disciples along the various paths of Galilee and in the city of Jerusalem in those beautiful far off days of long ago.

Pryor, Okla.

SAINT AND SAVIOR.

By GEORGE S. GRIM.

True repentance which is genuine, arises not so much from dread of punishment as from fear of sin. It is not fear of condemning so much, but the fear of sinning, which makes the truly humble cry out for grace and pardon. Truly; the fear of torment engendered by the threatenings of the law, doeth work in the soul much horror and dismay; but it is not torment appearing exceeding dreadful, but sin, becoming exceeding sinful, and abominable, destructive to the soul of man: which is the effectual work of grace. Any human being in his reason would tremble at everlasting burnings; more especially when it comes close to the dying time. But it is not one that hates sin. Only when the Lord hath had dealings with their souls. Sin to the sin-sick soul is so desperate an act that it would not be straining the truth to say a real penitent soul had rather suffer pains without committing any sins, than to try to enter the bliss of heaven with the stains of committing willful sin against the eternal destination of his soul. Eternal and Saving repentance will most easily manifest it self when the subject of our thoughts are most heavenly, with an abhorrence in our soul against committing or trifling with any **sin**. **Sin sin sin** is the awful destructive power; an accursed thing which the righteous soul shrinks from with disdain.

Furthermore; saving repentance from sin; and the eternal destructive power of it the righteous soul will shrink from its effects, and will render the conscience exceeding

Once to die is appointed to us.

tender, so that it will be pained to the quick at the very recollections of the smallest sin. All sins are hienous in the sight of God. Private sins, youthful sins, manhood sins, public sins, sins of omission, sins of commision, of word, of deed, of thought, of imagination, against God or against man. All will bring eternal destruction to the souls that do them if not repented off. Believe not thyself unless thou abhorrest sin, unless thou have repented of sin, unless thou wilt work against sin, unless thou hast conquered sin, with thyself as well as among others.

Louisville, Ohio.

TIME NO LONGER.

By OMAR G. WORMAN.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev. 10: 5, 6).

We have here a text that is a prophecy, and when this prophecy is once fulfilled it will be forever too late for mankind. There are many prophecies going into fulfillment that remind us of the Second Coming of Christ, etc., but beloved, when the angel of God cries out that there shall be time no longer, what then poor soul? What then that soon the prophecy of Peter also will go into fulfillment.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to

usward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3: 9, 10).

With such words of scripture what has any one to boast? Nothing, because it's as true as what God said to Noah. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6: 13), this will happen to this our day. O beloved, let me throw the life line to you. Are you saved and under the blood? When this old world was destroyed the first time, men and women were at the height of sin. Beloved I believe just what the word of God says. Conditions are prevailing the same to-day. Jesus is coming to gather His blood-washed saints unto Himself forever. Praise His holy name.

O, be on your watch, keep your soul anchored in Jesus, that no one may take you away into the world for your soul is too precious in the sight of God. It is worth more than the whole world. Beloved, if it were not, God would never destroy the world, but there is a better city waiting than this sin-cursed world. Just as soon as a natural child is born, that soon it will become an inhabitant of whatever locality it is in, and so it is with the sinner, when he becomes a child of God that soon he has a title for the New Jerusalem, but if we do not watch and heed God's warning we will lose it.

It will happen with us like it did with the Israelites. We will go to an everlasting eternity without one ray of hope to see God or to see the light of the New Jerusalem, but all will be dark, **dark, dark.** O dear reader, can I persuade you to look beyond the clouds for there is a brighter day coming if you stand faithful.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16: 15).

Yes, it is not only when the world will be destroyed that there shall be time no longer, but when the death angel calls for your spirit then there will be no time for you, then all is past.

O the awful picture that is before me, when the angel will swear that there should be time no longer. Eternity! Eternity! O stop a moment, and think. We often talk about eternity but have we weighed the matter? To me it is a wonderful thing. If not saved, Locke says: "By repeating the idea of any length of duration, with all the endless addition of number, we come by the idea of eternity."

What will happen when the angel will swear by heaven and earth that time shall be no longer? Then will be one of the most surprising scenes for those that are not saved, and only laugh at those who want to serve their Master, Jesus Christ. It will be the separating of fathers, mothers, children, relatives etc. O we enjoy the fellowship of our cousins, uncles, etc., here below, but when time will be over what then poor soul, what then if you are not saved?

O there are many souls in hell, crying to day, Time! Time! O, they

are reaping what they have sown! The rich man realized it when he saw Lazarus in Abraham's bosom. He only pleaded for water on his parched tongue, but time was past. O let us be prepared to meet our God.

We read in the daily papers how they are calling for men, and to be prepared for what ever may happen. O let us be ready. Turn the guns on the devil and his host, that Jesus may not take us unawares.

Let us not smooth things over and patch up a little for that will be no profit to any one. We will only be the means of robbing God of souls; yes, a man can rob God. The Word of God tells us that.

Again, I hear the voice saying that there should be time no longer. O, God is holding the helm. Jesus is pleading yet another day someone on the barren plains may turn, but O, His longsuffering is almost all. Men say God is unmerciful. But He is not, or he would not let the rain come down, feed us by the fruits of earth, give us breath, and lastly, gave His only Son, Jesus. Praise His name! O when His longsuffering is over what then? When He says to the angel, Cry, business, traveling, marriages etc., will be stopped. The day of reckoning is here, the graves will be opened. They will be gathered from the four quarters of the earth, the isles of the seas. O what a wonderful time!

O who will inhabit the pit of hell? The drunkard, the moralist, the harlot, all they that are unclean.

"For without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie" (Rev. 22: 15).

Yes, and worst of all, that black scoundrel who has caused so much

trouble sorrow pain in this present world, the devil and his imps, marching through the pit, and only laughing at you because you believed his lies also saying "The laborer is worthy of his reward" (I Tim. 5: 18).

If we work for the devil we will receive the reward of the devil.

Beloved he will deceive you if he can. He will come as an angel of light and use scripture, or any way, so he has your soul. He tried it on Christ and failed. If we are in Christ, and He in us why he cannot overpower us. Yes, if we labor for the devil we will have our reward in an everlasting pit of brimstone and fire. Just think, what it must be to be in torment! If we burn ourselves accidentally how it hurts.

O let me, as one that stands before the doors of the pit of hell, to keep your soul from entering therein for a morsel of meat, through this silent pen of mine, let me say as seven thunders, "Watch ye, stand fast in the faith, quit you like men be strong" (I Cor. 16: 13).

God told Noah to build an Ark and told him how to go about it. He obeyed God and fashioned it according to the plan that God had told him. I believe that Noah did not contradict His word but just followed the plan that God had told him, and what was the result? He was the means of saving his soul and those of his family. He knew that God said He would destroy man. The same lesson comes to us to-day. "There shall be time no longer." Why? Because men and women are turning their ears away from the pleadings of the Holy Spirit, and God says, "My Spirit shall not always strive with man" (Gensis 6: 3).

Dear pilgrim on the road to glory only a few more miles, only a few more steps. Stand true and all will be well. When the angel calls for your spirit, or the harvest of the world. Time will be no longer.

Build your Ark after the pattern of Jesus Christ. Your Ark will never meet with shipwreck, but for all the calling and pleading for souls it seems mankind is somewhat deaf or more would turn.

"Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3: 3, 4).

O the word of God makes itself free on every hand. They mocked at Noah, and so they will to-day. They say, It is no use to go to Sunday-school or services because what's the use? But some day we shall understand.

But Noah did not care; he hammered and nailed away till all was done. He knew that God had said He would destroy man, so he followed day by day amid the scoffs, bluffs, sneers etc. for he knew in whom he believed and was persuaded that he was able to keep that which he had committed unto him against that day.

To-day the voice comes that sware by heaven and earth: who stands upon the brink, saying "Time shall be no longer." Why? Let us take the warning for it is not far distant. Be not like the foolish virgins that had no oil. O the sadness, on the one side. Yet where there is rain and storms there comes sunshine and flowers. Let us look on this side. When the angel shall say, "Time shall

be no more," it will be the means of relieving thousands of souls in travail for Jesus to come to relieve them from pain, others from trouble. O that will be glorious for the ransomed ones: sin will be no more, death shall be banished, and all the redeemed shall be together. Abraham, Noah, Joshua, Isaiah, Daniel, Jeremiah, all the faithful ones, all praising God. O wont that be a time of rejoicing? Who wants to miss such a gathering? Not I. And, lastly, we shall see God and Jesus as they are. When? Why? Where? There shall be time no more.

Souderton, Pa.

SCRIPTURE QUOTATIONS.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,—and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as He is pure" (I John 3: 3).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy" (I Peter 4: 12-13).

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10: 13).

"For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in

all points tempted like as we are, yet without sin" (Heb. 4: 15).

"Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10: 35).

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5: 1).

"For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4: 7).

"Present your bodies a living sacrifice unto God which is your reasonable service" (Rom. 12: 1).

"There is no fear in love; but perfect love casteth out fear" (I John 4: 18).

"Beloved, if our heart condemn us not, then have we confidence toward God" (I John 3: 21).

"The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. 8: 16-17).

"He that believeth on the Son of God hath the witness in himself" (I John 5: 10).

"Hereby we know that he abideth in us, by the Spirit which he hath given us" (I John 3: 24).

"He that saith he abideth in Him, ought himself also so to walk, even as he walked" (I John 2: 6).

"If we live in the Spirit, let us also walk in the Spirit" (Gal. 5: 25).

"For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5: 9).

"For the law of the Spirit of life in Christ Jesus, hath made me free from law of sin and death" (Rom. 8: 2).

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's

hand. I and my Father are one" (John 10: 27-30).

"To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it" (Rev. 2: 17).

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7: 1).

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4: 1).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12: 13).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

Lydia Sider.

Stevensville, Ont.

ANSWERS TO MISSIONARY QUESTIONS.

LESSON VI.

1. The Bible has been translated into over 600 languages.

2. Three times as much money is shot to pieces in one day in the present war as is spent for missions in one year by the combined churches of the United States.

3. In 1886 an effort was made to do mission work among the American Indians. A committee was sent to the Indian Territory to investigate matters, but nothing was done. See General Conference Minutes, Page 51, Conference of 1887.

4. A vision of the field, a study of God's Word, and a baptism of the Holy Ghost would help to arouse more interest in mission work.

5. The native African is religious in this that he is very superstitious, has a misty belief in transmigration of life, and a befogged fear of the mystical. See Religions of Mission fields, page 3-4.

6. His religion has made him uncommonly inhuman, blood thirsty, and drunken.

7. His religion gives him no knowledge of a creator and his attributes. It does not explain the origin and destiny of man. Many languages have no term for love. Its strength consists in this that there is a worship of something.

8. The native African should be approached in a spirit of love, and the Christ-life should be lived before him. See Religions of Mission Fields page 15-19.

9. Africa is not the white man's graveyard.

10. The British conquest of South Africa has helped to open that country to mission work.

SAVIOR COMFORT ME.

In the dark and cloudy day,
When earth's riches flee away,
And the last hope will not stay,
Savior comfort me.

Thou who wast so sorely tried,
In the darkness crucified,
Bid me in Thy love confide
Savior comfort me.

—Sel. by Sara Gracie.

"He that soweth iniquity shall reap vanity and the rod of his anger shall fail."

NEWS OF CHURCH ACTIVITY

DAYTON MISSION.

in the

HOME AND FOREIGN FIELDS

MISSIONARY ADDRESSES.

Bishop H. P. and Grace Steigerwald, Eld. H. J. and Emma Frey,, A. C. Winger, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Mrs. Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.

Walter O. and Abbie B. Winger, Miss Hannah Baker, Miss Sadie Book, Miss Cora Alvis, Mtshabezi Mission, Bulawayo, Private Bag, So. Rodesia, South Africa.

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

INDIA.

Elder H. L. and Katie Smith, Effie Rohrer, Ruth Byer, David H. Rohrer, Lottie Rohrer, Anita and Gladys Zarger. Dauram Madhipura, North Bhagalpur, B. & N. W. Ry., INDIA.

Following not under Foreign Mission Board.

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

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

Furlough—Myron and Adda Taylor Jesse R. and Malinda Eyster.

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.

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

San Francisco Mission, 3739-20th. St., in charge of Sr. Lizzie Winger and workers.

It is with pleasure that we give another report of the work here. We come greeting you with the words of Rom. 12, 15: "Rejoice with them that do rejoice, and weep with them that weep." This truly is the experience of every true child of God, rejoicing with those who have been redeemed, and rejoicing in a Savior's love, with victory over sin, and with the Holy Comforter abiding within. If our brother or sister receive a greater degree of blessing than we, we are to rejoice with them; should others have greater talents and gifts than we, it means for us to rejoice with them. Though others may do greater work, and receive a more honorable position than we, if we are pure in heart, we will dearly love them, and rejoice with them. And if others can pray, testify, sing and preach better, and more effectually we are to thank our God for them and ask His blessing to continue to rest upon them, and do our best to journey, associate, and fellowship with them, and thru the Spirit endeavoring co-operatingly to win precious and never-dying souls. To have that sweet spirit of contentment with a humble position in life, and rejoice with those who may be prospering all around us, is worth more to us than all of the millions of this world.

"Weep with those that weep." There were very few who really wept with Jesus while here journeying with the human family: very few shared in the weeping of the apostles. And sad it is indeed in our day, that it is only the few who are really weeping for the lost of this world. I do not understand the apostle to mean that we are to cry just because some one else cries, but I believe he meant that we should weep with Jesus, with a burden, a real pity and sympathy in our hearts, as we come in contact with those who are sad and suffering because of the sad result of sin, and a departure of their loved ones, as Jesus wept in the home of Martha and Mary. O may we realize that except we suffer with those who suffer, and weep with those that weep, we will

(Continued on Page 21.)

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GRANTHAM, PA., MAY 15, 1916.

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

OBITUARY.

SAUDER.—Bro. Amos M. Sauder was born July 9, 1858, fell asleep April 21, 1916, aged 57 years, 8 months and 12 days. Funeral services were held at the Rohrerstown Mennonite church conducted by Bish. C. N. Hostetter and Eld. Eli M. Engle. Text John 8: 51. Interment in Millersville cemetery.

HEISEY.—Bro. Wm. G. Heisey was born March 24, 1856, died April 27, 1916, aged 60 years, 1 month and 3 days. Funeral services were held at the Mastersonville M. H. and interment made in adjoining cemetery. Bish. H. B. Hoffer, Elders E. O. Musser and A. B. Brubaker officiated. Text Job 5: 18-19.

SHEARER.—Clinton G. Shearer was born October 16, 1868, died March 28, 1916, aged 47 years, 6 months and 2 days. Services were held from his parents' home, Mastersonville, Pa., to the Mastersonville M. H. where services were held conducted by Bishop H. B. Hoffer, Elders Jno. Brubaker and D. E. Miller both of the Zion Children church. Text I Peter 1: 20-24. Interment in adjoining cemetery.

PETERS.—Sr. Mary Peters, widow of Bro. Henry Peters, was born Jan. 2, 1841, died April 24, 1916, aged 75 years, 3 months and 22 days. Sr. Peters was a faithful mother in the church and served as a deaconess for many years after the decease of her husband. She died at the home of her son Bro. Benj. D. Peters of Rapho district, Pa. Services were held at the Mastersonville M. H. and interment was made in adjoining cemetery. Bish. H. B. Hoffer, Eld. H. O. Musser and Eld. A. B. Brubaker officiated. Texts St. Luke 23: 28, and St. John 16: 33.

In the great sub-continent of South America there is one of the greatest of the unoccupied fields of the world; though its claims are in no way less than those of more favored parts.

LOVE FEASTS.

DAYTON MISSION.

PENNSYLVANIA.

- Florin, Cross Roads, ----- May 14.
- Gratersford Ford, ----- May 27, 28.
- Pequa M. H. ----- May 27, 28.
- Airy Hill, ----- May 30, 31.
- Mechanicsburg, ----- June 1, 2.
- Silverdale, ----- June 3, 4.
- Lykens Valley Free Grace Church, Millersburg Sta., ----- June 3, 4.
- Fairland, ----- June 7, 8.
- Martinsburg, ----- June 10, 11.

Love Feast at Grantham, Pa., begins June 14 at 1 P. M. and continues to noon June 15.

The School closing exercises will begin Monday evening June 12, during Tuesday and close with the graduating exercises on Wednesday forenoon June 14, to be followed by Love Feast as announced.

A hearty invitation is extended.

Visiting members to Conference will find it interesting to detain themselves in Pennsylvania to be with us during

Cedar Springs, Clinton Co., June 17, 18.

Those coming by train from the east take trolley or train from Lock Haven to Mill Hall from where teams will convey visitors to the place of meeting.

KANSAS.

- Bethel, ----- April 29, 30.
- Clay County, ----- June 3, 4.
- Brown County, ----- June, 10, 11.

OHIO.

- Paradise church Wayne dist., May 13, 14.
- Valley Chapel, Canton, ----- June 3, 4.
- Highland, ----- June 10, 11.
- Richland and Ashland ----- June 10, 11.

ILLINOIS.

- Franklin Corners, ----- May 27, 28.

A general invitation is extended to all.

Delegates returning from Conference are invited, especially, to stop off and enjoy the feast.

INDIANA.

- Nappanee, ----- June 4.

MARYLAND.

- Ringgold, ----- June 3, 4.

(Continued from page 19.)

have very little spiritual influence over them.

Truly we are living in a day when there are many sad and neglected homes to be found. We will refer to one home where we have visited, whose members have attended our Sunday School and services. The measles broke out in their family of thirteen children, of whom two however are married. The father, mother and eight children were taken to the hospital. A few days later the mother took pneumonia and died at the age of a little more than 42 years. She could not see her little children in her dying hour. None of the eight children knew of their mamma's death until some time later. You may know how heart-rending it was to those dear little ones, as they were told that their mama was gone. She was removed from the hospital to the home of her daughter, and there her funeral services were held at 7.30 the evening following her death while her bereaved husband, and sorrowing children were lying out at the hospital. The two older sons left very early the next morning for Irvin, Ken., to bury her.

O there are so many hearts to cheer and comfort. We have had three funeral services in our new chapel since it was dedicated. The first was William Hasse, the husband of Sr. Hasse who expects soon to be one with us in church fellowship. The second was mother Webb, who had been an attendant at the Mission, and her little grand daughter followed her a little more than a week later. Surely we do realize more and more as the time is pressing on, why the Lord has called us out into mission work. It was to share with this peo-

ONTARIO.

- Bertie, ----- May 20, 21.
- Markham, ----- May 27, 28.
- Howich, ----- May 27, 28.
- Nottawa, ----- June 3, 4.
- Wainfleet, ----- June 3, 4.
- Waterloo, ----- June 10, 11.
- Springvale, ----- June 17, 18.

ple in their bereavement, burdens and sorrow, and help them to come to Jesus, and get saved, who has made it possible to reach that great beyond, where weeping shall forever be unknown, where rejoicing shall be forever unending.

It is with a sense of unworthiness that we report again the wonderful way in which our Lord has cared for our spiritual and temporal needs. Our dear brethren and sisters have been so good and kind to us. May the dear Lord greatly bless and reward you all for all you have done for us. This is our prayer.

FINANCIAL.

Balance on hand, \$29.12.

RECEIPTS.

Charlotte Myers, Dayton, O., \$1.00; Minnie Bosler, Louisville, O., \$2.00; Nancy A. Shirk, Chicago, Ill., \$2.00; The Church Class and S. S. of Harrisburg, Pa., \$8.00; Sr. E. J. Reighard, Troy, O., \$1.00; Sr. F. J. Senders, Springfield, O., \$2.00; Mother Silverthorn, Springfield, O., \$2.00; Bro. Haulman, North Hampton, O., \$4.00; Mission offering, \$.61.
Total, \$52.73.

EXPENDITURES.

Table Account, \$14.62; gas bill and stove rent, \$3.00; electric light bill, \$2.00; electric light fixtures, \$2.14; incidentals, \$4.10; phone bill, \$.26; wash line wire, \$.45; coal, \$15.00.
Total, \$41.57.

Balance on hand May 1, 1916, \$11.16.

POOR FUND.

Balance on hand, \$10.38.

Received in His name, \$.20.

Total, \$10.58.

Paid out for poor, \$1.67.

Balance on hand May 1, 1916, \$8.91.

Donation of provisions were made by Elsie Rohrer, Susie Heisey, Edward Engle, Bro. Haulman, Mary Taylor, Sr. Skepics, Sr. Anderson, Mary Myers, Florence Brumbaugh, Iva Herr, Moses Dohners, Jesse Wengers.

SPECIAL.

Harvey Hokes as they were leaving for the Mt. Carmel Orphanage, Morrison,

Ill., donated to the Mission 8 qts. beans, 9 glasses spreading and 24 qts. canned fruits.

We sincerely remain your, Bro. and Sr. in Christ.

W. H. and Susie Boyer.
601 Taylor St., Dayton, O.

BUFFALO MISSION.

"To the readers of the VISITOR:—

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

"Trust ye in the Lord for ever: for the Lord Jehovah is everlasting strength." These and so many more precious promises of God's word point us to Him who is our ever present Friend and Helper. We do thank the Lord for the way He has come to our help in so many ways in times past. And looking into the needs all round us we rejoice in the blood-bought privilege of trusting Him for all. We are being taught more and more the meaning of the truth. "Now the just shall live by faith."

We thank all who have co-operated with us in the work during the past month. We are dependent upon the Lord for our daily bread and while He supplied it with all our other needs we know He is not forgetting us.

A baptismal service was held here on the evening of May 2. Four dear souls were willing to follow Jesus in making this public testimony of their faith and consecration to Him. It was an inspiration to all present to hear them testify, with shining faces, to the power of God, to save from sin. We believe that in them Jesus has seen of the travail of His soul and is satisfied. May He also see that in each one who reads these lines.

FINANCIAL.

Report for April, 1916.

Balance on hand April 1, \$13.00.

RECEIPTS.

Wm. F. Augustine, \$5.00; Della Ott, \$1.00; Frank Dean, \$1.00; Harrisburg, Pa., church and S. S., \$8.00; Eld. Nathaniel Wildfong, \$3.00; Angus Putman,

\$1.00; Abram Lehman; Catherine Lehman, \$1.00; Barbara Lehman, \$1.00; Jessie Lehman, \$1.00; Bro. and Sr. Peddie, \$1.00.

EXPENDITURES.

Light, \$1.75; gas, \$1.20; coal, \$6.90; groceries and household, \$19.27.

Balance on hand, \$8.08.

Provisions were donated by the following named persons:—D. V. Heise, Abram Winger, Levi Winger, T. S. Doner, D. W. Heise, Sr. Ehlers, D. E. Jennings, E. A. Robert, consisting of vegetables, fruit, meat, eggs, etc.

In our last report Bro. and Sr. Ehlers should have had credit for \$5.00 donation.

Yours with sincere desire to walk on with God.

Geo. E. and Effie Whisler.

DES MOINES MISSION.

We have innumerable reasons to extol our Father and our Lord Jesus Christ who has opened the door to heaven and no man can shut it.

God still hears and answers prayer. We had a remarkable case of divine healing since our last report. A young lady of beautiful Christian character, wholly sanctified and filled with the Spirit. She heard through a dear brother that the Lord heals many in answer to prayer in our meetings. So she came to the regular church service on Sunday a. m. one a week ago, and enjoyed the services very much. On Monday of the same week she called at our home and opened her heart telling her errand etc., and how the Lord impressed her to come to make inquiry about divine healing for she was badly affected with tuberculosis which the doctors were unable to cure.

After instruction was given according to the word of the Lord, we observed laying on of hands and prayed the Lord to heal her. She was instantly healed and great joy followed. The next day she called up over the phone, and announced and reassured by testimony that she was perfectly healed and had gone to work

feeling strong and healthy. She now attends the Mission whenever she can and her joys are full.

“What God hath wrought.” We never will cease to love Him, for His wonderful works to the children of men.

Another conference year has fled. Many of our dear ones have passed away, and the world is at war. The signs of the times are upon us. Who can question that our Lord’s return draweth nigh. The Millennium reign of Christ will soon be ushered in. Are we ready? May the Lord help us all to be at our best that we may not be left finally in shame and contempt. The love of many is growing cold, becoming indifferent to spiritual things, Jesus truly said, “Watch and pray lest ye enter into temptation.”

Please continue to pray for us, dear saints, that we may do our whole duty,

FINANCIAL.

Report for April, 1916.

RECEIPTS.

Rosebank S. S., Kans., \$12.57; Pleasant Hill S. S., La Junta, Colo., \$11.10; H. L. Trump, Polo, Ill., \$5.00; Church and Sunday School of Harrisburg, Pa., \$8.00; A brother, Markham, O., \$2.00. Total, \$38.67.

EXPENSES.

Electricity, \$1.45; gas, \$3.36; Table supplies, \$28.25; incidentals, \$6.50; fuel, \$10.00; Mission gas, \$5.00; Mission coal, \$6.00.

Bal. due mission, \$20.89.

Yours in the war for Jesus,
J. R. and Anna Zook.

INDIA LETTER.

To the dear readers of the VISITOR:—

“Praise God from whom all blessings flow,
Praise Him all creatures here below.”

Our hearts are full of love and praise to our God for His wonderful blessings given to us and His care and protection over us, which we felt so keenly during

the last year. At last the Lord opened our way to the field of labor that we so long looked forward too. The Father doeth all things well, in His own way and time He will bring all things to pass so we praise Him for our safe arrival.

We have been at our new home seven weeks already and it seems so short a time since we came. It truly does seem like home, not in appearance like our homes were in America, but our hearts are here and the presence of God is with us. So we feel quite contented. The surrounding country, at a distance, reminds me of home, the many native huts near our station look like the straw stacks we see on many American farms. At a distance the natives plowing in the fields also look quite natural. Only when we draw near the village, or stop and think for a moment, do we realize the dense darkness of the place. In our visits to the village the dear little children gather around us so eagerly to hear the blessed old story of Jesus. When we leave for home many follow after us and want us to sing with them. We can hardly go any where until some child finds it out and soon a number are following. They help keep the dogs and cattle away. We have learned to know a few families who belong to the higher class of natives. We visited in one family and found them very sociable and entertaining. Jesus indeed does care for His own and that in ways of'times unseen by us. We have the promise that "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

We are glad for the work that has already been begun at this place. The evening meetings are enjoyed by all, though we cannot understand the words spoken or sung yet our hearts are united with the spirit of the scene and our voices united in the melodies. Sometimes quite a number of the natives are present and a keen interest is manifested by them. We were especially impressed with the little children as they wholeheartedly join in the songs with all the vocal force given them. Shortly after we arrived here, the yearly Mala began just about five miles from our station. This is the place where the natives from

all over India come to worship. It lasts for one month. The mission family went to the Mala one afternoon to sell tracts and books in Hindi. Thousands of people were there that day. We saw a number who were measuring the distance of the way by the length of their bodies. Before falling to the ground they folded their hands and uttered a prayer. This was done until they reached the temple. Other men were lying upon beds covered with spikes with only a small cloth about their loins. We met many returning home after their worship who had the mark of the beast upon their forehead showing which god they worshiped. As we beheld this great multitude of people bowing down to their idols for help and comfort, our hearts thrilled more than ever to press forward and help raise up still higher the blood-stained banner of King Emanuel. Our native Christian, who helps us in the evangelistic work, stayed at the Mala a few days and sold a large number of books. We pray that as the natives read this literature some seed may sink deep into their hearts and spring up unto life everlasting.

We are thankful to God that we can help work in His vineyard. Although we are over crowded at present, we are anxiously looking forward to our new station where we expect to have a little more room. May we continue to have your prayers for us and the work. The girls are enjoying themselves above that which we expected. In some of our meetings the natives ask to have them sing. They enjoy it even though they cannot understand what they say.

Yours in His service,
Mrs. D. E. Rohrer.

GREAT STORY OF LOVE.

By WM. A. ROUTH.

I'll tell you a story, it's gospel and true,
Of Jesus our Savior, the Son of God's
love,
Who came down from heaven to show us
the way
To mansions in glory, our homes up a-
bove.

He came as a babe, from His home in the sky, Was born in a manger in Bethlehem town; Wise men from the east came to worship their King, Gifts of gold, frankincense and myrrh did they bring.	Then they led Him away and crucified Him, Thus He gave up His life as a ransom for sin.
King Herod was troubled, we read in the Word, And sought to kill Jesus, but was hindered, one night By an angel from God, sent down in a dream To Joseph and Mary, to flee from his sight.	He suffered great pain as He hung on His cross, For He called on His God, to help Him go thru, Straightway someone gave Him some vinegar to drink, Then He cried once again and gave up the ghost.
So Herod was wroth, when he found he was mocked, So he sent forth his men with orders to slay Every child up to two, to appease his great wrath, But Jesus was safe over in Egypt away.	They buried our Lord in a brand new tomb, But He arose we're told, the third day as He said; And is now with His Father, and ever shall be, Interceding that the world, to Him shall be led.
He stayed over there until Herod was dead, Then He went to Nazareth in a round about way; And when but a boy, by the Spirit was led, To tell the same story that's told us to-day.	He did not leave us all alone in the world, But sent forth His Spirit to comfort us here; And promised again to come to us once more, And by all indications His coming is near.
Great numbers believed His great story of love, And others were vexed when they heard of His fame: And said, away with your Christ; He's not from above He hath Beelzebub's spirit, We'll trust not His name.	We're watching and waiting His return to this earth, Joyfully looking for His kingdom to come: Hoping and trusting from the day of His birth, God's plans have all worked, and His will has been done.
Quite slyly they planned that our Jesus they'd kill, So they came upon Him in the place where He prayed: With swords and their staves in the night when all's still, Led by poor Judas, who his Lord he betrayed.	Kindersley, Sask.

A SINNER'S CALL.

By ALBERT A. GREENWALT.

They gave Him a trial, but the witnesses lied, So Jesus our Lord was condemned for to die;	Awake, poor sinner, why will you sleep? And call for mercy at Jesus feet: You will find Him if you seek: He is humble lowly and meek.
	Time is flying swiftly by, Jesus calls you from on high, Why will you waste His precious time, When you can make your life sublime?

Jesus Christ has paid your debt:
Give up your will and make the step;
O do not wait till old and cold,
And say, There's yet time to save my soul

You know not what the morrow may be;
To day your soul may be required of

Thee:

Then you will see your awful fate,
And call for mercy when too late.
Columbia, Pa.

DES MOINES, IOWA.

To the readers of the VISITOR:—

I feel impressed to write a little about our Mission,—the City Gospel Mission of which Bishop J. R. Zook is President. Seemingly it is my duty to do so; for perhaps I know more about it than any of the rest for I have lived in the Mission for a long time. This is the third winter I have been in the Mission and understand fully what has been done to lift up lost humanity and to brighten the paths of Christian people.

People who are not in Mission work do not know how many church people are longing for some one to help them and to lead them out into a better experience. Almost daily some come to us for help. They don't go to their ministers; they come here. Praise the Lord, we always have a supply on hand and God is always here to do the work.

I will now tell you what we have done the past winter. We have a basement under our Hall with a furnace in it to keep them warm, and hot water so they can take a bath, and wash their clothes and make their soup and coffee. But that is what we did in order to get them here. The rules of the Mission are they must be at each meeting, and it is surprising how easy it is to turn some of them to God.

Another surprise is how many smart intelligent and well educated men there are that the old devil has got down. But, praise the Lord, he cant poke them down so low but God's strong arm can reach them and pull them out and keep them out and put them away up on the high Rock, Christ Jesus: higher than the devil can reach.

We took about twenty men in out of the cold every night this winter. We did not furnish them beds, but a good warm place to get in out of the cold.

This place is the only one in this city where men can get in out of the cold free of charge.

But that is only what we did. But by them being here they heard the Gospel and testimonies and songs. About one hundred came to God. When they come to God they can soon get a good bed and a job of work. We never have seen any one come for help that is living close to God. So you can see that it pays to help them up.

I will yet tell you how we do it. We just live close to God and let Him do it. What we do don't amount to anything, unless God does something.

I will say in conclusion I have worked with Bro. Zook and his good wife and daughter and the Landis Bros., for about three years and the longer we work together the better we like each other, for we never allow the old devil to get in and destroy the unity of the Spirit. We keep the devil down and God up. We never talk about our neighbors but pray for them.

May the Lord bless all that read this and may He ever lead you and keep you filled with the Holy Ghost ready to talk for Him, ready to work for Him, ready to suffer for Him and ready to go through hard trials for Him and willing to die for Him.

Forever your brother in Jesus

Enos Davis.

208 W. 3rd. St., City Gospel Mission.

Des moines, Iowa, April 24, 1916.

FROM SR. EISENHOWER.

To our friends:—

I am glad this morning for the love and mercy of the Lord. We are still in His service with victory in our souls. Praise the Lord! We find open doors to do good where ever we go. We have been in this sunny land over a year now, and like it very much. Surely it is a fine place for the old and crippled as they can get out doors almost every

TESTIMONY MEETING.

Dear readers of the VISITOR:—

I have felt for some time to give my testimony thru the VISITOR again. Though not meaning to disobey the promptings of the Holy Spirit I thought I would wait until I had better time to write, but the other day as I was at my work the Lord bro't a passage of Scripture to my mind which you will find in Mal. 3: 8 which says, "Will a man rob God?" and no matter what I would do or think of else that Scripture would keep coming to my mind, "Will a man rob God?" and I could not understand why this would come all the time. I began thinking and asking God if there was any thing I was robbing Him of, and it came to me like this, Yes, you are robbing me of that testimony thru the VISITOR, and I had to say, Lord if that is what it means I will do it. Then I had to wonder how many there are that are robbing God in just such little things like this. And if we do not do the little things surely God will not give us any greater things to do. Verses 1-3 Psalm 103 are so often in my mind, "Bless the Lord, O my soul; and all that is within me, Bless his Holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities, who healeth all thy diseases." And when I think of this and see and

day in the year. We find many of them here too.

We lived at Upland ever since we are here, but the altitude is too high there for Abram, so we now are living at Long Beach which is much lower, and are in hopes that it will agree with him better. We have no church here of our own people, but find many places where they are glad for our presence, and also our help. But Abram is not strong enough to do much. However we do what little we can. So may the Lord bless all the readers of the VISITOR and if any of our friends wish to write to us our address is Longbeach, Cal. 511 Mag-nolia Ave.

Anna B. Eisenhower.

know what God has done for me, I cannot help but feel as if everything within me should praise God for His wonderful goodness to me. It surely is not that I have been so good or done so much for Him, that He is so good to me.

When I think back a little over a year ago and see the wonderful condition I was in at that time, both in body and also spiritually, and how when I became willing to step out upon the promises of God's word, He so wonderfully delivered me out of my condition and also healed my body, dear ones, do you wonder that I feel to praise my God? Tho' sometimes I feel that I do not praise Him yet as much as I ought.

Though at first the enemy wanted to make me believe that I could not stay healed but I kept trusting God and praise His name, He has kept me healed from that time on, and I know that He will keep me as long as I obey and do His will.

Well, I praise God today for a salvation that we do not need to keep but it will keep us. I often have my most blessed times when I am all alone with God. How He just seems to talk with me, and I must weep for joy. And often while I am right in my kitchen I can shed tears for joy and must say, praise the Lord. O, can it be He has done so much for me? Truly it pays to serve Jesus.

But, dear ones, do not think that I do not have any tests or trials to go thru, for I do have them as well as any one else, but thru it all I must praise God. I must often pray and ask God if there is anything yet in my life that is not pleasing to Him: He should reveal it to me, for we must live pleasing to God here, or we can never meet Him above. My whole desire is to live for Him. It does not make any difference to me any more what others do, I know what I have to do to be happy.

Remember me and my family in your prayers, especially my dear husband who is yet unconverted. I do want to see him saved but not only him, but there are so many precious souls that are living without a Christ, and how sad it would be to see them lost forever. Also my little children that they may grow

up to love, and know and fear God and live for Him.

Yours in Christian love,

Elizabeth R. Buckwalter.

Graterford, Pa.

Dear readers of the VISITOR:—

I felt impressed to write a few lines for the Young People's Page. I am glad I gave my heart to God when young. I am not sorry I took the way that leads to Zion. I find a joy in serving the Lord. Its a joy the world can never give nor can they take it from us.

We find many trials and tests along the way but we have a Friend, Jesus, we can go to. He promised he'd never leave us nor forsake us, and my desire this evening is to put my whole trust in Him. He'll carry us through.

The hymn so often comes to my mind: "I shall wear a golden crown when I get home." How sad it would be if we should miss heaven where the streets are pure gold and Jesus Himself is the light of the city we're told. We shall not only see Jesus but shall be changed and be like Him, and live with Him through eternity. But so few are willing to accept Jesus: they would rather enjoy the pleasures of this world which will only last for a season. The tho't is where will they spent eternity? "To-day if ye hear his voice harden not your hearts" (Heb. 3: 8). To-morrow may be to late. My desire this evening is that I may be ready when the trumpet sounds.

Stella Kendig.

Hatfield, Pa.

For some time I have felt to give in my testimony for the VISITOR. I enjoy to read the testimonies of my dear brethren and sisters, as well as the other religious matter in its columns: Tho' we do not see each others face, yet being born of the same Spirit as we read each others testimonies our spirits blend together and we enjoy a sense of Christian fellowship.

I praise God that I have ever learned to know Him as my Savior and Friend, and one who keeps me day by day. I was but nine years of age when I first

confessed my Lord, but I wandered away from Him. But, I thank God He did not leave me alone, and when I came back to Him He graciously received me again, and, today I know that He is mine and I am His. I truly love His service; it gives me comfort and peace such as I never got or could get from any other source; as I grow older the things of this world become of less moment to me, while eternal things are becoming more real and sweet to me. We sing sometimes "There's nothing fully satisfies but Jesus." That is my experience, and I believe it is the experience of us all.

The world is not satisfied—even the very wealthy who have the means to enjoy every worldly pleasure the heart could desire; tho' madly rushing after gain and pleasure they have no enduring satisfaction. And today, especially, there is great unrest in the world. People are spending their thousands in building palaces and providing themselves with all the luxuries the mind could conceive, yet, after all, without Jesus they have no rest nor peace in the soul. Thank God, in Jesus we can have peace and rest such as all the wealth of the world put together could not buy, yet we can have it free of cost. "Come unto me all ye that labor and are heavy laden and I will give you rest." "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat; yea come buy wine and milk without money and without price." I realize that as I am alone and meditate on God's love and goodness I am in the presence of a glorious guest for when we draw nigh to God He draws nigh to us; and the Psalmist says while he mused the fire burned.

I want to witness to the work of the Holy Ghost. Last winter while brother J. N. Hoover of Ohio was with us I realized a definite experience of the Holy Spirit coming into my heart to stay, to my joy and comfort. I feel my own weakness, but in Him I realize a keeping power, and my prayer is that my life may ever be such that I may never grieve Him away. I still realize that Satan is as busy as ever, but I am glad God has abundant grace in store, and when we come to Him with a true heart

He never turns us away empty. Worldliness and levity are so prevalent among the professed Christian people today that we need to be very careful that we do not drift along with the tide. But I find that as I listen to the Holy Spirit within He is a constant reminder and He leads me in the way of truth and righteousness.

The consciousness of being led by the Spirit should cause us to rejoice, for this is a witness that we are the children of God, for "They that are led of the Spirit are the children of God." It has been said that the devil has only as much power as we give him, and that is evidently true; for "He that is within is greater than he that is without," and again Jesus says "All that the Father hath given me are mine and none shall be able to pluck them out of my Father's hand" (Where does Jesus say this?—Editor). There is no occasion for us to fall by the way if we keep our hand in our Father's hand. But if we do stumble He again lifts us up. God knows that we are weak and fallible creatures and that we are but dust and therefore can sympathize with the feelings of our infirmity, and in case we do sin He does not utterly cast us off but has provided a remedy so that by again applying the blood of Jesus Christ we are cleansed from all sin and restored again into full favor and fellowship with Him. But we need to be very careful that we do not make any allowance for sin. Right along this line many people make a mistake by depending entirely on God's mercy, and sin does not become exceedingly sinful enough to them, and thus they become lax in their religious duties and fail to watch and pray as the Master has said we should and consequently they are continually sinning and repenting. Now God has a much better way for us than that. The process of going thru a continual repentance is certainly very unpleasant, and how much better it is to pray continually to be kept and enjoying God's continual fellowship than to be continually sinning and repenting.

When we violate the laws of our physical health we must suffer the consequences, and often much time and money is wasted in the recovering of our health

along with the suffering we must endure. Just so with our spiritual health. It is God's will that we should enjoy spiritual health as well as physical health. "For this is the will of God, even your sanctification." Since God wills that we should live a sanctified life He has provided every means that we might attain to that life for He never asks of us anything that is not possible. His grace is rich and free for He is more willing to give the Holy Spirit to them that ask Him than an earthly father is willing to give good gifts to his children, and therefore He says we should ask largely that our joy might be full. As we let the Holy Spirit have His way we get victory over the world the flesh and the devil; we become enriched and endowed with a greater capacity for enjoyment and usefulness in God's service. And living in this element we have no more desire for the sinful things of this world because we are not of this world but our citizenship is in heaven; and as each day brings us nearer to our heavenly home our interests increase there; and after we have fought our last battle and gained our last victory an abundant entrance shall be administered unto us into the everlasting kingdom where there will be nothing to mar our happiness and where joys and pleasures never cease to flow while the ages roll. My prayer is that God may bless His work and that my life may be fully spent in His service.

Alfred S. Rotz.

Chambersburg, Pa.

HEAVEN'S REGALIA.

'Twas night; a Christian lady slept
And dreamed a dream of heaven;
She thought within its pearly gates
To her was entrance given.

She stood upon the sea of glass,
Amid the white robed throng,
She walked the golden streets and sang
The everlasting song.

The conquering palm was in her hand,
She tasted bliss untold;
And on her radiant head she wore
A crown of shining gold.

SELECTED.

THE MISSING ONES, OR, THE GREAT VISITATION.

The editor of the Episcopal Recorder tells the following wonderful dream of one of his subscribers:

One summer evening, for a part of our family worship, I read the fourth chapter of First Thessalonians. Before retiring to rest I seated myself in my easy chair and mused on the last part of the chapter, and as I mused I fell into a deep sleep and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my wakeful condition. I thought I had awakened in the morning and was some-

O clime of glory; no regret

May ever mar thy rest;
And sighed the sleeper as she dreamed,
She was not wholly blest.

She marked the flashing diadem
O'er many a princely brow;
Resplendent with the diamond blaze
And the rich ruby's glow.

O'er topaz fair and princely pearl,
The emerald glory streamed;
And in her heavenly crown alas!
No radiant jewel beamed.

O! that to grace her coronet,
One gem she yet might win;
O! could she but return to earth,
And save one soul from sin.

For well she knew what jewels gave
Those crowns so rich a blaze;
They were the souls of sinners shown
The error of their ways.

She woke and lo! 'twas but a dream,
But in the book divine,
She read who in the courts of bliss
Shall first in glory shine:

That they who unto righteousness
Do many sinners turn;
Like stars in heaven's firmament
For evermore shall shine.

—Selected by —————.

what surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was temporary, I waited, expecting her speedy return to our chamber. But after the lapse of what I considered a reasonable length of time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident that she was somewhere about the house. So I went to my daughter, Julia's room, thinking she might know the whereabouts of her mother; but after knocking several times without response, I entered and found that she also was missing. "Strange, Passing Strange!" said I to myself; "where can they be?"

Then I went to the room of our son, Frank and found him up already dressed, which was something quite unusual for him at an hour so early. He said he had a very restless night and thought he might better get up. I told him of the absence of his mother and sister from their rooms, and requested him to look around and see if he could find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found, and that every door leading outward was securely locked, as on the previous evening. We were at our wits' end, and what to make of this strange occurrence we did not know. On again visiting Julia's room, we found on a stand her well-marked open Bible. One prominent verse attracted my attention. It read, as she, underscored the lines: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." This passage, my wife had always declared, referred to the coming of Christ for His saints, the redeemed of the church, according to I Thess 4: 14-17, while I insisted that it meant the preparation for death. But I am digressing, Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our most intimate friends, in quest of the dear ones. I first called on my wife's sister, Mrs. E., who, with her husband were good, respectable people, members of a Christian church,

though rather worldly minded. After I had rung the bell several times, and waited somewhat patiently, she appeared, and apologized for her dilatoriness by saying she was "in a peck of trouble," and had to prepare breakfast herself, for her colored servant girl, whom she had always considered to be a real good Christian, had played her "a mean trick." "She had gone off somewhere, without even putting the kettle on the range, or saying a word to any of us. But what puzzles us is how she got out of the house, for the doors are all locked and the keys inside, just as we left them last evening on our return from Mrs. B's progressive euchre party." "Indeed," I said, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of the "Mysterious absence" of my wife and Julia, she became so very nervous that I was glad to change the subject by saying that, as I had no breakfast, I would join them in their morning repast. When her husband heard my story, he treated it with a good deal of levity, and declared that my wife was only playing a practical joke to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves somewhere about the house, and when I returned home I would find them all right. As we seated ourselves at the table Mrs. E., said we would have to take our coffee without milk, as her milkman, who had been very reliable, had failed to make his appearance. Presently the door bell rang, and Frank entered in a state of great excitement, saying he had been all over, inquiring for his mother, and that in almost every house he found trouble similar to our own. Almost every family was "Searching for missing ones."

He had just come from our home, where he had found the servant girl alone, but much agitated in consequence of numberless calls she had had to answer about missing ones. He stated also that the streets were thronged with excitement, people weeping bitterly. At this announcement Mr. E., showed evident signs of alarm, and he related a conversation he had held yesterday with a friend, whose religious ideas he had

looked upon as quite heretical. His friend insisted that a great majority of church members in these days were but nominal Christians, "lovers of pleasure more than lovers of God," and that the love of the masses for religious things had reached a very low ebb. "My friend also assured me," said Mrs. E., "that the Scriptures clearly taught that when the elect number of Christ's Church should be completed, Christ would come as unexpectedly as a thief in the night, and call His saints, both dead and alive, to meet Him in the air. The transformation would be effected in the twinkling of an eye; and, although the call would be made with a shout and the sound of a trumpet, yet none would hear it but those for whom it was intended.

Then would be realized the import of Christ's words, "Then shall two be in the field, one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left.' I fear that time has now come and, sad to say, we are among the left ones."

Now, as the morning was far advanced, it was suggested that we go down to our business places. Frank had already gone to his office, and I, with a heavy heart, wended my way along the avenue among the usual throng of men and women, whose faces betokened intense sorrow. In the business part of the city I observed that many stores were closed, and those that were open did not appear to be doing any business. Every saloon that I passed was open as usual, with groups of men outside, apparently engaged in serious discussion. As I passed by the city hall there was no perceptible diminution of the usual crowd of political "hangers on" around that building. When I reached my own store, I found that my book keeper, and the faithful old porter, who had served me so many years, had not yet put in an appearance. My two other clerks were on hand, doing nothing, nor did I feel like asking them to do anything. Yesterday I had agreed to sell a worthy mechanic a small piece of land which I owned in the outskirts of the city, and had an appointment to meet him at my lawyer's office to sign the contract, but

he failed to come, and I presumed he also joined the absent ones. I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, and of clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By unanimous consent, and consequent of "The Great Calamity," that had overtaken the community, it was voted that, "Three days grace be allowed on all contracts falling due on this day." I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present troubles, but all agreed that the visitation was a supernatural one, and that in some way we who were left on the earth were blameable for it. In the evening, almost every church of our city was open with overflowing congregations. Everybody was anxious to know the cause of "The Great Visitation," and to learn how lost hopes might be regained. Many of the pastors had gone with the missing ones, but some were present in their churches. All order of service was dispensed with, and noisy confusion prevailed; crimination and recrimination were bandied to and fro between pastors and the people, the latter asserting that if the pastors had done their duty, and taught their flocks the plain truths of the Bible, instead of lulling them to sleep with philosophical and moral essays, they would not now be in their present sad condition. In my own church the pastor was present, and scores of persons whom I had but rarely seen at meetings. The pastor was speaking when I entered the room, and was entreating the audience to endeavor to allay their feelings, while he would attempt to speak to them a few minutes. Quiet being somewhat restored, he said: "The pastor's heart is bleeding at every heart beat in sympathy with his sorely afflicted people. The anguish which I experience at being (in a measure), the cause of our present condition, is indescribable. None of you can realize the "Keen Disappointments," I endure at this result of my labors. I am accused of having preached too much about the

affairs of this life, and too little about the heavenly state and the things to come; and having kept you in ignorance of the immanency of the awful visitation which has manifested itself among us this day. In reply to all these accusations I can only say that I have taught you the same theology that was taught to me in college, and which, I in common with the great majority of our ministerial brethren firmly believed to be the teaching of God's word. But now I have to confess that I was sadly mistaken, for, after what has occurred, I cannot help believing that God's word means just what it says. My pastoral labors, during all the time I have been with you, have been excessive, and in consequence I have not been able to devote to the study of prophecy the time which a subject so deep demanded. Many remember that during the last fifty years some of the faithful watchmen have kept ringing into the ears of the church the warning that this event was hastening upon this generation. Christ said, 'As it was in the days of Noah and Lot, so shall also the coming of the Son of Man be.' Yet those in ignorance on the prophecies have denounced God's faithful watchmen as croakers, sensationalists and lunatics. But now the Lord has vindicated their teachings by fulfilling the Bible truths."

* * * * *

Here the electric lights suddenly went out, and there arose such fearful screams that I sprang to my feet in terror—and—awoke!

My wife, who was in an adjoining room, hearing my sudden uprising, hastened to see what was the matter. Oh, how glad I was to see her, and to realize that my terrible experience, in my easy chair was only a dream. But the more I thought of it afterwards, the more solemn seemed the Scriptural truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.—Selected by Walter L. Reighard, Troy, Ohio.

"Behold, I come quickly"—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 foot-prints 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 thyself, "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** are 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 15¢ per 100; \$1.00 per 1,000.

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