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George Detwiler

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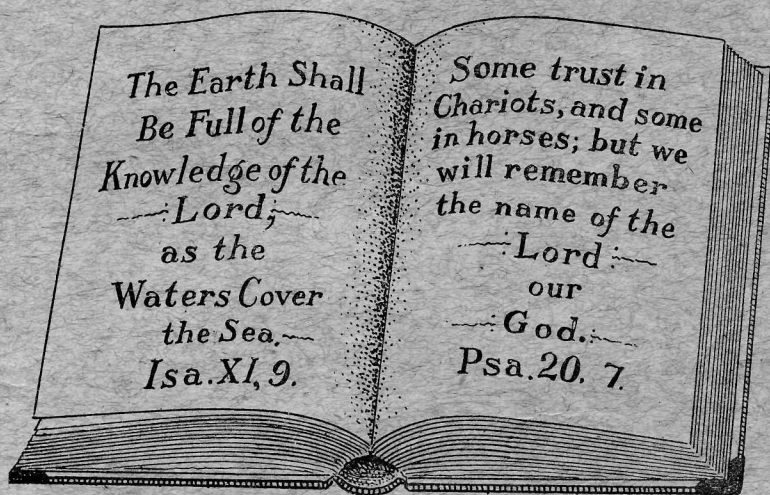
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Evangelical



Visitor.

GRANTHAM, PA.

JULY 27, 1914.

Evangelical Visitor

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

VOL. XXVIII. GRANTHAM, PA., MON DAY, JULY, 27, 1914.

No. 15.

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WALKING IN HIS FOOTSTEPS.

Are you walking in His footsteps,
Are you always doing good?
Do you follow after Jesus,
As sincerely as you should?
Do you travel in the pathway,
That will shine with brighter light,
Till you reach the mansion yonder,
In the land of pure delight?

Are you walking in His footsteps,
Do you ever seek the lost?
In the mountain and the desert,
Whatso'er may be the cost?
In the highways and the byways,
Are your footsteps ever found,
Where His wounded feet and bleeding,
Left their marks upon the ground?

Are you walking in His footsteps,
As He bids you daily do?
Do you follow near the Savior,
With Him constantly in view?
In the sunshine and the shadows,

In the darkness and the light,
Are you pressing in your journey,
To the land of pure delight?

AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And counting find,
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day,
You've cheered no heart by yea or nay,
If through it all,
You've nothing done that you can trace,
That brought the sunshine to one face,
No act most small,
That helped some soul and nothing cost,
Then count that day as worse than lost.
—Sel.

A CHILD'S PRAYER.

God make my life a little light,
Within the world to glow:
A tiny flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all;
Content to bloom in native bower,
Although its place be small.

God make my life a little song,
That comforteth the sad:
That helped others to be strong,
And makes the singer glad.

God make my life a little staff,
Whereon the weak may rest;
That so what health and strength I have,
May serve my neighbor's best.
—Sel.

“Sing unto the Lord, bless His name,
show forth His salvation from day to
day” (Psa. 96: 2).

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EDITORIAL.

GENERAL CONFERENCE OF 1915.

General Conference of 1914 under Art. 36, Page 61, considered a petition for General Conference of 1915 to convene at Upland, California but on account of condition of travelling expenses, etc., the matter was deferred for a decision to the General Executive Board and since the close of Conference of 1914 conditions have changed so that the Upland, California district desires not to be considered at this time; therefore the matter remains open for any district in the brotherhood to consider the advisability of entertaining General Conference of 1915.

Suggestions have been made that Southern Ohio, perhaps at Donnelville, where Conference convened in 1900, might be a suitable location, but as the brethren in the district have not yet taken a definite action, the matter still remains open for consideration.

A suggestion was also made that Canada would desire to have the Conference time changed again to every three years instead of every four, as of late. In that event there would be a nice opening for Canada in 1915.

It had been suggested that some private place, for instance in some home where there are ample barn facilities, could be considered. This would be quite consistent if ample room could be provided but experience of late years has taught the brotherhood that ample provisions should be made to accommodate the members of Conference and visitors.

As the time was limited to September 1, to report thru the VISITOR where General Conference of 1915 shall be held, the Executive Board would kindly solicit an early consideration by the dif-

ferent districts thruout the brotherhood, where Conference of 1915 shall be held.

Any petitions or requests should be forwarded at once to S. R. Smith, General Secretary, Grantham, Pa

THE MESSIAH HOME ORPHANAGE.

The Management of the Messiah Home Orphanage is profoundly grateful for the co-operation received from the brethren as well as individuals not connected with the church, in making it possible to report the back indebtedness of the maintenance fund which two years ago was \$1500, entirely paid off; also for the money received, nearly \$2700, toward the erection of the new building at Grantham. While this building has been paid for, there are no means in sight for the furnishing, and for the erection of an outside structure for laundry and toilet purposes and for the storage of coal.

The furnishings of the building will cost between five and six hundred dollars, and the laundry and toilet building, with equipment, will cost approximately five hundred dollars.

The maintenance expense is at present higher than usual, since the beginning of the farm operations at Grantham necessitate a considerable outlay without any immediate returns. The cost for provisions, clothing, etc., for the children is practically the same as heretofore

We would kindly ask that the friends of this worthy work assist us in meeting these expenses, and thereby share in the blessing of lending a helping hand to the needy.

HARVEST MEETINGS.

On July 30, at the home of Bro.

Henry Lehman, near Scotland, Pa., along the C. V. R.R. N. Franklin dist.

At the home of Bro. C. C. Hensel, near Newberg, Pa., Mowersville dist., on Saturday, Aug. 1. All day meeting: nearest R.R. Station, Shippensburg. Any one coming that way is requested to write to Bro. C. C. Hensel, Mowersville, Pa., and accommodation will be provided.

At the home of Bro. Ab'm. Koser, near Manheim, Pa., on Aug. 1.

At the home of Bro. Benjamin Ginder, near Mt. Joy, Pa., on Aug. 8.

At the home of Bro. Amos Shearer, near Mt Joy, Pa., on Aug. 22. These three are in the Rapho dist.

At the home of Bro J. O. Lehman, Cumberland dist., at 9.30 A. M. on Aug. 20. The place of meeting adjoins Bellaire Park. Come by trolley from Carlisle to Cave Hill, then by boat to Bellaire Park. Car leaves square every half hour.

Souderton, M. H. Saturday at 2 P. M. on August 1.

Silverdale, M. H. Saturday August 15 at 2 P. M. A hearty invitation is extended.

At the Paradise M. H. Wayne Co., Ohio, Aug. 8, 9.

How much unreality creeps into the public testimony. How we take the word and phrase from each other! I was pastor for some years at Northfield, Mass. And what took me there was that I had a thousand boys and girls to preach to. It was an inspiring and beautiful audience. We have at Northfield a great summer conference, and the cream of all the gifted preachers in the English speaking world go there. There is an immense amount of very high doctrine and high truth preached there during the summer. A great many of the boys and girls remain

there and attend these conferences. There was such a contrast between the testimonies in the students' meetings in the spring and early in the fall. You might think we had a group of almost glorified saints. They had caught during the summer conferences these high phrases expressive of the ecstasies of the Christian life. Do you know what cant is? Cant is talking high truth that you have never experienced. It usually took a month or two to get these boys and girls to talk out of their own hearts and lives, and then try to lead them on to the realities of those great things. Nothing is easier than to pick up phrases and expressions. I remember once in the South I had been preaching to the colored people. There had been some conversions, and a number of candidates for baptism were to be examined. The first one to be examined was asked by my colored brother, the pastor, to state his experience. He got up and said, "Well, I was seeking for power for a long while, Mr. Pastor, and I could not find a lot, and then something white bust before me and I saw a great white light." Every one of the eighteen or twenty said the same thing after him. On my place in New Hampshire I have a rock called the sheep rock, so called for this reason: We used to keep up there a little flock of sheep. Now and then, it might be the breaking of a twig would frighten this little bunch of sheep which were up on a high hill. This rock is two hundred feet below. Usually when they became scared, they would start down that slope as fast as they could run. One of them would run up on that rock and jump off. Every one of the rest would do the same. I began to think that perhaps the Bible knew what it was about when it called us sheep. Now the rearmost

sheep never had it in its mind to jump off that rock until he saw some other sheep do it, and then he would just run up and jump off too. One of the final reproaches God had for His ancient people was that His prophets took the word from each other and not from His lips. And in testimony, dear friends, if we expect to be blessed of God, there must be the ring of sincerity and reality. Oh we hear sometimes such pretty things in meeting. Then some one gets up who cannot talk pretty at all, but who has had a transaction with God and just tells it, and we are all melted down, and very likely somebody gets saved. My friends, an old Puritan saint said, "The Lord Jesus did not play in saving me, and I will not play in serving Him." Oh, if you have not an experience that you can tell, that has not the touch of God's hand on it, sit still, and do not try to pass on some one else's bright light. Have a living testimony of your own, and if you have not got it, go to God and get it.—*From an address on the Perils of Unreality by Dr C. S. Scofield.*

In a recent number of the *Gospel Banner* Editor Huffman discussed the Auto in its Economic and Religious Aspects. The question is a live one in present day life and a restatement of some of the main points in the discussion may be profitable for some of us too. The auto has no doubt come to stay and has in it the elements that may make it either a blessing or a curse. The problem is as to how it may be made a blessing and avoid the curse. The economic aspect reveals to us that the people of the U. S. expend annually for automobiles five hundred millions of dollars. It is estimated that about 20 per cent of this

tremendous annual investment is turned into productive channels, leaving 80 per cent of the investment as expended in a non-productive way, that is, for pleasure, etc. In other words, one hundred million dollars would be expended in way of business, and four hundred million dollars in the pursuit of pleasure, etc. Further in the consideration of the economic aspect there is the fact that owning an automobile makes the owning of a home impossible for many people, so that the number of home owning people is rapidly decreasing. The capital and earnings which could be invested in a home, and make provision for support in old age, is all spent on the automobile, its first cost, and afterwards its up keep or maintenance. As to the cost of maintenance there is, of course, a difference of opinion as also of experience, but a man who has been driving machines ever since they have been in common use declared that a man should be worth a hundred thousand dollars to own and run an auto, which may be an extreme statement but the fact remains that many a man is made poorer by his owning and running an auto. Then the constant toll of life the automobile takes is an important consideration. The estimate is that more people are killed by it than by railway and steamship accidents combined. All over the country the daily news records the destruction of life thru its instrumentality. Then as to the religious aspect. This aspect of the question exceeds in importance the economic aspect in proportion as the soul interest exceeds the interest of the body, the spiritual, the temporal. Better a thousand times to be *financially* poor than to be *spiritually* poor. Here the Sunday use of the auto comes in question. It can be made a helper in the interests

of the church, but experience shows that its weight is on the other side. It can be made to carry people to church, but does it? Pastors in some localities say they dread the coming of fine weather and good roads, for they are made to expect the absence of a large part of their congregations, because they have gone motoring under various pretexts. "You had better take a ride today, for our auto does not go out on Sunday, except to church," said a Christian lady to a guest who arrived on Saturday. If all Christians who own auto's would adopt such a commendable rule and conscientiously adhere to it the case would not be near so serious. The auto would be a helper to the services of the Lord's house, rather than a hinderer. Let us carefully read and ponder the following paragraphs. "The intentions of men have many times been good, and, at the outset, they would not entertain any tho't of staying away from the services on the Lord's day. After a while afternoons were used for pleasure driving, and after the conscience had been seared to autoing on the Lord's day, it was found comparatively easy to appropriate the entire day to it, upon some small pretext. The Lord's day is proving a harvest of death thru the agency of the auto. Every Monday's issue of the newspaper tells its sad story of 'Sunday deaths.' "O it is so important to avoid and shun the beginnings of questionable practices. Prevention is better, a thousand times, than cure. Let our use of the auto be so that it becomes a helper in our God-service and not a hinderer.

It is said there are thirteen million young men under thirty years of age in the United States. Of this number twelve million are not church members,

and five million of them attend church only occasionally. Might this possibly explain the deterioration in morals that is so evident everywhere, that last year, according to statistics crime increased nineteen per cent, and of the criminals seventy-two per cent, were under twenty-two years of age? That which lies at the root of all the wrong and crime and misery and poverty and distress and suffering is sin. When sin came all of these and much more, came, and all the boasted reforms fail to go to the root of the matter. There is only one cure for sin. Only the application of the blood of Jesus Christ, the Lamb of God, who bore our sins in his own body on the tree, can undo the ruin sin has wrought. And the best time in a person's life for the application of the remedy is in our youthful days. To play with sin is dangerous business. It is related that in a London theater a man comes on the stage and a cage containing a hyena is rolled into view. The man takes the animal thru all kinds of tricks, then the cage is rolled away. They then put up forest scenery and from one side a monster reptile is seen and on the other side is the man. They come slowly to ward each other. The man's eyes and the snake's eyes meet. The snake quails. Man is master. They meet. The snake slowly winds itself about the man's body. Man is still master. But all at once there is an awful scream, the man's eyes burst forth from their sockets, the blood gushes from his nose, his bones crack. Now the snake is master. The man had caught the snake when it was only a few inches long and had trained it but now it had killed him. And that is the way with sin in the life. You may conquer it a while, but it will finally slay you. And one sin—the sin of rejecting

Christ—will separate you from God eternally.

Bro. A. B. Musser, Grantham, Pa., writes that the Messiah Bible School and Missionary Training Home management, realizing that a special building for laundry purposes is much needed, has decided to put up a building 20 - 8 x 24 ft. for that purpose to be built of concrete blocks. Bro. Musser is entrusted with the task of securing the means needed for carrying forward the project, as also to undertake the work of building. On account of age coming on he feels somewhat reluctant to assume new responsibilities, but feeling that it is for a worthy cause he undertakes it cheerfully, and invites as many as the Lord makes willing to come to his assistance with the wherewithal needed to pay for the contemplated improvement, the amount needed being approximately \$400.00. All donations will be thankfully received. Bro. Musser will later give reports of receipts and expenditures. Send all donations to A. B. Musser, Grantham, Pa.

Sr. Mary Zook writes us that she is now located with her children at Tabor, Ia., where they moved to last Fall when they left Missouri. She is suffering with rheumatism so that she is not able to attend services as often as she would like to, but praises the Lord for His faithfulness to her. She enjoyed her visit in Kansas greatly and thanks all the dear saints for kindnesses shown to her. Her address is Tabor, Ia. care J. H. George.

CORRECTION.

In the San Francisco Mission report for May the type makes them say there

was expended for poor \$165.00. This should have been \$1.65. We suppose the blame for the mistake rests on the proof-reader who must have failed to sufficiently watch.

There lived in a certain community a very wicked man a notorious preacher fighter. A resident pastor was strongly impressed to go and see him, but he delayed for two weeks and the conviction came again that he ought to go, so he went to advise with one of his deacons. The deacon knowing the attitude of the old skeptic laughed outright and said: "Why the old skeptic would kick you out on the street, and what kind of a figure would you cut next Sabbath being thus humiliated." So the pastor postponed his visit again until two weeks later there was another inward whisper, "Go and see that old man," and he knew enough about spiritual things to dare not refuse. As he knocked at the door, his heart, was knocking rapidly against his breast, for he was uncertain about what kind of reception he would get, but to his astonishment the old gentleman opened the door and smiled and said: "I am so glad you have come. I have been trying for weeks to get up courage enough to send for you. About four weeks ago something got the matter with me and I needed help." They repaired to the parlor, and it was an easy matter to lead this now broken and contrite spirit to the Lord Jesus. The something that was the matter with him was old-time conviction. Remember that four weeks before the Lord had touched his heart, and that four weeks before the call came to the preacher to go and see him. This illustrates what is always true, that God never calls one to do a thing that He does not open the way for it to be done. In other words,

CONTRIBUTED.

AN ANSWER TO A QUESTION AND A FEW SCRIPTURES CONSIDERED.

We were well pleased with the general tone of the article on "Carnality" of May, 4, and gladly answer the question for the good of the readers of the VISITOR.

"Do we understand the author of the article 'Thoughts on Carnality' in the E. V. of April 6, to teach that where there is evidence of "carnality in action" that the individual will be lost?

It is not for the writer to say, if we see "carnality in action" in a truly new-born child of God after his conversion, that he will be lost. God alone can, and has a right to decide as to the final destiny of such a person. God knows whether He has determined a limit, which, if the true new-born child of His crosses by transgression, whether he will be lost. The writer teaches that although the children of Israel had been saved by God through Moses from the hand of Pharaoh, yet, when they afterwards sinned, they fell in the wilderness. We are therefore exhorted by Paul to "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).

The writer further teaches that after we have been sanctified by faith in the meritorious blood of Christ, and have received the gift of the Holy Spirit as a witness, that we are born of God, that

every command of His carries with it an enabling promise. If people would walk in the Spirit they would sometimes be sent on errands for the King, but alas, the majority of folks who are even close enough to the Lord to have the sense of oughtness, fail to obey. —Sel.

we then as becometh the true children of God, not only retain our holy and sanctified state by abstaining from every evil, but also "grow in grace" and "be rooted and built up in him, and established in the faith" (Heb. 13: 12, II Pet. 3: 18, Col. 2: 7).

In order to prove more fully that it is God's will that His children should retain their holy and sanctified state after conversion, we will examine several passages of Scripture. The first to which we will draw attention is I Thess. 4: 3. This Scripture is generally quoted to prove that God wants His children to get cleansed, or sanctified after conversion. Nothing, however, can be more misleading than such an idea. We are exhorted by Paul to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2: 15). When we, however, quote a Scripture to prove something, when in reality it proves the opposite, we fail to be such as Paul exhorts us to be, and besides that, the misuse of Scripture can by no means bring God's desired result. The question then is, does the apostle mean that God grants His children the privilege to live such a life of sin, as he in the above verse speaks of, or to pollute themselves by other sins, and afterwards be cleansed, or sanctified from their various pollutions of spirit soul and body? No, my reader. The apostle means that God's true children are a holy, a clean and a sanctified people, and are from the time of their conversion to abstain from so gross a sin, as well as from all other sins, and thus retain their holy and sanctified relation and standing through life.

The next Scripture which we will consider you, will find in II Tim. 2: 21. "If a man purge himself from these"

etc. This Scripture as well as the former is freely used by ministers in their sermons, and by writers for religious periodicals to prove that God's children need be purged, or sanctified after conversion. The same idea is also expressed in quotations given in authoritative manuals of various Christian bodies. In fact the use of that phrase for the same purpose seems to be almost general. But, some how when that phrase is rightly considered we will see that that is a great mistake. If the reader will read II Tim. 2. he will notice that Paul there speaks of two men, who had taught that the resurrection was past already, and by their false teaching had overthrown the faith of some. And in verses 20: 21. Paul says "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man "purge himself from these," he shall be a "vessel unto honor, sanctified, and meet for the Master's use" etc. German, "So nun jemand sich reiniget von solchen leuten." etc. If a man purge himself from "such men." Notice the difference. Does Paul here give the true child of God license to accept false doctrine, or pollute himself in some other way, and then afterwards "purge" himself, or get "purged" from his pollutions? No, no, my reader. Paul here teaches us an undeniable truth, namely, if the true new-born child of God "purges" himself from "such men," or rather does not accept the false teachings of "such men," and neither pollutes himself in any other way, that he shall be (or is) a vessel unto honour sanctified and meet for the Master's use. But the child of God that accepts false doctrine, or pollutes himself in any other way after conversion, is a vessel of dishonour, neither is he sanctified,

and consequently is not fit for the Master's service, unless he repents and returns to God with all his heart.

Thus we see, dear reader, that it is the will of God that His children should live a clean life from the time of their conversion unto their end, so that they may be able to render Him acceptable service during life, and also be ready for His coming. This is gloriously made possible through the Holy Spirit which all the true new-born children of God have received. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1: 5). This is what the apostle Paul also alludes to in I Thess. 5: 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." German, "Und euer geist ganz, sammt der seele und leib, musse behalten werden unstrafflich auf die zukunft unsers Herrn Yesu Christi." Notice our spirit, and soul and body must be kept blameless for the coming of the Lord. None of God's children are in a fit condition to meet our high and glorious Lord in that day unless we are in a pure and holy state. And, since the coming of the Lord can occur at any time, it is therefore plainly apparent that God has it so designed, and also wrought out through His Son that His truly new-born children are ready, and that they can keep themselves ready "by the power of God" at all times for that all important and great event.

Charles Baker.

The law smites the doer of the law for righteousness, whether it be doing in whole or in part; whether it be trusting in Christ and filling out something by merit, or whether it be filling out merit without Christ at all.—Bishop.

FAITH

BY CLAYTON M. ENGLE.

"Faith is the substance of things hoped for the evidence of things not seen" (Heb. 11. 1).

We realize, according to Paul's teaching to the Hebrew church, that faith is not seeing, but an entire dependence in God. We see, in this great subject of faith that we have before us, and this cloud of witnesses, that Paul is speaking of in the following verses, that it was not seeing, but a true dependence in God. We take for example Noah as he so faithfully depended in God, what He said He would do, and already believed it by showing his works as if it was right at hand. We can now see the great faith that Noah had, and are many times encouraged by seeing this wonderful example of faith.

We have another example of faith as we look over the life of Abraham until the time of his taking his son Isaac onto Mt. Moriah to offer him as a sacrifice. Here God tested this faithful patriarch's faith. He had said that his seed should be as the sands of the sea, yet he was to take his only child and offer him as a sacrifice. But he staggered not at the promises of God, but went on believing God. In due time the sacrifice was prepared and God was near to Abraham when he needed Him most. As the poet says, Just when I need Him most Jesus is near.

So we see that we cannot have real faith and try to go on seeing and feeling. We find many people who say, if they would just feel thus and so they would do so too, but, brother or sister, do you not realize that that would be feeling and, would let faith out of the question? It is a very deceiving spirit to depend on, as the devil comes as an angel of light, and as he transforms himself by

making us feel good and it would be the work of the devil. But real faith we can depend on as it is the gift of God.

We have an example of one Thomas who did not believe until he could see the nail prints in our Savior's hands and the spear mark in His side. But when Jesus came and stood in the midst of them when they were assembled in that room, He came and stood before Thomas and said, Blessed are they that believe without seeing, but you believe because you see, and as we follow this line of thought it is real faith that believes when it does not see. It is not the great amount if it is only genuine. Jesus on one occasion said, If we had faith as a grain of mustard seed we could remove mountains. So it is the kind and not the quantity.

Another example we have how strong we may feel in faith, and yet it may not be strong enough to see us thru. We find when Peter was walking on the sea, how for a while he could walk but as his faith began to sink he sank also and so we can see by such examples that we may have some faith but when we get our eyes away from Jesus we will sink.

How glad I can feel many times for examples of living faith; how it cheers us on in life's pathway when we are tempted and tried, that we can see how some of the old patriarchs overcame by having real living faith, and a true dependence in our living God.

Paul in writing to the church at Corinth says if we had faith that we could remove mountains and had not charity, we would be nothing. So we see it is necessary to have charity with faith, and that we esteem our brother higher than ourselves.

I must close for this time and do so wishing you, dear readers, all the rich-

est blessing of God and the communion of His Holy Spirit. And be in prayer for us that we may be kept humble at the feet of Jesus.

Your unworthy brother in faith.
Hummelstown, Pa.

LORD WHAT WILT THOU HAVE
ME TO DO?

At our recent Conference I consented by uplifted hand, to help make the VISITOR more profitable and interesting, during the coming year, by contributing at least one article for its columns; so of late, memory has been reminding me of my promise, and I began looking around for something to write about. And somewhat like Nehemiah after he returned to Jerusalem; one night he went out all alone and went about and viewed the ruins and wreck of that once noble and God-favored city, until his heart again became rekindled with love and zeal for the honor of the God of the universe, and that His name might again become great among the heathen, and with holy guidance he marshalled the forces at hand and because the people had a mind to work, soon rebuilt the city.

So I: in mind, by the direction of His Spirit, wandered out through the Brotherhood to see conditions as they are existing. Pen cannot describe what I saw, but may it suffice to give a brief report of my wanderings.

Homes in abundance: good homes, happy homes, homes of plenty and to spare, large bank accounts, money on interest, money in stocks and bonds, and sound judgment used as regarding safe investments. Brethren going to church in not only good, but also costly, conveyances. Not gaudily but well dressed and well fed. Many large

spacious houses, broad, green shady, lawns, cattle and horses fat and sleek, fields waving with ripened grain, large granaries waiting to receive their burden for the winter months. Yes all this and much more might be said.

On Sabbath mornings I see congregations small and large, but comparatively speaking mere specks here and there dotting the United States and Canada from the Atlantic to the Pacific, worshiping God, and Christ our Savior. Gladsome praise and hallelujahs rise, and closing with Praise God from whom all blessings flow, repair to their homes to enjoy them.

Again we look and see another sight. A few missions, homes, orphanages, and schools made possible by the sacrifices, not only of well favored homes, but also by real personal consecration on the part of the workers, and the widows' and orphans' mites as they are thrown into the treasury of the Lord.

As we gaze upon these institutions and the workers connected with them we are reminded of what a certain one once said: it does not only take praying and money but bone, muscle and blood to carry them on. And as our move from Kansas to Pennsylvania has brought us into close contact with some of this work we are made to realize keenly that the above saying is true.

And the fact that the Brotherhood has launched these institutions, should make it imperative to us individually that they should be well supported.

As these thoughts come up for expression we feel glad that we are not officially connected with them, save one, so that we can the more freely speak or write.

Now the sum and substance of our mind wandering is this:

Comparatively speaking, the church has done nobly, but has she done her

best? Nay, far from it! And even then are we justified in making comparisons, when we remember that Jesus asked what a man could give in exchange for his soul?

There is an idea prevalent with so many that the charitable institutions of the church should be carried on as economically as possible even if there is much inconvenience to be put up with at the expense of the physical. And this no doubt is good if it remains inside of these institutions, but when it pervades the comfortable homes which we referred to in the beginning, it seems to us like a direct violation of the Golden Rule.

Dear brother and sister, stop for just one moment and count your blessings which you enjoy, and as gratitude's sweet chord begins to vibrate, try to think how you might help these workers do their work more easily. For instance, if you have a gasoline engine or an electric motor to run your washing machine, wood saw, grindstone, and such like, could you not wish your fellow laborers to have one too and keep on wishing until your hand would get down into your pocket and get out five or ten dollars and send it on its mission of mercy in the name of your Master?

We would like to refer to the needs of the Orphanage here at Grantham, if we thought we dare: Firstly, because some of the Editorial staff are connected officially with it, I fear the waste basket. Because the spirit of sacrifice and not begging is manifested here.

But as the building is about completed and needs furnishing and some conveniences, which will have to be forfeited no doubt if the means are not forth coming, we would ask you, dear reader, to read prayerfully the heading of this article again, and then as the Lord directs you, do it! Think of

the thousands of poor waifs throughout this land without home, without father or mother, to care for them, and as you remember that God is no respecter of persons, but all these are precious in His sight, even as your own dear sweet child, may God be able to move upon your heart to do something to make it easier for the workers to care for and train them; in short, should not these homes which after all are God's homes be made just as comfortable and convenient as those we call our own? And again! "Lord what wilt thou have me to do?"

Humbly seeking to know His will

S. B. Stoner.

Grantham, Pa.

JOB'S TRUST IN GOD.

By Anna M. Steckley.

Job 23: 10: "But he knoweth the way that I take and when I am tried I shall come forth as gold."

This man of old realized without a doubt; yea, to the fullest extent, what he was saying when he spoke the above words.

Job was an upright man, perfect and good, one who feared God and eschewed evil. He knew what it was to be blest of God financially as well as spiritually, for we are told he was very wealthy having many sheep, camels, oxen, and asses, besides a very great household, and he was known as the greatest of all the men of the east, (Job 1: 3).

He also knew what it was to be deprived of all this wealth; yea, even his family, of seven sons, and three daughters whom, we believe, he loved very dearly, was also taken and he was left alone. But this is not all. Satan

undertook to try him to the very utmost, so he smote him with sore boils from the sole of his foot to his crown (Job 2: 7). "But he knoweth I shall come forth as gold."

Here we have a man whom Satan had tried to the utmost save taking his life which God told him he could not touch. Still Job was satisfied for he said, "Tho' he slay me yet will I trust him."

Without a doubt he was conscious of the fact that God had a purpose in allowing him to suffer so intensely, hence was submissive to the heavenly Father's will, and was willing that Father should work out His purpose in and thru his life.

Job 23: 10. Let us consider the meaning of this verse. We may picture to ourselves perfect, righteous and God-fearing Job left alone to suffer such severe pain without anything to brighten his life apparently, and then to add to his suffering we are told there were those who came to him to comfort him and help him in his affliction.

Then again we picture from this verse, a refiner of metals working earnestly, yet patiently with his molten gold until his own image reflects itself, showing that he at last has accomplished that which he desired, a perfect article of purest gold.

Just so is our Lord desirous to refine and purify our lives. He wants to present us to Himself as vessels of pure gold making up one "Glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5: 27).

How few people we find in this world who are perfectly willing to give their lives to God for Him to make unto Himself vessels, that would reflect His image. The reason is; the process is too unpleasant, and not to be

desired by many, who would rather "Sail to the skies on flowery beds of ease, while others fought to win the prize, and sailed thru bloody seas."

Christ loves His children dearly and, "Whom he loveth he chasteneth." Chastening comes to us in many ways and forms, loss of wealth, home, loved ones, health persecutions and trials of every kind, each one bringing to us peculiar testing times. He knows that all these things will incline us to cling the closer to Him, and if we can but see God's hand in all these things we will the more willingly say, "Refining fire go thru my heart and all the dross consume."

*"Ah, me! the Prison House of Pain!
What lessons there are brought!
Lessons of sublimer strain
Than any elsewhere taught—
Amid its loneliness and gloom,
Grave meanings grow more clear,
For to no earthly dwelling place
Seems God so strangely near!*

A great many people are inclined to look at others who, from their point of view, have a way thru this world much easier and more pleasant than their way. O, my dear friends, could we but see God's purpose in allowing the many seemingly unpleasant things to come our way. He desires us to be like Him in our spirit, hence draws us into a life of crucifixion and humility and demands of us a life of perfect obedience to His will. If we could but see God in every event of our lives we would not be so unwilling to do His will, neither would we have our eyes on the, seemingly, good people around us who, apparently, can do many things which God does not allow you or me to do. He desires to produce fruit for His coming glory, from your life and mine, therefore let us allow Him to have His way, and welcome the un-

pleasant duties that He asks us to perform as well as bear the many adversities, crosses, losses, sorrow, and pain that He permits to come our way knowing that all these are as "light afflictions which are but for a moment, working for us a far more exceeding and eternal weight of glory" (II Cor. 4: 17).

He knoweth the way that we take for He hath planned your life and mine, and, oh, how wonderful that He, the great, Infinite, Allwise and All-seeing God is so personally interested in you and me as to plan every event of our lives. Should we not be thankful for His personal, private and jealous guardianship, and that it is He who maps out the way for us rather than some one less capable?

O, dear friends, may He help us to see His guiding hand all along the way in every turn of life, whether in cloud or sunshine, realizing that He careth for His own and desires us to be as gold tried in the fire. Will we hold still and allow God to have His way with us, and let Him use the purifying process in our lives so that we may reflect His image from day to day?

Yours in His glad service.

Buffalo, N. Y.

25 Hawley St.

LIFE IS WHAT WE MAKE IT.

By S. P. STUMP.

In all this Great Universe there is probably no force so great for either evil or good as that of the will. However, it must be understood from the first that this power was given originally by God. Some of the greatest events in history have been the results of great will power.

Moses decided rather to suffer affliction with God's people than to enjoy the pleasures of sin for a season. Did it pay? Read the History of Isreal and there find your answer.

Look at Daniel, that man who stood as an immovable monument of purity among the polluted Babylonians. He purposed not to defile himself with the king's meat. What was the result? He grew to be wise and sagacious. He rose to prominence, and at last pronounced the doom and total disintegration of one of the most powerful nations that ever existed.

Napoleon, the man who put his shoulder to the wheel and never gave up, detirmined to subdue all Europe. What did it amount to? Although, he partially failed in his purpose, he gained a name so eternally illustrious that it shall forever grace the annals of history.

Our own beloved Lincoln saw a slave auction when he was a boy. There he determined that, if he ever could he would strike the death blow to slavery. This he did Jan. 1, 1863, when by one single stroke of his pen in signing the Proclamation of Emancipation he set three million negroes free.

Webster, that bulwark of American Oratory decided, when a boy to be a lawyer. Was it in vain? No, decidedly not! For when Hayne set forth the doctrine of nullification before the senate in that plausible speech which shook the Union, Webster answered him in that oration which, not only shook the Union but thundered in mighty tones over the whole world and fulminated even thru the vaults of heaven; and which to day reverberates and reechoes with undying volume thru to ancient corridors of time.

Look now at the opposite side. Absolom willed to disobey his parents. He

endeavored to usurp power from David, his father. The people followed him for a while. But at last he was pierced thru by his enemies as he hung by his hair from the branch of a tree.

Judas Iscariot, because he loved money agreed to betray Christ for thirty pieces of silver. But this only made life miserable to him, and after he had thrown the money down at the High Priest's feet, He went out and hanged himself.

My dear readers, these examples certainly prove that your future depends upon your present decision. Choose God and right and all will be well: Choose sinful and worldly lusts then hell is your doom. If you never decide for Christ you will never be saved. Then that is not all. If you do not daily take up your cross and follow Him, fully determined to go all the way, you will not remain in grace.

If you desire to have a cheerful loving desposition when old, you must be cheerful and happy now: You cannot expect to be sour and crusty now and then be different in after-life. Maybe you think that after you become older it will be easier. There again you are mistaken. For as you grow older and meet with sterner facts you will become exasperated more frequently. Finally, you will be pouting all the time. All because you tho't you need not decide for right when young.

Some people are always boasting about their self-control, and yet they yeild to small temptations saying, "Why this doesn't amount to anything. I can stop it whenever I please" Ah! My friend, Beware! "Let him that thinketh he standeth take heed lest he fall." Do not trifle with sin. You cannot sow thistles and reap wheat. Oh! no you must sow to the Spirit if you wish to

reap thereof. And the first thing to do is to make the decision.

But some one says, "I don't believe we should talk so much of the will. It underates God's power. Never, for as aforesaid all power comes from God originally; and our salvation would be impossible without His direct power. But my good friend, had you never determined to plunge beneath Calvary's wave God's great sacrifice would not have benefitted your soul one iota. For God has designed us to be the framers of our own destinies, by making us free moral agents.

Now again, others go too far and say, "Man is a self-existent being. He frames his destiny irrespective of a God. He is supreme," Ah! My learned philosophical friend, "Verily, Verily, I say unto thee, ye must be born again." I grant the tho't that you must make the choice, but God does the work.

Today in foreign lands thousands, yea millions, are dying and are being Lost! Lost, Eternally! They reach their hands to you for The Bread of Life. Christ said, "Go ye into all the world and preach the Gospel to every creature."

Will you this day decide to respond to the call! Or will you remain at home and pretend to be a Christian, while thousands of souls are dying yearly without Christ?

Oh! my friends. Arouse! Awake! Decide to-day to follow Christ wherever He leads; lest in that great judgment day souls will point to you and say "You! *You!* YOU! are responsible for me! You knew Christ but never told us. And then God, all mercy banished, shall say to you in thunderous tones, "Depart from me ye hypocrites unto eternal damnation."

Grantham, Pa.

God is our Refuge.

DOES IT MATTER WHAT WE BELIEVE?

[This oration was delivered at the Bible School Commencement at Grantham, recently by Samuel Krikorian one of the Armenian students, who has now left Grantham and gone to California to live. —Editor.]

God in the plan of creation designed that every man should be born with reasonable health, strength and mental faculties. He in His infinite wisdom and thought created us as free moral agents and endued us with necessary guiding and motor faculties conscience and intellect or mind. We have a power to discriminate between right and wrong, to choose our path in life, and face the battles of life with the power of the will which He has given unto us. So we being a free creation of an Infinite Being are left to our own resources to choose and to believe whatever we will.

No doubt the question arises in the minds of some of you, and you say, "Well we have the power to choose and to believe, but what are we to believe?" This has been the question which confronted rich and poor, strong and weak, young and old learned and unlearned, every individual who has been upon this earth, and has lived to the age of accountability. It has not only been a question for the individual, but for societies and associations, nations, races, and so for the whole of humanity.

The question has often arisen in my mind since I came to this country, and have seen and heard of so many different beliefs: "Why is it that there are so many denominations, churches and religious organizations? Why is it that they meet Sunday after Sunday thruout this large land the United

States, as also other lands of the globe and worship the same God in different manners? Is it not because they have believed differently and that different ideas and beliefs are held up and practiced by each?

Are not the pages of history full of wars, fightings and strifes between races, nations and even individuals who have believed differently and have fought and given their lives for their beliefs? What is the essence of Christian martyrdom of the early ages when the Apostles, and disciples, would rather put their heads on the execution block or have the loop of the gallows-rope around their necks than give up their belief in Christ? Do we not see that the question of belief has had, and has much to do with the affairs of men in the past and as well as at the present time and I say this, and say it emphatically, This question will have more importance in future history than any other question of the age.

We need not go back into the ages of the past or into the Apostolic time. Do we not have the same condition existing at the present time? Let me take you back to the place where our forefathers came into existence for the first time, and behold the unbearable conditions which were existing there. A condition in which children are torn and rent away from the very bosom of the parents, where the wife is tied fast to see the cruel murder of her husband, and the wives are pierced and jagged thru with spears and javelins in the very presence of their husbands and children. The witness cannot help but shake and quiver as he beholds the great multitudes of orphan children and widows around him, their homes burnt down, fathers and husbands butchered atrociously, and now no one to take care of them. Is it because of different

beliefs that these conditions exist? Is it not because that the one belief of Mohammed is reigning and ruling in the land Turkey that these atrocities and barbarisms prevail?

I ask the question, "Has it mattered what one believed in the past or does it now? Do we not see that the Apostles, the disciples, and the Armenians thruout the ages, and still at the present time, are called upon to stand out alone, and to lay down their lives on account of their belief in Jesus Christ and Him Crucified?"

Friends, are you still in doubt as to the importance of what you, or I, believe? Will we with some say it does not matter what we believe just so that we believe it with all our hearts, or are you fully convinced with me that it does matter what we believe? There is no neutral ground, We *all* believe in something one way or the other. The Apostles, the disciples, the Armenians, have believed in Jesus Christ and Him crucified and chosen rather to stick to their beliefs and lay down their lives than give up their beliefs, and we know that they are, and will be, greatly rewarded for it in the world to come.

We believe as we choose, and act as we believe. Shall we like the Apostles of old believe in the authenticity and inspiration of the Word of God with all our hearts and also in Jesus Christ as our Savior Sanctifier, and Coming King?

I say, be careful in what you believe because it will mark your course in life and decide your future destiny. Today, there are many beliefs afloat, entirely different from each other, and, sorry to say, that most of them are against the Word of God. Under these conditions I forewarn you, beware what you accept! Do not accept any belief that in any way criticizes the

preciousness of the Word of God. Accept that which is Bible and then believe and practice it with all your might.

Let me give you an instance where two theological students left the door of their college after graduation, one believing in the full authenticity and inspiration of the Word of God while the other only in part. They took up their labors and after three years time the first stood true to God and was a power for Him, while the other filled a suicide's grave.

After all, I say it emphatically, and I believe you will say with me, that it does matter what we believe and it does matter whether we believe the whole Word of God.

Friends, this evening, for myself, I have chosen Christ and Him alone as my King, and I will rather with the Apostles of old, or with my fellow Armenians, lay down my life than live, even let it be death thru the torturous and unbearable ways of the blood-thirsty Turks.

A LETTER.

To the readers of the VISITOR.

I greet you in Jesus' precious name, with I Peter 4: 12: "Beloved, think it not strange concerning the fiery trial which is to try you."

As I behold the beautiful stars in the firmament this beautiful verse unfolds itself to my imagination, because the stars shine brightest in the darkest night; and again, grapes come not to the proof till they come to the press; spices smell sweetest when pounded; vines are the better for bleeding.

Such, I see, is the condition of man; they are the most triumphant when most tempted; as their conflicts, so their conquests; as their tribulations, so their triumphs. It is said true salamanders

live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature; as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distil it out.

So, dear ones, whoever you may be, do not fear the trials of life. Do you wish to live without a trial? Then you wish to die but half a man at the best, I say, but half a man.

Without a trial you cannot guess at your own strength.

Men do not learn to swim on a table.

They must go into deep water and buffet the surges.

An acorn is not an oak tree when it is sprouted. It must go thru long summers and fierce winters; it has to endure all that frost, and snow, and thunder, and storm, and side-striking winds can bring, before it is a full grown oak. These are rough teachers, but rugged school masters make rugged pupils.

So a man is not a man when he is created; he is only begun. His manhood must come with years.

Difficulties are God's errands; and when we are sent upon them; we should esteem it a proof of God's confidence and as a compliment from God.

I look at the traveler who goes round the world. He prepares himself to pass through all latitudes, and to meet all changes. So man must be willing to take life as it comes; to mount the hill when the hill swells; and to go down the hill when the hill lowers; to walk the plain when it stretches before him, and to ford the river when it rolls over the plain. "I can do all things through Christ which strengtheneth me."

The best of people will now and then meet with disappointments, for they are inherited by mortality. It is, however, the best philosophy to take things calmly and endeavor to be content with our lot.

We may, at least, add some rays of sunshine to our path, if we earnestly endeavor to dispel the clouds of discontent that may arise in our bosoms: and by so doing we the more fully enjoy the bountiful blessings that God gives to His humblest creatures.

Then I say it is far more noble to improve each hour in cultivating the mind, and attuning it to the glory of the Creator. For this end it matters not so much whether we spend our time in study or toil; the thoughts of the mind should go out and reach after the higher good. In this manner we may improve ourselves till our thoughts come to be sweet companions that shall lead us along the path of virtue.

Thus we may grow better within, whilst the cares of life, disappointments lose their sharp thorns, and the journey of life be made comparatively pleasant and happy.

Nevertheless much material good must be resigned if we would attain to the highest degree of moral excellence, and many spiritual joys must be foregone if we resolve at all risks to win great material advantages.

To strive for a high professional position, and yet expect to have all the delights of leisure; to labor for vast riches, and all the happiness which flows from a contented mind; to indulge in sensual gratification, and yet demand health, strength, and vigor; to live for self, and yet to look for the joys that spring from a virtuous and self-denying life, is to ask for impossibilities.

God knows what keys in the human soul to touch in order to draw out its

sweeter and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of our natures are, and what discipline will bring them forth.

Some with plaintive tongues must walk in lowly vales of life's weary way. Others in loftier hymns, sing of nothing but joy, as they tread the mountain tops of life; but they all unite without discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed heavens.

Hummelstown, Pa.

Sue Book.

DAILY TOIL.

Toil is healthful and needful. By the sweat of the brow, man is to earn his bread. Toil is honorable, if an individual's strength is employed in a legitimate task or calling. The masses of the people are toilers. Diversified are the tasks that are to be wrought daily. Manual labor, intellectual pursuits, brain worker, all have a common interest, in that which is useful, ornamental and needful, for the betterment of the temporal, social, domestic, national and religious conditions among men. Life would become monotonous and wearisome were it not for the body and mind in laudable pursuits. Life is intensely real and earnest. It is God's laboratory and man's workshop. Life's product must be forged out, by dint of concentrated thought and persevering effort.

Professor Drummond expressed the following beautiful thought: "God does not make the mountain-tops to be inhabited, they are not for the homes of men. We ascend the heights to catch

a broader vision of our home surroundings, but we do not tarry there. The streams rise in these uplands, but quickly descend to gladden the fields and valleys below. We are to take these crystal waters to quench the thirst of others. Most are to descend to commonplace life—to our farms, our shops and our study. This is not a downfall, not a descent. Let life hold its true meaning and duty becomes sacred."

The Savior sanctified daily toil, by His own strenuous life of helpfulness, in all the walks of life. He healed the sick, He cured the blind, He fed the multitude, raised the dead, lived a life of prayer and ceaseless activity, in the interest of mankind, and redeemed the world with His own precious blood. He knew what toil, what suffering, what hardship, what ill treatment, what self-denial and poverty meant.

—*Evangelical Messenger.*

DO YOUR BEST.

There is a mania for cheap things. Week-end and fire sales—going below cost—immense reduction in prices—the bottom knocked out and similar sensational appeals are among the many schemes of the business world to stimulate trade. It is a day of lightness. Manufacturers compete with one another to make things cheap. The religious world is also in the procession. There's a cheap repentance, cheap conversion, cheap faith, cheap prayer, cheap sacrifice, which summed up is a shoddy and make-believe Christianity. Every temple built out of such materials will go up in the conflagration that is to try every man's work. All such cheap expedients for the real work of salvation are only so many subterfuges of Satan to beguile the unwary.

Doing whatsoever your hands find to do with all your might, is the right rule for conduct. We ought to be ashamed to turn out any work below the standard of what we can do.

"Why do you carve so carefully the tresses on the back of your statue?" said one to an old artist. "It will stand high in its niche against the wall and no one will ever see its back." "The gods will see it," was the reply. "Always do your best. Here is where so many fail. They yield to the whinings of the flesh, and stop short of the full achievement. No one reaches the full zenith of accomplishment until he passes through the agony of labor. So many fail to travel that last mile. They toil on for awhile, then grow weary and persuade themselves that they've done enough. The soul never comes to the full realization of its power until the last reserve force has been brought into action. Men sing, pray, preach in a half hearted way, or even a nine-tenths hearted way, and wonder why they are not more successful. While there was a measure of blessing they missed the greater blessing that comes to the one who does his utmost. And this in itself is a great loss, and leaves such a sense of incompleteness. Through the travail of labor is born enduring achievement. Man's extremity becomes God's opportunity. Might we not say that when we've done our best God does His best?"

—*Selected.*

EDITORIAL NOTE.

Eld. V. L. Stump and the brethren of Moontown Center, Mich., are engaged in a Tabernacle Meeting at the place during the present week. The announcement reached us too late for last issue. Prayer is requested for its success according to the will of God.

PUBLISHERS' NOTICE.

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

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

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

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

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

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

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

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

GRANTHAM, PA., JULY 27, 1914.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred 15c.

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

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1226 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

SUMMY—GARMAN.—On July 12, 1914, at the home of the officiating bishop, H. B. Hoffer, Elmer K. Summy of Manhiem, Pa., and Rosa B. daughter of Bro. & Sr. Harvey Garman of Elizabethtown, Pa., were united in marriage.

OBITUARY.

HEINTZELMAN.—Sr. Nancy Heintzelman, widow of the late John Heintzelman, died at the home of her sister, Mrs. Stephen Hoover, Chambersburg, Pa., aged 77 years, 5 months and 11 days. Funeral services were held at the home where she died. Interment in New Guilford cemetery.

GROVE.—Mrs. John Grove (nee Hettie Leader) of Springfield Twp., Pa., adopted daughter of the late Bro. Elias Good of near Manchester, Pa., died July 4, 1914, aged 44 years 11 months and 20 days. Thru the over turning of a step ladder while picking cherries, she suffered a broken limb resulting in gangrene and died after five days of suffering. She was a member of the Church of the Brethren. Funeral service and burial took place at Manchester, Pa.

WINGER.—Sr. Florence Neidrauer Winger, was born in Buffalo, N. Y., Nov. 22, 1888, departed this life at her home, Deckerville, Sask., July 10, 1914, aged 25 years, 7 months and 18 days. She was united in marriage to Bro. Benjamin Winger, March 14, 1913. Her husband, infant son, parents and three brothers with many friends are left to mourn her early departure. Deceased was converted and joined the Brethren in Christ church in Buffalo, N. Y., about ten years ago. She lived a conscientious Christian life and was dearly loved by all who knew her. Funeral service was held at the Baptist church, Assiniboia, being conducted by Rev. Mr. Clark, Baptist, there being no Brethren minister in the neighborhood. Interment in Assiniboia cemetery.

HOCKER.—John K. Hocker was born Nov. 5, 1834, in Dauphin Co., Pa., in those early days of Christian simplicity. At the age of five years he came with his parents to Montgomery Co., Ohio, where he spent the greater part of his life. At the age of twenty-one he was married to Susan Heisey with whom he lived until Dec. 9, 1901, when she departed this life. To this union were born ten children, five sons and five daughters, six of whom preceded him to the spirit world. On Nov. 6, 1902, he was again married to Sr. Amanda Rohrer, who as a faith-

ful companion, together with two sons and two daughters, twenty-one grand children, thirteen great grand children, three step sons and one step daughter, and a host of relatives and friends, survive to mourn his departure. He was converted in early life and united with the Brethren in Christ church. He remained true and faithful to those first, early convictions, until death. He was in the ministry nearly fifty years and was faithful in pointing out by precept and by example the straight and narrow path. He often spoke of the faith once delivered to the saints (Jude 3) as the "genuine faith." After a brief illness he died at his home at Ludlow Falls, Miami Co., Ohio, on July 11, 1914, at the ripe old age of 79 years, 8 months and 6 days. Thus there has passed from our midst forever a faithful witness of the "old time religion." He will be missed in the church, in the home and in the community. Do we see how the old posts are passing away; and who will "lay it to heart?" (Eccl. 7: 2). But their lives will continue to speak to us. Funeral services occurred at the Fairview M. H., Montgomery Co., Ohio, on the 14th, a large assembly of people attending among whom were many old people. Services by the home brethren, Miller, Free, Hoover and Dohner. Text, Rev. 21: 1, latter clause. Leading thought—Heaven is a prepared place for a prepared people—free from the deep wide-spread troubled conditions of this world. He was quietly laid to rest in the nearby cemetery, in the bright hope of a Blessed Immortality.

BYER—Jesse Engle Byer was born at Glendale, Ariz., July 5, 1895, died June 28, 1914, aged 18 years, 11 months and 23 days. On the morning of June 28, Bro. Byer left home with the thought of going to Pasadena to attend a Nazarene Campmeeting making the trip on a motorcycle which he had just recently purchased. While on his way he met another young man on his motorcycle and so they both decided to go to Long Beach. At a place near Whittier while attempting to cross the electric line, running from Los Angeles to Long Beach, Bro. Byer was struck with the car and only lived about thirty minutes. The message came to the parents while in church, that their son was seriously injured just as Bro. Byer was getting up to preach. Immediately the father, mother, and a few others of the family left for the place where the accident occurred. Upon arrival their hearts were filled with sorrow to find that the body of their precious boy was already at the undertaking parlors. Last winter, during Bro. J. R. Zook's meetings at this place, this young man was gloriously converted. His conversion being exceptionally bright. He, with a number of others, was baptized and received into the church, laying aside things belonging to the world. For quite awhile he

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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

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

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

India.

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

Following not under Foreign Mission Board.

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

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

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

Central America.

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

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

gave good testimonies of saving grace thru Christ and His atoning blood. But we are sad to say that thru some enticement of the world his experience was not as bright at the time of the terrible accident as a few months ago. We are glad for a just and merciful God knowing that He deals just and right with each one. The shock was severe to all. Funeral services were held June 30, at the Brethren's church, Upland, the house being crowded with sympathizing neighbors and friends. Services were conducted by C. C. Burkholder, Text Matt. 24: 44. Interment in the Bellevue cemetery.

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Our road to glory runs by the rivers of grief.—Spurgeon.

OUR CITY MISSIONS.

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

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

Des Moines, Iowa, Mission, 1174 14th. St., in charge of Eld. J. R. and Anna Zook.

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

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

FOREIGN MISSION FUNDS.

GENERAL FUND.

Receipts.

Belle Springs, Kan., dist., \$60.50; Mt. Joy, Pa Bible Class, special for Bro. and Sr. H. L. Smith, \$8.00; Upland, Cal., missionary meeting, held by Bro. Eyster, offering \$34.75; North Franklin, Pa., \$20.00; Donegal, Pa., \$15.00; In His Name, Ont., special for India, \$3.00; Howick, Ont., \$20.00; B. S. Herr, Ind., \$25.00; Carrie Rice, Ind., part of Conference offering, 1911, \$4.00; Tithe offering, Pa., \$100.00; Rosebank, Ont., S. S. \$6.00; Part of Conference offering, 1914, \$510.15; Union S. S. Puslinch, Ont., \$5.00; Peter Bucher, Ind., \$5.00; In His Name, Pa., special for Bro. H. J. Frey for Resue Work, \$20.00; Pauline G. Moyer, Pa., \$5.00; Valley Chapel, Ohio, \$65.00; Manor, Pequea S. S. Pa., \$62.00; Manor, Pequea dist., \$54.00; L. L. Stackhouse, Ind., \$5.00; Henry Landis, Okla., \$5.00 Newburn, Kan., \$7.19; Abilene, Kan. S. S. \$13.22; Des Moines, Ia, S. S. \$11.74; Fairview, Ohio S. S. special for India, \$12.07.

Disbursements.

H. L. Smith for land purchase \$984.44.
Isaac O. Lehman, for horse and rig, \$246.05.

Peter M. Climenhaga.
Stevensville, Ont., Box 72.

DES MOINES MISSION.

FINANCIAL.

Report for June, 1914.

Receipts.

A sister, \$1.00; Sr. Jno. Swartz, Mansfield, O., \$5.00; Black Creek S. S., Ont. \$12.00; Total \$18.00.

Expenditures.

Gas for fuel, \$3.60; electric light, \$1.00; groceries and other eatables, \$30.00; incidentals, \$7.50. Total \$42.10.

Bal. due Mission, July 1, 1914, \$24.10.

J. R. and Anna ZOOK.

MACHA MISSION AFRICA.

MY FIRST VISIT TO SOME OF THE OUT SCHOOLS.

To the readers of the VISITOR.

On the morning of May 13, Sr. Engle, Mankunku, (a native sister) two native boys, and the writer started on a visit. We had four oxen spanned in the spring wagon which was sent to this place by friends from the homeland. Let me say here that this wagon has been a blessing to this place. We drove about nine miles to the first school, arriving there at ten A. M. and were welcomed by the teacher and some of his pupils. Soon a company of women, children, and young men, from the kraal came to see us. It took quite a little while until we were finished with our salutations. Each one salutes you individually, and you do the same in return. After a little while, school was called. Thirtyfive, including married men, boys, married women with babies on their backs, and little girls formed a line and marched around the school house a few times, singing as they went, then marched into the hut. The hut is built of mud and wattle, with a thatched roof, and seats made of mud. The white ants are busy destroying it. It was quite interesting to hear the pupils recite. A number are reading God's word. It takes quite a while for so many to recite, since a native is very slow in all his actions; it requires time for him to get around, find his lesson, start reading. We were pleased to see the interest at this school and believe a good work is being accomplished.

After breakfast we gathered under a tree for a Gospel service. Some sixty people were present. Sr Engle broke the bread of life to them. One of our sisters at the place was over come the day before, in a fit of anger. After coming to the service she was grief stricken, she left the service, and was heard weeping and praying out on the eldt. We trust she may soon realize com-

munion with God again. Jamu one of our native brethren is teaching at this place.

At 1.30 P. M. we started for another school, which is about four and one half miles from the former place. As there was no road we had to find our way thru the long grass and thorn bushes. Arriving there at 4.20, we were a little too late to hear the whole session. Most of the pupils were still there, so we heard some of them recite. This school has not been opened long, thus the work has not grown so much as yet. Chikaile, the teacher is only quite young, but is a faithful boy.

It is now time to get supper, so the pot is put on the fire and while it was boiling, we went to several kraals near by. The people were friendly, and by our native sisters help we could converse with them. The time was so short to get much acquainted with them. After supper we had a little service in the schoolhouse. Not very many came out, but thank God, he is with the twos and threes. The writer spoke to the people. We believe that some seed fell on good soil and will bring forth fruit unto life eternal.

After a day out we were ready to go to rest. It was a most beautiful moon-light night and quite cold. We found it quite difficult to keep warm. I was pleased to see the day dawn, so that I could get to move about and keep warm. Soon after sunrise we were ready to start for the next school. We went by the school we visited the day before, stopped and had a little chat with some of the older natives, then went on to the next place, arriving there about 11 A.M. As there is no road open from the main road to this school, we left the boys with the wagon and walked about two miles. We first had our breakfast, then started out. It was a tiresome walk, the sun being hot. Mafuta is teaching at this place. There were about twenty pupils present. All young children with the exception of two, his wife and one grown girl. We heard them recite, then also had a little service with them. This is the home of one of our sisters. She is a nice girl and we believe anxious to follow the Lord. She has now arrived at the age, when the natives think she ought to be given in marriage. We heard they were going to give her to a boy who is in darkness. We tried to convince them it would be better to

to give her to a Christian. The father consented, but the uncle objected. We fear unless God will undertake for her that some day she will be forced to marry a heathen man. (She has no say in the matter, but must go where her relatives put her. Poor girl we feel so sorry for her. May all who read this make her a subject of prayer. After having a talk about this matter, we returned to the wagon, and were soon on our way home, arriving there at night fall.

Sunday May 17. Another Lord's day with its duties is in the past. We had six services including Sunday School and morning prayers. The general service was rather disturbed. During the first prayer we heard the distant sound of women wailing, who passed by the buildings on their way to a distant kraal, where a friend had recently died. Later on many others followed including men and boys who took with them an ox and goats, to sacrifice for the departed. They rang bells as they went along which was quite distracting to the services. Thus we see that many are still in darkness. Will you help us pray conviction on these people? They do need a Savior to save them from their sins.

I praise God for restoring my health. Am now able again to take up my part of the work. The rest of the workers are also enjoying good health. God is good to us. He is blessing us all along the way. Praise Him also for supplying our needs. I am encouraged to press the battle on and thank God for the privilege. Brethren continue to pray for us and for the salvation of the heathen.

Your sister in his service.

Sallie K. Doner.

EXPERIENCE.

About a half a week before our love feast and Annual Conference, at Fairland, Lebanon Co., Pa., I met with an accident which caused me much suffering, and at times I thought I might not recover.

I was riding in my one-horse spring-wagon, and as the bridle-bit broke I tried to jump off, when I fell, and bruised my head and body. But I praise God that I am so far recovered that I can look after my work.

they might supp themselves and preach too, but as long as we missionaries are not doing this we cannot ask it of them. Wm. Carey had abundant opportunity for that kind of work and some of his converts followed his example. Besides we know of very few who are taking that course.

I cannot begin to go into details but this gives you a little idea why the missionaries are wanting money. They must have it, and God honors their faith and gives to them. And any of my readers who desire can have a share by sending the needed money for the support of either missionaries or Indian helpers. There are many other smaller details of mission work that cannot be mentioned in this short article, but for these we have a general fund out of which they are paid.

We need your prayers that these expenses be met and that we be enabled to do much work for the Lord in India.

D. W. Zook.

Adra, B. N. R., India.

SUBSCRIPTION CREDITS.

From May 1, to July 22. Samuel Eyer, Cyrus Dean, B. F. Thuma, Mrs. (Abm. H. Engle, John A. Myers, A. R. Gish, Aaron Bachtel, John Musser, Maria Engle, B. E. Brooks, G. A. Kauffman, A. L. Eshelman, Mrs. Jacob Gish, Sarah C. Engle, Mrs. B. F. Kindig, Edna Sinks, J. L. Musser, J. H. Brillinger, Harvey Miller, C. N. Hostetter, benevolent, Harry Garling, Wm. P. Keely, Sarah Gracie, John Miller, Mrs. S. Swayze, Anna Mary Brandt, Harry Hecsh, Peter Bucher, Sarah Stuckey, Wm. (H. Hess, Mrs. Howard Hess, Phares Sweigart, Mrs. D. A. Boyer, John Frimire, Jesse Haldeman, Chas. Wright, Hattie George, Cyrus Brechbill, Mrs. B. H. Wenger, Mrs. John B. Burkhart, Harry M. Stauffer, D. B. Keeports, benevolent, J. E. Bowers, benevolent, A. L. Hostetter, H. H. Breckbill, M. Wingert, N. S. Ginder, E. W. Heise, Mrs. Mary Yingst, Maria Sollenberger, Christ Brechbill, J. E. Lebo, J. C. Burkholder, Mrs. J. D. Shank, James Rabuck, (Mrs. Irvine, Dan'l Byer, Ruben Doner, Anna Seiple, Martha Longenecker, Sarah Wingert, Cha's Naylor, Wm. Elliot, S. Lebeck, E. B. Brubaker, Mrs. Senseman, Barbara Thuma, Anna E. Cockey, Mary Rinehart, Mrs. S. M. Webb, Mrs. H. H. Thuma, A. D. Oberholser, J. C. Kincaid, J. H. Martin, Mrs. Freemont Johnson, Mrs. Fanny Engle, A. M. Ryers, F. Schlagenweit, Mrs. J. A. Kauffman, Clara

OUR YOUNG PEOPLE.

TESTIMONY.

To the readers of the VISITOR.

For some time, I have been impressed, that, I should write for the columns of our "Young Peoples' Page," but feeling my inability, I hesitated to do so. But, by the grace of God, I will try to honor and glorify God, and tell of His dealings with me.

It is now a little over eleven years, that I accepted the Lord. I was thirteen years, of age when, I made my first public confession of my desire to be a Christian, and asked the prayers of God's people for me. Two years later I was baptized and united with the church. I must often feel thankful that God called me in my young years.

On the other hand I must often feel sorry, that I did not remain as true, and obedient to God as I once promised, and did things that I often had to regret since. But I am so glad that God always forgives those who are willing to repent, and forsake their sins.

Just lately I have taken a new stand for God, and my purpose is to follow Him every step of the way. I also want to testify in regard to divine healing. I was healed several times definitely in answer to prayer, and just lately I again had such a glorious experience in the same way.

I realize that after these experiences the enemy tries his best to defeat us, "but thanks be to God who giveth us the victory thru our Lord Jesus Christ." I would ask the prayers of all God's people for me, that I may ever be kept faithful, and true to God.

Your brother

Homer G. Wolgemtuh

Mount Joy, Pa.

Longnecker, M. L. Brandt, H. H. Weisel, Anna M. Fisher, John Beach, Wm. Stump, Mrs. Albert Benner, A. J. Davis, M. Gingrich, John W. Heisey, A. Storm, Wm. Myers, Hattie Balsbaugh, Benj. Gish, I. John Ransom, Daniel Brunner, Elmer K. Souder, Elizabeth Shisler, H. L. Wenger, Adam Schmidt, Sam'l. K. Gish, Levi Hershey, Della Ott, L. L. Miller, J. M. Good.

Examine your credit label.

My nervous system was very much shattered, but am so much better the last few weeks, that I have reason to believe the Lord will restore me fully to my normal condition.

I was deprived of attending the love feast and Conference, which I would have appreciated so very much. Some people we had especially invited before hand, to attend these meetings, and then lodge with us. We were able to lodge some too, as it was, but not with satisfaction. But what the Lord has done for us in body and mind more than repays for all the suffering and privation that I passed through.

This little experience which I give, is to encourage God's little ones to continue to pray. I have said it to some, and I truly believe it, that the prayers of God's little ones, who so earnestly prayed for me, at the church, at my house, and in my room, moved upon God's mercy and sympathy, to restore me so wonderfully.

I was unable to meet with God's people for six weeks. Last Saturday night was the first time, the prayer meeting being at our house, that I could enjoy this blessing and I appreciated it as never before. I pray God that this sickness may answer the purpose in my life for which God may have intended it,

Jacob D. Books.

Cleona, Pa.

MISSIONS AND MONEY.

"Why are the missionaries always wanting money? What do they do with so much money? I would like to know. Can any one tell me?"

Dear inquiring one, this is a puzzle to you, and I don't wonder that it is, but if you would like to know, and will sit down and listen for a few minutes I will try to tell you. Oh how often have we wished that we could get on without the peoples' money! But if the missionary did not need his time for Gospel work and could put in much of his time trying to earn something for his support he would be quite independent indeed. He could get on without your money. But here is one of the great difficulties. I will speak of India, as I have been in this country a number of years and have had a

number of experiences and have found that if we are to give our whole time, as we are expected to do, to the giving out of the Gospel, we have little for self support work.

The missionary must live if he is to do his work, and for his personal support he requires at least \$25.00 per month. This will pay his monthly board and clothing, language teacher, and traveling and touring expense, and he will not be living in luxury either, but if the missionary is to live and do the work expected of him he must have good food so that he will have a strong body, to not only carry on the work but also to withstand the climatic effects upon him. He has to have a good house to live in to protect him from the heat and rain. He requires either a horse and cart or a pair of bullocks and tonga. These must be kept in running condition or he is crippled in his work. Some missionaries use the bicycle and some are even getting the motors to enable them to do still better work. For motors we have beautiful roads in India. Then when the hot season comes he should take a vacation to the hills. To some of you this may seem scarcely necessary but let me insert here what a missionary has recently written. "The annual vacation of the Indian missionaries to the hills, should not be optional but should be made compulsory." How necessary it is for missionaries to take this vacation is better understood by those on the field. If the writer had taken his vacation two years ago, he would hardly have had the break down that he had last year. So the expense that we tried to save in this we have lost a good many fold in strength, and in time put in on our back when we might have been well and busy in the Lord's work.

Then again there is the support of our Indian helpers. You might think that we ought to get on without them. But they are almost indispensable. Without them we get little hearing. But with them we get access to the multitudes in the villages and bazaars, and the ladies find entrances into the homes of the people and are able to preach to the women that live behind the purdas, the mothers of India's sons. They do not live as we do but in their own simple style and their expenses are on the average from \$60 to \$120 a year. You may think

SIMPLICITY.

It is to be deplored everywhere that so few of the professed Christian women of our land should not take a more decisive stand against the extreme and ridiculous fashions in dress. It is a recognized fact however, that intelligent and thoughtful men and women are considering the evil effects which this is doing to our loved land in more ways than one, and are putting forth efforts to cause women to consider the far-reaching evils of immodest dress, and to adopt more simple and sensible modes. We believe God looks upon this as one of the sins of our age and for this reason His blessing is withheld from churches who have lost the unction of the blessed Holy Spirit. Christ's life was one of simplicity and should not our lives be in harmony with His blessed word? The following good little comment is given by Spurgeon: "The only excuse we can think of for some dressy women is that they think themselves ugly. What deformity must exist if it needs ten thousand a year to cover it! If these persons accurately gauge their lack of personal charms, they must be suffering under a fearful measure of uncomeliness. Why, ten or twelve families could be reared in comparative comfort upon the amount thus spent in wastefulness; and as matters go with agricultural laborers in many of the shires, forty of the families owned by Hodge and his companions, including all the father Hodges and their wives, could be decently provided for upon ten thousand a year. It will not bear thinking of. Yet many women professing godliness are shockingly extravagant, and can never be happy until their heads are tricked out with strange gear and their bodies with fashionable mil-

linery. They little think how much they degrade themselves and grieve the Spirit of God."

A Quaker gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry heard her complain of the cold. Shivering in her lace bonnet and shawl, as light as a cobweb, she exclaimed: "What shall I do to get warm?" "I really don't know," replied the Quaker, solemnly, "unless thee puts on another breast-pin."—*Selected.*

WHAT IS LIFE?

Life is what we make it. God gives us the choice of making life what we will. We can live either a happy Christian life or a life of distress and trouble. Some people think that if they could possess a certain amount of wealth their life would be happy, but this is a sad mistake. The happiest life we can live is in the service of our God. Living a Christlike life not only gives us joy and peace in this world, which far exceeds a life of worldliness, but also gives us everlasting life.

Life is too uncertain for us to count on spending the early part of it trying to get pleasure out of this world. "Ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4: 14). Since we are not sure of one day, would it pay to put off getting saved one day? or if we are saved, would it pay for us to grow careless or to backslide for a little glory of man? "For all flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (I Pet. 1: 24). Still we see thousands going along carelessly, seem-

ingly taking no thought of death, trying to get pleasure out of this life. Let us accept the privilege of making our lives happy by living for God.—*Sel.*

THE CHRIST OF THE BIBLE AND OF THE PAPACY.

Continued from last issue.

II. THE CHRIST OF THE BIBLE IS A LIVING CHRIST, the CHRIST OF THE PAPACY IS A DEAD CHRIST.—The death of Christ is one thing, the dead Christ is quite another. By the death of Christ we are reconciled to God; by the dead Christ we get neither hope nor heaven. The dying Christ is an object of faith; the living Christ is an object of worship. Nowhere are we taught, by precept or example, to worship the dead Christ. The effigy of wood is not the Christ who is present with His people today, and commands their adoration. That is the Christ three days dead in the sepulchre, guarded by Roman soldiers; and the Roman Church, I am sorry to say, is a sepulchre in which a dead Christ is buried and guarded, by Pope, cardinals, bishops and priests. Now and then the living Christ appears among them, as in the days of Savonarola, Huss, and Luther, but His presence is as fearful to them as was

THE LIVING RISEN CHRIST to the Roman soldiers. An immoral priest may confess to his brother-priest any crimes, however bad, and be absolved, without losing his position; but let a priest preach the living Christ, mighty to save without sacrament, confession, or mass, and he is hurled from his priestly office amid anathemas.

Grant it that the Romanist does not worship the mere effigy, but the dead Christ, and it is none the less idolatry. Even if he worships the dying, rather than the dead, Christ, he worships what

does not exist: the dying Christ *was*, the living Christ *is*. To worship the dying Christ is to worship an historical fact. We accept the death of Christ as our full atonement for sin; it is the finished fact, never to be added to, or taken from. We love the living Christ, because He died for us, and His death we will never forget; but the Christ of the cold, clammy hand and heart is not the Christ we worship, and to whom we come for strength and sympathy.

The women brought their spices to the dead body, but none of them worshipped it. Before the living feet of Christ, Mary fell, but never before the lifeless body. But the great Roman Catholic Church has done that: the dead or dying Christ is worshipped everywhere, whilst between the living Christ and the people there are so many priests and saints, that He can hardly be seen for them. If they will have an effigy of Christ, why will they not represent Him as He is, living

MEDIATOR BETWEEN GOD AND MAN, risen, alive, active, doing His own work in His own wise, omnipotent way? Can it be, then, that priests, and Mary, and all the saints, whose business it is to take the place of Christ, would be thrown out of employment? The living Christ can do His work and represent His own cause. The whole system of the Papacy accords with the idea that Christ is dead and cannot take His own part, but must have a vicegerent on earth to take His place, Mary and the saints to look after Him, and priests to speak the word of pardon. The Christ of the Bible is a loving Shepherd, who goes with His flock, leading and keeping. The business of the Church is to follow the Master, knowing that He said: "I am with you always," and will ever be faithful to His promise.

III. *The Christ of the Bible is an*

all-sufficient Savior and Mediator—the Christ of the Papacy must be supplemented by the merits and mediation of Mary and the saints—The angel said to Joseph: "Thou shalt call His name Jesus, for He shall save His people from their sins." He does not help to save, but saves completely. When I read these words of Peter:—"Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved," I ask—Shall we strive, by sacrament and penance, to do what no other but Jesus can do?

Listen to what Paul says: "The gift of God is eternal life through Jesus Christ our Lord." If salvation is God's gift, through Christ, no penance, nor merit of saint, is needed to pay for it; we accept it as His own gracious free gift. If there are any who are trying to save themselves from some of their sins by penance, or merit, or other means, listen to God's words: "Christ hath redeemed us from all iniquity." "Our righteousness," says the Spirit, "is as filthy rags." We cannot wear His spotless robe with these filthy rags.

Some harmless, even helpful, liquids, when mixed, become poisons. Poison not the merit of Christ with your own self-righteousness, or the self-righteousness of anyone else, in earth or heaven. Better never to be baptized, than to do so believing that that can save your soul; better never to fast or pray, than to think that either

HELPS TO ATONE FOR YOUR SINS. . .
Better never to believe there is a saint in heaven, than to supplement the merit of the Lord Jesus Christ by theirs.

Do we fairly represent our Roman Catholic friends, when we say that they depend on the merit system of saints to supplement the merit of Christ? The Pope claims that he holds the keys

of the treasury of merit (he calls it "works of superogation"), which he can unlock at will, and transfer to the account of anyone who will pay enough; that is, a man, by his own good deeds on earth, should have enough over to save somebody else. To say that we need Mary to sympathize with us, and to hear our prayers, because she has a woman's heart, does not honour Him who is, in Himself, all that is womanly and all that is manly. To say that Jesus will listen to His mother more readily than to a poor, broken-hearted sinner, does violence to the character of Christ given us in the Inspired Word: "We have not a High Priest who cannot be touched by the feeling of our infirmities."

I have talked to many good Roman Catholic people, but I have never yet met one who had assurance of salvation, and they think we have no right to it. They consider we must suffer for sins committed after baptism, and then go into eternity to the purgatorial fires; and how long we are to stay there, nobody knows. I wish I could tell them in a voice and with a heart, so full of love and tenderness that they would believe it, that you may know you are saved, saved without penance and purgatory, all through the merit of our Lord Jesus Christ. I delight to turn to Him who is my complete Redeemer, to Him who died for me, and now lives, and loves, and lifts my burdens.—*The Christian. Sermon by A. C. Dixon.*

HENRY MARTIN, A HERO OF THE
CROSS IN INDIA AND PERSIA.

[Henry Martyn came into spiritual activity at the time when Charles Simeon was proclaiming the word of God with the Holy Ghost sent down

from heaven, at Cambridge University, England. Another writing of him and his connection with Henry Martyn says:—"As ever, devotion was reviled and hooted by gownsmen and townsmen, the names, Pietist and Methodist, hurled at him on every occasion, till his sensitive heart was often ready to break for sorrow. But what mattered it? God gave him in those years Henry Martyn, the missionary of incomparable love and compassion, who, as he gazed on heathen India, wrote: 'I lay in tears interceding for the unfortunate natives of this country, thinking within myself that the most despicable Sudra of India was of as much value in the sight of God as the king of Great Britain.'"

After years of toil and suffering Martyn had his portrait painted and sent as a gift to Charles Simeon, who bequeathed it to the University of Cambridge where it still has a place of honor. Simeon wrote to a friend concerning the portrait, "I had, indeed, after it was opened at the India house, gone to see it there and, notwithstanding all that you had said respecting it, to prepare my mind, I was so overpowered by the sight, that I could not bear to look upon it; but turned away and went to a distance covering my face, and in spite of every effort to the contrary crying aloud with anguish; E. was with me and all the bystanders said to her, 'That, I suppose, is his father.' And I think it probable that if I had been his father, or his mother either, I should not have felt more than I did on the occasion; ... if a thousand guineas had been sent me instead of it, they would *really and truly* be lighter than the dust in comparison to it." It was written of him by another, that "Mr. Simeon used to observe of Martyn's picture, whilst looking up

at it with affectionate earnestness, as it hung over his fireplace. 'There see that blessed man! What an expression of countenance! no one looks at me as he does—he never takes his eyes off one, and seems always to be saying, 'Be serious—don't trifle' Then smiling at the picture and gently bowing, he added, 'And I won't trifle.'"

Henry Martyn was born in Truro, Cornwall, England, on the eighteenth of February, 1781. He had the advantage of a good education, and when but sixteen years of age, entered Cambridge University. His mother had died and his father was a good man. His sister seems to have been eminently spiritually-minded. Henry was very ambitious as a student and became so engrossed with his studies that he had not time to think much of the Lord. The sudden death of his father was used to banish his indifference and to cause him to seek the Lord. From this time on there were two impulses that were struggling for supremacy; one was for academic honor, and the other was to fully consecrate himself to God. He himself writes, "I can only account for my being stationary so long by the intenseness with which I pursued my studies, in which I was absorbed that the time I gave to them seemed not to be a portion of existence. That in which I now see that I was lamentably deficient was a humble and contrite spirit, through which I should have perceived more clearly the excellency of Christ. The eagerness, too, with which I looked forward to my approaching examination for degrees, too clearly betrayed a heart not dead to the world." When the time came that he was to receive unexpected and high honor, God gave him the text, "Seekest thou great things for thyself? seek them not." He had the honor of being

senior wrangler and was almost overwhelmed with congratulations. He wrote himself, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow."

It was a sermon of Charles Simeon that first drew his attention to Foreign Missions and especially to India, but it was the journal of David Brainerd that brought him to full decision in that direction. There was something of the same overweening introspection in Martyn as in Brainerd, and, strange to say, it was Brainerd's recital of his trials and labors at a time when Brainerd felt that God was hiding His face from him that gave the divine call and the divine courage to Martyn to do likewise.

There was a personal love affair in the life of Martyn that has to be known, at least in part, to properly appreciate the marvellous grace that God gave him. He was sincerely in love with one, a Miss——, a very worthy Christian. His vessel that was taking him to India touched at the port in England where she lived. He had a few hours of earnest conference with her. He had calmly decided that, at least, at the first, it was not wise to take a woman with him as he expected to do pioneer work; but it cost him no little sacrifice to decide to do what he believed to be the highest will of God, and sadly he bade her farewell. A few years later, in India, he thought he saw it God's will to propose to her and to have her join him. Again he was to have a fresh sorrow. She did not believe this to be God's will for her. And although they subsequently exchanged friendly and Christian letters, he ever carried the mark of this deeper crucifixion in his heart.

He faithfully witnessed for Christ on his long voyage, but met with little encouragement, and when he landed in

India his evangelical and spiritual preaching awakened strong opposition among the English Christians who were satisfied with a religion of formalism, and cared not for the new heart. His clear declaration of the necessity and nature of the atonement of Jesus Christ and the efficacy of the precious blood found few kindly-disposed hearers.

The fire of his zeal was fed by the sights and sounds that he witnessed. He nominally went as a chaplain to minister to the English soldiers. He soon found that there was not a strong desire to have the natives have the gospel lest it would stir them up to be dissatisfied with their political conditions. He also found that it was not to be by his strength and keenness of argument that he was to win the most souls, but it was to be the irresistible might of meekness and the power of God's Spirit.

His preaching was effective; but his work as a translator was that in which he excelled. "He had translated the Prayer-Book into Hindustani and produced a most useful little commentary on the parables. He also translated the New Testament into Hindi and Hindustani and into Persian, the gospels into Judeo-Persic." Eternity alone will reveal the blessing of his incessant and arduous labors in this field. "There is a golden ring about the metal of his allegiance to the Bible, and he who had such faith in the inspired Word, felt it worth while working as he did work to enable the dusky brethren in the East to read it to their salvation."

After breaking down in health in India he sought a change, and took what some might call a vacation in Arabia and Persia. But these last years were lived for God and they were filled with pioneer missionary work,—heroic work at translation, traveling and working amid heat and cold, in in-

tense weakness and sickness and among imminent dangers. He was in dead earnest for God, and alone he faced all kinds of perils and persecutions and counted not his life dear unto himself. All the record we have of his last days on earth is dated October 16, 1812, and is penned with a trembling hand, just before he passed away. One of his biographers says, "One can hardly read these words save through a mist of tears." Martyn wrote:— "No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God, in solitude,—my company, my friend and comforter. Oh when shall time give place to eternity! when shall appear that new heaven and new earth wherein dwelleth righteousness! There shall nowise enter in anything that defileth; none of that wickedness which has made men worse than wild beasts; none of those corruptions which add still more to the miseries of mortality shall be seen or heard of any more.

C. H. P.

CHRIST---OUR PRIEST-KING.

"An High Priest over the House of God"—Heb. 10: 21.

When the Christ-life comes into our souls, it begins to organize along the line of the character of Jesus, to make us like Him. What He does for the individual, He does for the corporate body. He is "an High Priest over the House of God." A house is organized material. There is a lot of good spiritual stuff which has not gotten organized into a house; but we bear a personal relation to each other, and a fraternal relation to Christ—we are a household. The word "house" implies a structure; Christ made the house, and He is

THE MASTER OF IT.

In Deut. 17: 12, we have a guide to His authority as a High Priest. "The man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel." The priest represented God, and in the theocracy we note that a number of things were high-treason because they were an offence against the King Eternal. It was a capital offence to pick up stones on the Sabbath Day, because God was King, and He had declared that the Sabbath Day should be set apart for holy uses. It was also high-treason to disobey the priest, because he represented God.

"A High Priest over the House of God." There is in this a thought of authority and of kingship. We have in Christ, "within the veil," a Priest-King, One with authority, and yet One who represents the priestly function in the highest sense.

In Gen. 14: 18, we read "Melchisedec, King of Salem, brought forth bread and wine: and he was the priest of the most high God." Look at that Scripture in the light of Heb. 7: 1-3: "For this Melchisedec . . . abideth a priest continually." There are many opinions as to who Melchisedec was, but personally I believe he was the Lord Jesus Christ. I believe it because there are things said of Melchisedec that cannot be said of man. Melchisedec came to Abram as king and priest; ruler and servant; with dominion, and yet as a servant who brought forth bread and wine. Do we not see in that the Lord Jesus Christ?

Christ is a priest, not after Aaron, but after Melchisedec, not of the flesh, but after the power of His indestruct-

ible life. This High Priest is one who deals not with time, but with the eternities. When we see what is said about Melchisedec, we see also features of the Eternal God in Christ: "To whom also Abraham gave a tenth part of all, being first by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually" (Heb. 7: 2, 3).

These things cannot be applied to any mere man; they can only be applied to the Lord Jesus Himself. Melchisedec is a neglected character because he is mystical, and when you take the words just as they are, he assumes the Divine form and has

THE ATTRIBUTES OF GOD.

I. CHRIST IS INFINITE HOLINESS.—

The name Melchisedec means: "My King is righteous"; and the Lord Jesus takes that name to set before us His infinite holiness. In order that He may be High Priest, He must first of all be King of Righteousness. No one can be His subject who does not become righteous.

Jesus Christ on the cross is the commendation of God's love, and the declaration of His righteousness. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus" (Rom. 3: 25, 26).

Christ on the cross is the vindication of righteousness, and the purpose of it is, that He may be just, and the justifier of him that believeth. If the Lord should pardon the sinner without sat-

isfying justice, He would be unjust. Mercy is a species of injustice. The very moment the justice on the bench becomes merciful, he ceases to be just; and God, to remain God, must be just. Jesus Christ on the cross, meeting the demands of righteousness and judgment can be perfectly just, and perfectly merciful. Christ declares that God can remain on His throne of justice, and pardon the sinner. Without the cross of Christ, God would lose His throne of righteousness, if He pardoned the sinner. You must get rid of your guilt before you can enter the realm of peace. The barrier is removed through accepting His righteousness, and you become the subject of peace because you become subject of righteousness through His atoning death.

II THE LORD JESUS ON THE CROSS VINDICATES RIGHTEOUSNESS— that God may be merciful in the salvation of the guilty. God shows His love and kindness in a thousand ways, but the only place in this universe where God deals with the guilty, condemned sinner is on the cross. You cannot find mercy in natural law; it has no heart, and no eyes to weep. You keep natural law, and you are rewarded; you break natural law, and you are punished. There is no mercy for sinners anywhere in natural law; but when you go out to Calvary and

STAND BENEATH THE CROSS,
looking up into the Face that was marred, you begin to realize that there is something better than natural law, that God's justice has been met, and that now He can be merciful.

Concluded in next issue.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1: 5).