1-15-1906


George Detwiler

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| Africa                      |      |
| Jesse R. and Malinda Eyster, Fordsburg, Box 156, Transvaal, South Africa. | |
| Jacob O. and Mary C. Lehman, New Primrose, G. M. Co., Germiston, South Africa. | |
| India                       |      |
| A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Ghaseeri Mundi, Lucknow, India. | |
| D. W. and Mrs. D. W. Zook, Srijat, Purnia, Bankura district, Bengal, India. | |
| Josiah and Rhoda Z. Martin, Raghubuathpur P. O. Manbhum district, India. | |
| N. H. and Mrs. N. H. Reichard, Raj Nandgaon C. P. B. & N. Ry, India. | |
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| J. G. and Susan Cassel, Box 74, Guatamala, Central America. | |
| Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America. | |
| Missionaries at Home on Furlough. | |
| Isaac O., and A. Alice Lehman, Hamlin, Kansas. | |
| Texas.                      |      |
| S. H. and Lizzie Zook, Floresville, Texas. | |

**A Closer Walk With God.**

A SERMON BY BISHOP STANFORD.

Text: James iv. 8. Draw nigh to God, and he will draw nigh to you.

"To the Mayor and citizens of Harrisburg, Greeting:"—As may have been noticed in the program, the subject of this sermon was given as 'The Infallible Remedy.' The first question is: What is the disease? If there be no disease, then we need no remedy. If there be a disease, then what is its nature? Is it a disease of the body, or is it a disease of the soul? If it be either, then which is the most dangerous and destructive, and hence the most to be dreaded? Let the infallible word of God answer: 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'

Of what avail is national wealth and prosperity, where there is a sad laxity of civic conscience? What is it, after all, that makes a city great or a nation great and mighty? Is it in her numbers and wealth, or is it in her sterling character? We have just had a great lesson on this point in the late issue between Russia and Japan. That is a lesson we should never forget. It takes more than mere temporal prosperity to constitute a great people. Is it not a matter of history, that more nations have been ruined by temporal prosperity than by adversity? Numerous instances of this kind might easily be cited. Thus it is, that the natural tendency of earthly riches and earthly greatness, is toward religious apathy and forgetfulness of God. In such a case, may it not even be said, in truth, that temporal prosperity is a weakness? After death Lazarus fared better than the 'rich man.' Say therefore what you will about our city's growth and financial prosperity, unless we are correspondingly 'growing in grace' and true godliness, we are after all going backward instead of forward. We must never forget that a people's godliness is their greatest weakness. We should never forget that righteousness exalteth a nation; but sin is a reproach to any people. The righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn. Is it not wise, therefore, that we look a little more closely into the moral condition of things about us? What is the state of our religious life? Have we got as tender and responsive a civic conscience as we ought to have? In all our recent talk about a new Harrisburg, with her newly paved streets, her improved sewerage, her filtered water, the extension of her park system, her remarkable building boom, her increase in the value of real estate, her increased manufacturing interests and her fine new capitol building, why do we not talk more about that one thing of all others which has heretofore made us a great people—Christianity? Along with our temporal improvements, can we truthfully say that the real religious life of our city is correspondingly improving? If not, then to what terrible goal are we drifting? It is Christianity that makes a citizenship whose votes can not be bought with money. It is Christianity that saves our dear boys and girls, upon whose formative character our city must depend for her future greatness.

"We all know what became of the house which was built upon the sand." If we would be truly great we must build upon sturdy, fundamental character; and it is Christianity alone which can give birth to such character. If our city is to have a great future, and if we would be a great people, we must fashion our lives, and the lives of our children, after the sinless, spotless, peerless, faultless life of the Man of Calvary. As we view the situation, therefore, of all the needs of our city, Harrisburg's greatest need is a closer walk with God.

**HARRISBURG'S NEED.**

While we talk so much about material prosperity, and the physical growth of our beautiful city, we have need to talk much more about our immaterial prosperity, and the spiritual growth of our city. The former without the latter means more sin (Continued on page 3)
how we are baptized or whether we were baptized into his death,‘ as the question is in no way settled otherwise so far as I can see. The water nowhere represents the word. Nowhere in God’s word, can I find that water represents the word, or the word represent the water. Jesus, at the well of Samaria speaks of water, but he means the Spirit that the woman should receive. Again he says, Whosoever believes on me as the Scripture has said out of his belly shall flow rivers of living water. This spake he of the Spirit that they that believe should receive. So we see that the word represents the Spirit and not water.” The remainder of brother Keefer’s letter is not relevant to the matter under consideration, so we omit it. We give room for this explanation from brother Keefer, but as the question is in no way settled by it, and the critic might be ready to further criticise, we will consider the matter closed.

Bishop Stanford, whose sermon we print in this issue, is the editor of The Evangelical, of this city, the official organ of the United Evangelical Church. We print the sermon in compliance with the request of several of our subscribers. It was preached as a part of the religious program of “Old Home Week” early in October. While it was meant especially for Harrisburg, there is no doubt but its earnest plea for “A closer walk with God” makes it applicable for other towns and cities besides Harrisburg. The bishop might have added to his list of demoralizing agencies. He mentions gambling tables, pleasure parks, liquor saloons, and theaters. What he says as to the evil which these produce is true. But we think if the matter were really investigated it would be found that as a means of corrupting the young boys and starting them towards the saloon and gambling table, etc., the tobacco store would be found an important factor. Any person who will keep his eyes open can see that these shops, with their pool-table attachment, are frequented largely by boys who have not yet attained their majority. The habits thus formed makes it pretty sure that they will drift into the maw of the other places named by the bishop. Another most dangerous institution, dangerous to the wellbeing of society in all its phases and bearings, civil and religious, is the Secret Lodge system. Its work is done in secret, but its operations are far-reaching. Criminals find it to their advantage to belong to the secret fraternity. Their chances for acquittal are greatly improved by such connection. A case in point which is in the public eye at present, is that of a rich Philadelphian, known as “Handsome Harry,” who was arrested in Calgary, Canada. He is wanted in Philadelphia for being connected with some crookedness, but the papers stated that through these “fraternal” associations he is enabled to fight arrest and extradition; also, that through these “fraternal” associations a young woman—a brunette—with whom he was much in company since at that place, his family being in the East, was enabled to get employment. An institution that helps criminals to escape the punishment due to their crimes is certainly a most dangerous one. Read the sermon through. It is good reading. But let us not stay by the reading, but come in such an attitude that we may indeed have a “Nearness to God,” laying aside every weight and the easily besetting sin and run perseveringly the race set before us, looking to Jesus the Author and Finisher of faith.

From our latest information we learn that brother J. R. Zook is laboring at the Bertie M. H., near Stevensville, Ont. His labors there had been interrupted by being called home on account of the death of sister Zook’s father, brother Jacob George. From here brother Zook expects to go to the Forks’ Road M. H., Wainfleet, Ont. Elder J. N. Engle is yet laboring in Southern Ohio, and, we learn, expects to come East to visit some near relatives in his “fraternal” associations he is enabled to fight arrest and extradition; also, that through these “fraternal” associations a young woman—a brunette—with whom he was much in company since at that place, his family being in the East, was enabled to get employment. An institution that helps criminals to escape the punishment due to their crimes is certainly a most dangerous one. Read the sermon through. It is good reading. But let us not stay by the reading, but come in such an attitude that we may indeed have a “Nearness to God,” laying aside every weight and the easily besetting sin and run perseveringly the race set before us, looking to Jesus the Author and Finisher of faith.
lene, Kans. May the Lord bless these efforts in so far as they are wrought in him, to his own glory and to the saving of precious souls.

Sister Mary Stover, who for two years was one of the workers at the Messiah Home Orphanage, has moved to Philadelphia, her former home. Some one will be needed to take her place in the institution, and she is also missed in church service and Sunday-school in both of which she was a faithful worker. She also was led especially to visit among the poor which she did faithfully and was blessed in the work. May the Lord bless her much and use her in her new home for his glory.

The workers at the Buffalo Mission, 25 Hawley street, visit the jails and prisons, and find that they can do good by distributing literature. They can use to advantage such illustrated papers as The Christian, The Christian Herald, The Ram's Horn, etc., etc. Any of our readers having such papers will confer a favor if they send them to Geo. Whisler. If there is a large lot to be sent it would be cheapest to send by freight. In any case prepay the charges.

We are offering the best line of Red Letter Combination Bibles, both Teachers' Bibles and Family Bibles, and Testaments, at reduced prices. Recently we filed several orders for the $5.25 Bible at $3, with thumb Index $3.50, and would be glad to have many more orders to fill. Sample circulars sent on application.

Both November and December fell behind the same months of last year in the amount received for subscriptions, renewals and new, but the first part of January is making such a good showing that we hope the month will more than make up what the others fell behind.

A letter from Henry and Anna Angeney, Calcutta, India, brings the information that they withdrew from the church 'on account of Revelations xxviii. 4.' They say they returned what money was sent to them specially, to brother A. L. Musser.

We learn that brother J. M. Sheetz and wife are visiting and laboring in special meetings in Clay county, Kansas. Also that the brethren David Brechbill and M. G. Engle made a mission visit to Missouri, where they found a needy field.

A Closer Walk With God.

(Continued from page 1.)

and godlessness, and less religion and righteousness. This in turn means less conscience and worse morals, and consequently more looseness and more crime. All this means municipal corruption and consequent domestic hardship and trouble. This is not the way to advance the interests of a city, and point her goal toward real greatness. What we need most is more real Christianity mixed with our material progress. It takes the service of God to impart a fundamental conscience. We do not have enough of our people in our churches to hear the Word of God. While some of our churches are often half empty, the gambling tables, the pleasure parks, the liquor saloons and the theatres are full and running over. Our religious pulse, as a city, beats much too slowly and too weakly. With many other cities and communities all over this land at this time, we are sharing a sort of spiritual depression and apathy which bodes no good for our future. It is this sad lack of the Christ-life in the souls of men, that is at last cropping out in a shameless system of graft in insurance and business circles, in municipal and political management to such an extent as to shock the sober sense of the whole country. The small thieves are quickly hunted down and thrown into jail, while the big thieves are allowed to walk unmolested along our streets, as the honored leaders of men. But of all the instances of civic corruption and moral turpitude that have come to light in late years, that of the utterly reckless prostitution of the sacred ballot, is the most degrading and degrading to American citizenship. When men's consciences can be sold and bought on the street for a few dollars, in order to put bad men into places of public trust, it is high time to stop for a while and think, that we may see to what terrible goal we are fast drifting.

"It is indeed all important that we soon find an effective remedy for such a condition. With such a prospect ahead, unless a remedy be speedily found, in spite of all our boasted material prosperity, we are nevertheless on the way to disintegration and certain disaster, instead of to future greatness. This is no pessimistic howl or groan in the face of fancied danger, but a simple statement of self-evident truth, and which can not be successfully contradicted or discounted. We are thus face to face with a terrible condition that must either be conquered, or it will be sure in the not distant future to conquer us. We must either find a sure and complete, remedy, or sooner or later be compelled to acknowledge our now glorious Republic a sad failure. On this deceptive rock in the sea of life many of the nations of past centuries have long since stranded and gone down, and there are still others on the same track. It is well indeed that we take warning before it is too late. Without religious fervency and consequent moral back-bone, our very wealth in this beautiful land, might yet turn out to be our greatest weakness. Do you ask me for a remedy? In my text to-night, all boiled down into three words: 'Nearness to God,' we have a 'cure-all' which never fails. For such a condition

IT IS AN 'INFALLIBLE REMEDY.'

'Only a few years ago God sent those words down to this great country through the dying lips of the now lamented McKinley. Perhaps he could not have sent them to us in a more impressive way: 'At that time, of all other times in our national history, we greatly needed just that kind of medicine. We need it yet. Harrisburg needs it. Much as we may need more commercial enterprise, and more temporal improvement, we need still more, a closer walk with God. 'Nearthness to God' is an infallible 'cure-all' for all our weaknesses and troubles. We make no exception. In these days we have numberless nostrums on the medical market which are flauntingly represented as great 'cure-alls' for nearly every disease to which humanity is subject, while the real fact is, that nine-tenths of them have but very little merit in them. We also in these days have many merely human prescriptions for the ailments and dangerous conditions of society, nearly all of which are but futile attempts to find or provide an effective remedy. But in those almost immortal words: 'Nearness to God, to Thee,' we have a never failing cure. This is truly an 'infallible remedy.' It matters not where your trouble or affliction comes from, or how terrible or severe it may be, this remedy, if persistently applied, will surely meet the case. The 'Great Physician' never yet lost a sinner, and sad experiences of human life. It comes to the disappointed heart in the time of betrayal and discouragement, and whispers sweet peace and
love into his ears. It offers to him a friendship that ‘never leaves nor forsakes.’ It offers to him a warm heart that never grows cold. ‘Nearness to God’ comes to a man in the time of misfortune, and helps him to begin anew at the lower round of the ladder. It comes to him like some sweet angel of mercy, in the time of sore affliction, and either lifts him from his bed, or calms his spirit for the approaching ordeal of death. It steps with him into the chilling stream, and sets his feet softly down on the dustless streets of the New Jerusalem. ‘Nearness to God’ lights down upon his body, according to that he hath done, whether it be good or bad. Then it would seem that the only wise thing to do is to take Paul’s advice: ‘Examine yourselves, whether ye be in the faith.’ The wise merchant takes an inventory of stock at least once a year, to see how he stands. How about your Christian stock? How long since you have taken an inventory? Do you remember how David did this at one time. ‘Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.’ How about your faith in God and his word? Have you a title to a mansion in the skies? If so, can you read it? Is it clear? Are you sure the devil has no mortgage on your soul? And how about your works? You know faith and works go together. Are you a worker in God’s vineyard? Do you practice religion, as well as profess it? Are you in all things living uprightly? Do you deal squarely with mankind? Are you interested in the salvation of your fellowmen? If so, do you manifest it? And how about your private life? Would you be ashamed to have a searchlight turned on it? Are you raising a family? Do you have family devotion around your home? Now put yourself through some such examination as this, and if you find yourself defective, then remember the only ‘infallible remedy.’ ‘Nearness to God’ will wash out every stain, and correct all defects. What we need is ‘fellowship with Jesus.’ If either your head or your heart aches, just lean it over on the ‘Everlasting Arms.’ If you are in any way down-hearted or discouraged, or if you are under sore temptation, just go to the great ‘Physician,’ for he never yet lot a case. Bless his name.

This Remedy is Necessary for the Discharge of Our Work.

‘In spite of all our municipal improvements and material prosperity, we have personal slackness and moral looseness all around us. There are many pitfalls of iniquity in our beautiful city. The devil has set many snares for our children, and he is catching poor victims every day. Harrisburg is full of sinners, and God expects his church to go out and rescue them. To do this is a great work. It is too much for mere human strength. A cold-hearted Christian stands utterly helpless before such a task. This is why Paul so earnestly exhorted the Ephesian Christians to ‘put on the whole armor of God.’ If a soldier expects to do good execution, he must first be equipped for the battle. In this great fight against sin it takes Divine power to conquer. This we can only get by coming into contact with God. To exactly preach the gospel effectually, divine power is needed. Whenever the street car in some way loses connection with the ‘power house,’ it immediately stops. It is just so with the Christian. If he would do effective work, he must keep in touch with God. There is no drawing power like that of the Man of Calvary. ‘And I, if I be lifted up from the earth, will draw all men unto me.’ As the blazing sun in the heavens, by its centripetal attraction holds its planets in their orbits, so it requires the great ‘Sun of Righteousness’ to hold us steadily on our upward way. In the light of all these considerations, the greatest need of Harrisburg to-day, is a ‘closer walk with God.’ This is our infallible remedy. This is the only right pathway to true greatness. Then let us all, in the words of the text, ‘Draw nigh to God.’ What we need is very close proximity. We need to get near enough to insure victory on the field of battle; near enough to give up light in the midst of dark-
ness; near enough to keep us calm in the midst of storm; near enough to taste the sweetness of his breath and behold the matchless beauty of his face; near enough to feel the ceaseless throb of his loving heart, and catch the glow of his lovely spirit; near enough to cross the valley of death without a tremor; yes, near enough to swing wide open the beautiful gate of heaven to the triumphant tread of our hallowed feet."

Some blunders, to name them thus mildly, are eternal blunders. They can never be corrected, or their evil results overcome. One of these is the habit of parents talking before their children of the sins of the church. An incident of this character came under our notice some time ago.

A lady just reclaimed from a cold, lukewarm state, with an anxious heart, said to her pastor: "Help me with my son. I am so anxious about him. He is drifting into skepticism, and is becoming more and more rebellious. He will not go to church. Please talk to him." The pastor replied sadly, but truthfully: "Sister, I wish I had a hope that I could do him some good; he does not like me. I have no access to his heart, he does not like me nor this church. You have talked away all our influence, in your home, by criticism before him and your house. I am sorry that it looks hopeless for me to do anything. You might do him some good by confessing your fault to him. Then I will try to help you." She had shut the church door against him in her carnality. How sad that parents should cause the loss of their own children by a cruel habit of criticising the minister, the church or particular members of the church. While we are not to justify "the wicked" anywhere, there are times and places where "covering a transgression" is right and wise. But in our reckless habit of criticizing we often "condemn the just." Such members of churches not only do much harm to the church and to their own children, but they "are an abomination to the Lord." The salvation of the children is one of the heaviest responsibilities parents must bear. Beware of your conduct and your conversation, as they have in them the power of life or death.—Selected by P. J. Wiebe.

This issue will reach our readers a few days later than usual. The delay is caused by a break down at the printing establishment.
to let it be seen that they had no true love to God.

"EVERY BRANCH THAT BARETH FRUIT, ETC." That is, all true Christians; for all such bear fruit. To bear fruit is to show by our lives that we are under the influence of the religion of Christ; and that that religion produces in us its appropriate effects (Gal. v. 22, 23, Matt. vii. 16-20.) It is also to live so as to be useful to others. As a vineyard is worthless unless it bears fruit that may promote the happiness or subsistence of man so the Christian principle may be worthless unless Christians should live so that others may be made holy and happy by their example and labors, and so that the world may be brought to the cross of the Savior. He purges or prunes or cleanses it by pruning.

God purifies all true Christians so that they may be more useful. He takes away that which hinders their usefulness; teaches them; makes them more pure in motive and in life. This he does by the influence of his Spirit in sanctifying them; purifying their motives; teaching them the beauty of holiness and inducing them to devote themselves more to him. He does it by taking away what opposes their usefulness, however much they may be attached to it, or however painful to part with it—as a vinedresser will often feel himself compelled to lop off a branch that is large, apparently thrifty, and handsome, but which bears no fruit, but shades or injures those which do. So God often takes away the property of his people, their children or other idols.

He removes the objects which bind their affections and which render them inactive. He takes away the things around man, as he did the valued gourds of Jonah (Jonah iv. 5-11.) So that he may feel his dependence, and live more to the honor of God, and bring forth more proof of humble active piety.

"NOW YE ARE CLEAN THROUGH THE WORK." They had been under a process of purifying by his instructions all the time he had been with them. He had removed their erroneous notions of the Messiah; he had gradually reclaimed them from their fond and foolish views respecting earthly honors; he had taught them to be willing to forsake all things, and he had so trained and disciplined them that immediately after his death they would be ready to go and bear fruit among all nations to the honor of his name. In addition to this Judas had been removed from their number, and they were now all true followers of the Savior (John xiii. 10, 11.) Clean through the word—by the teaching of Jesus while he had been with them.

"ABIDE IN ME." Remain united to me by a living faith. Live a life of dependence on me, and obey my doctrines, imitate my example and constantly exercise faith in me. "And I in you." That is, if you remain attached to me, I will remain with you, and will teach, guide, and comfort you. This he proceeds to illustrate by a reference to the vine. If the branch should be cut off, it would die and be fruitless. As long as it is in the vine, the parent stalk imparts its juices and furnishes a constant circulation of sap adapted to the growth and fruitfulness of the branch. So our piety, if we should be separate from Christ, or if we cease to feel our union to him and dependence on him, withers and droops. While we are united to him by a living faith, strength flows from him to us, and we receive help as we need. Piety then, manifested in good works, in love and self denial, as easy and unconstrained, and as lovely, as the vine covered with fruitful branches, is useful and enticing.

I could write much on these lines, but my article is getting long. Will say in conclusion: Dear reader, are you abiding in Christ, and he in you? Jesus says in verse 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." S. Markley.

Abilene, Kans.
Aided by Barnes' Notes.

A Boy's Prayer.

Does Your Boy Feel That Way?

A little boy, who had been punished for an exhibition of ugliness, was sent to bed with instructions to pray that he might be a better boy in the future, and that his temper might be reformed. His mother stole to the door of his room to make sure that her commands were carried out, and this is the prayer that she heard: "Oh, Lord, please take away my bad temper, and while you are about it, please take mother's too."—Sunday-Schools at Work.

Not until the earth shall cease to yield its harvest for the support of human life will the Book cease to be available for the maintenance of spiritual life and for the attainment of man's highest welfare.—E. Gilman, D. D.
will Jesus get. Notice the word, they gave to Jesus, not to one another.

I fear many have been very careful to select presents for their friends and relatives, brothers, sisters, uncles, aunts and cousins, but forgot Jesus. He should come first.

Well, how can we present gifts to Jesus to-day? In many ways. When he was born in Bethlehem only a few had the blessed privilege, but to-day all have the privilege in every nation. Jesus said he would say to those on the right hand, "I was an hungered and ye gave me meat; I was naked and ye clothed me. They shall say when did we do this, Lord? In as much as ye did it to the least of these, ye did it unto me." Are there not many poor about who need help? I believe one way to give to Jesus would be to look about us. Perhaps some of the Lord's dear children have hardly enough clothing to get to meeting. If not in our own neighborhood, somewhere. This would be a good time to make garments and stockings and buy shoes for them. How it would cheer their hearts, and instead of spending so much money for that which brings no real true happiness to any one, we could give special offerings to our dear missionaries, since they have left all for Jesus—friends, home and many comforts which we enjoy. Let us deny ourselves so as to make them happy.

And again, in our day it seems to be the custom to make Christmas a day of great feasting. A great amount of money is spent to prepare for costly dinners. Some give as much as four or five dollars for a single turkey, besides other things. Well, brother or sister, if you made a dinner who did you invite? Turn with me to Luke xiv. 12, 13, "Jesus said to the Pharisee that bade him, when thou makest a dinner or supper call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." Notice what he says in the next verse. "And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Dear reader, did you have such a Christmas dinner? If you did, God will bless you. Or did you do like the world? Oh, what a difference between the narrow way and the broad way. The world gets things backwards and we must be careful not to get in the same channel. James says, "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." 

LAFAYETTE SHOALTS.
Forks Road, Ont.

For the Evangelical Visitor.

Another Partial Answer.

In the December 1, 1905, issue of the Visitor, the editor says that a question arises in his mind why so many Christian people are not members of the church of which their parents were faithful members. We might well ask ourselves this question, when here in our community there are so few of the brethren's children come to our church, and very few others also. Well, I believe in this community it is chiefly because the Brethren are too strict in the form of dress. There are many converted people around here; many belong to other churches, and many are truly converted and don't belong to any church at all. They have laid aside all gold and unnecessary things which the Bible forbids, and, as a dear one said to me, if she would go to wearing the garb that she would have to wear if she wanted to join the church, it would seem like "putting on of apparel." It is sometimes said, where would it end if there was no line drawn?

Well, I tell you if young people are saved and sanctified, and there are good meetings, and prayer-meetings, you will have no trouble. If they have Jesus enthroned in their hearts there is no room for pride, and they will not want to decorate their bodies with the vanities of the world. The trouble is, if they have this form of dress all right—that is about the chief thing that is looked upon—and it sometimes happens that some do join the church and don't just in all points said to me, if she would go to wearing the garb that she would have to wear if she wanted to join the church, it would seem like "putting on of apparel." It is sometimes said, where would it end if there was no line drawn?

The thoughts of their wants and suffering should lead them to the observance of benevolent duties enjoined upon us, by the Savior we profess to practice. Now is the time for the Christian to show by his works that he is not merely a professor, but an exemplar of the doctrines inculcated by the Savior, to extend his works of love to suffering humanity, and for the rich to show their gratitude to the Giver of all gifts, for their continued prosperity and bounteous earthly
store, by extending the helping hand to their less fortunate neighbors.

There are large numbers of sincere Christians in this world comparatively poor, yet manifest their principle by going about doing good: they are the salt of the earth, and without the purifying influence of such what would be the fate of the poor? Then, be kind to the unfortunate, that memory may have a store of sweet thoughts to live upon when the reality shall no longer stand before us.

Now, I would ask what position of man is most to be deplored. Some would say, old age accompanied with poverty; some would say, to have the body oppressed with infirmities, the mind worn out and the heart broken by a series of disappointments. I would say one who has passed through life without doing good and who unexpectedly by death is sent to appear before the bar of the sovereign Judge of all.

Charity is placed at the head of all the Christian virtues. By St. Paul it is the foundation of all the Christian graces. Without it religion is like a body without a soul. Our friendship is a mere shadow, our alms the offering of pride and hypocrisy. Religion is love. Now love is an acting principle. It is as natural for love to act beneficiently as for a fountain to flow or a star to shine, and its action is ungrudging, unstinted, delighting in toils for the loved object. Say, for instance, the toils for parental love. Can love to God and man be the very essence of the character, while beneficent efforts are left to hazard, crowded into the by-corners of life supplied by chippings and remains? Can love control the heart when at the same time it obviously does not control the actions of life? The benevolent man is the truly happy man. Not such that give other people's earning away, but such that give such as the Lord has entrusted to them. It is not necessary that any one should know it as God will know it and reward for the same. This brings happiness.

He that seeks to get good from men to make them subservient to his happiness is miserable in comparison with him who aims to do good to others. God loves and blesses those whose disposition and conduct resemble his own, and as the mind becomes more generous, more pure, more active in doing good, all the sources of felicity will multiply around it. It will have peace and dignity within and the smiles of infinite complacency will beam upon it with inexpressible glory.

"Now thank me not, the kind one said, 'Tis to myself I've given; Each friendly deed like this I make A stepping-stone to heaven."

A. B. Musser.

Harrisburg, Pa.

For the Evangelical Visitor.

Our Christmas Work.

Evening of Dec. 25, 1905.

The shades of night have again forever rolled into the past another Christmas day. To some hearts it brought gladness and song; to others it brought pain and sorrow. In some homes came the mail and express with their suspicious looking package and box asking to be relieved that it might bring glad tidings and gifts to others. The same medium brought sad news to others; to some the mail brought letters with blackened edges and to others, instead of boxes containing gifts some loved one was returned, whom death had struck down by his merciless hand. Some homes where last Christmas melody filled the hearts, now are noiseless and separated, some by death, others by sin. Last year some sounded with gladness, because love and prosperity made it possible. Today finds the same home filled with hatred and poverty. And thus earth's joy and homes shift their conditions and positions.

But the heed to the song of the Angelic choir, as it rang out upon the stillness of the midnight air upon Judea's lonely plains, "Glory to God in the highest, peace on earth and good will toward men," when heeded by sinful mortals, when earth's homes shift, will give us a home where God's unspeakable gift is the light of the home; where congregations never break up and where Christmas and Sabbath celebrations never end.

In many homes in our large cities Christmas day has no meaning, only as they are brightened by others. To the real Christian home, the day should mean nothing, if they eat their morsel alone. Christian liberality has made this a Christmas day to be remembered by many hearts that were gladdened at Philadelphia Mission, and will only be forgotten by still more heart-felt offerings in the future. Boxes, barrels, packages from many places in the state came to the Mission. They were filled with clothing, eatables, and delicacies, of many kinds. Also money offerings, all, as we suppose, sent by brethren and sisters. Bro. Stover and some of the sisters at once went to work dividing the goods and sending them out to such who were in need and distress. Some cases almost beggar description. One family consisting of father, mother and eight children, the father in bed with consumption, and only one of the children to support the family with mother now and then as she could spare time, earning small sums. This family belongs to the Catholic church, which takes all and gives nothing, as this family described it. When they were supplied the fountain of the mother's heart was broken open, and tears of joy was the reward of those who supplied her. This mother said she had expected to spend the day with bread and water as their meal. We have a number of our own that are destitute, and not by any fault of their own. In one home, the daughter was baptized last Summer. Several months ago the son was received as a member at the Mission. This family, the father and sister are sick, and no support but the little brother who is only 15 years old and small for his age. The brother and sister are really born into the Kingdom. You can see the help required here; many others might be mentioned. These need combined help.

Brother, sister, whenever you are moved by God to look this way, let it be what it will, remember you are giving to Him who will reward liberally. We praise God for your liberality, how that you remember the poor. Our thanks to you, is the sentiment of the body here. As we are partakers with you in your spiritual things so also do we desire to be partakers in your temporal things. Amen.

S. G. Engle.

648 N. 30th.

"People who are ready to part with their hearts, while keeping their money, are not the sort Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer."

Die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow.—Lincoln.

Something is wrong in the man to whom the sunrise is not divine glory, for therein are embodied the truth, the simplicity, the might of the Maker.—George Macdonald.
Joy and music are inseparable. The heart may be jubilant when the lips are silent. When God manifested his almighty power and infinite wisdom in creation, "the morning stars sang together and all the sons of God shouted for joy." (Job xxxviii. 47.)

David accepted the statutes of the Most High as "his songs in the house of his pilgrimage." (Psa. cxix. 54.) Again he says in Psa. lxv., "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being." A heavenly rhythm characterizes all the ways of God.

The closer we are in fellowship with him the more distinctly do we hear the divine symphony.

But there is one song which transcends all others. It will resound through the heavenly mansions through all eternity. Angels and saints in the glorious jubilate. All the music, from everlasting to everlasting, vocalizes here. "Glory to God in the highest, and on earth peace, good will toward men." (Luke ii. 14.) Peace on earth. What is its nature? How was it secured? These questions will keep us busy in worship and joy and inquiry forever and ever.

Our life must be God, "where God was manifest in the flesh." (I. Tim. iii. 16.) "Sin is so exceeding sinful" that nothing could overbalance its enormity but the sacrifice of the Son of God. But blessed be God, "we sins were abounded, grace did much more abound." (Rom. v. 19.)

For the Evangelical Visitor.

The Song of Songs.

The three workers were made ready for II. Cor. xii. 15 and Acts xxii. 13. The presence of the Lord; and frequently they had abundant evidence of the presence of the Lord. In the years of 1903 and 1904 we experienced more of God in non-conformity to the public spirit of the world in dress, and put on the head dress of our sisters. Others we believe are almost persuaded to take up the cross in this particular. We believe it best for each one to be led of God to these things, for then they will be more able to stand in the midst of a scoffing world.

For the Evangelical Visitor.

Mission Work in Chicago.

Having left the Mission about August 15, with intention of returning to the work, the Lord directed otherwise, so some ministerial help was appreciated. The three workers were alone and yet not alone, for there was abundant evidence of the presence of the Lord; and frequently they had ministers with them as they passed through Chicago. So the Lord has provided and they trust will provide for the future. Often whilst they were alone God sent showers of blessing in the various services. Blessed be his name.

Christmas time was near at hand when I came, and this great city was all in a rush to do its Christmas trading, and, shall I say, do honor to the babe of Bethlehem? I fear greatly, instead of worshiping Jesus, men are worshiping idols, and doing homage to that abominable deception, Santa Claus.

The workers here were desirous of doing the will of God on that day. So after looking to God, they decided to follow Jesus' words where he said, "It is more blessed to give than to receive." So they endeavored to enlist the sympathies of their Sunday-school in behalf of the many poor families who are unable to secure any special dinner for Christmas day. Each class had some special part to do in supplying food for this occasion and even the infant class (each of its members brought four potatoes and one apple) had a part in it. Then the dear Lord put it into the hearts of some of his children in Illinois and Indiana to send a supply of nice chickens already dressed for the occasion. Twenty baskets were filled with food for distribution. Each basket contained one nice chicken, one loaf of fresh bread, one lb. sugar, one-half lb. butter, one-half lb. coffee, a mess of potatoes, a few apples, two stalks celery, some beans, also package of assorted cakes. These were carried out by the Sunday-school scholars and workers, even some small children being quite anxious to help. These homes were usually located on the second or third flats. Some of the husbands and fathers were sick and some were widows with a family of children. Many were the thanks and God bless yous. We trust if Jesus tarries, that God will so prevail upon the hearts of his children that it will be possible to extend this Christ-like work to a much greater extent by another year. This is one of the best ways to extend God's kingdom. May the Lord help us all as his children to ask God what he wants us to do.

As to the spiritual condition of the work here, I am glad to say, it is good, and the little band of members seem to be in the unity of the Spirit. Some have lately been definitely led of God in non-conformity to the world in dress, and put on the head dress of our sisters. Others we believe are almost persuaded to take up the cross in this particular. We believe it best for each one to be led of God to these things, for then they will be more able to stand in the midst of a scoffing world.

One feature of this work is especially inspiring. They have a well attended Young People's Meeting. They were the Sunday-school scholars of former years, and are now teachers and other officers in the school. They regard this Mission as their church home and we are praying and believing that they all will soon become fully consecrated Christians. The hope of God's cause lies with the young. And the church or mission which fails to reach those who are young has
a dark future indeed. May God help us to obey the words of the Master and "Go out and compel them to come in." And this is a holy compulsion; a power of God's Spirit. May God fill us with it. Amen.

Yours in Jesus' name,

J. H. Byer.


Silence About Ourselves.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be especially on the watch against those little tricks by which a vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what those pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary: see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "how can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

"Oh; fellow Christian; the time is short for service here; the end hasteneth; the coming of the Lord draweth nigh. May we not only be instructed in divine things, but be consecrated for divine service."—Geo. C. Needham.

What we want to-day is not more light. What we want is more quiet fortitude.—G. H. Morrison.

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OUR BIBLE READING CIRCLE.

Bible Study.

II. Samuel.

This lesson is full of spiritual truths. We have here the different stages in the development of the kingdom of Israel. At the beginning of the lesson we have the kingdom under two heads, David and Ishoboth, respectively. At the death of Ishboith, the kingdoms are united. Then we have a most marvelous growth. No more warring among themselves; war only on the outside. Nation after nation falls before David. See on the map the large kingdom at this time. But prosperity did not always last with Israel. And why? Because of internal strife. We have the trouble with Absalom; the revolt of Sheba; the hard-heartedness of Joab and Amnon, and the sin of David himself. True, Israel after this gained some victories, but these were simply defensive. They gained no new ground.

Let us get the practical here. If we as the church of Jesus Christ are continually quarreling with one another, and every one wants the other to accept his own peculiar view of doctrine or dogma, if we are striving about words to no profit, if we are backbiting one another and continually finding fault instead of praying for one another, if ministers preach about someone else, or at someone else, instead of preaching Jesus Christ and him crucified, then we are a failure.

Then, like Israel when she had internal strife, we shall gain no new ground. Souls will not be born into the kingdom. But on the other hand, when the church forgets her petty differences, and becomes united by the baptism of the Holy Ghost and intense love for souls, and gives herself unrestrainedly to the Lord Jesus Christ for the salvation of the lost of earth, then she becomes strong. Then she enlarges her borders as Israel did in the time of her prosperity. Then souls are born into the kingdom of God. But do not misunderstand me here. There are those who talk very nicely on this line; but talk is their principal work. They find fault with the church, and anybody who may attempt to work. They say that if the work were done this way or that way, then such would be the results. They tell how the work ought to be done, but they do it not. They are a hindrance to the cause of Christ. God wants more talkers. God gives us men who instead of finding fault with others, are willing to go forth into the midst of the battle and die for souls. The church that is composed of such material will prosper.

There is a good lesson to learn however from David at the time he sinned. Having seen his sin, he repented from the heart, and God forgave his sin. At this time he probably wrote Psalm 51, which study carefully. If I sin, do I fully repent? Let us see what he himself this question. Oh, there are plenty of people who like to point out the sins of other people, but forget about their own.

Let us notice also the difference between David and Absalom. Absalom in his lifetime had reared up for himself a pillar to keep his name in remembrance. He named it after himself. But what did it profit? Indeed his name is remembered, but not with joy. With the name of Absalom goes also the thought of vanity and deceitfulness, and disrespect for father, and worldliness, and self-seeking, and pride. David reared no pillar for himself. He was not seeking fame. But his life is a monument that stands for truth, and humanity, and integrity of heart, and loyalty to God, that is an inspiration to all that who know him. Which am I like?

QUESTIONS.

Again select chapter names. (I may not always tell you to do this, but I would advise you to keep it up. It will help to fasten the text in your memory, and the names will be very helpful in review.)

What is the report of Saul's death in chapter i?

How can you harmonize this with 31:4?

Who else were slain in the same battle?

Who wept for them?

Where was David anointed king? Over how many tribes?

Who reigned over the rest of Israel?

In the war between Israel and Judah, who waxed stronger and stronger, and who weaker and weaker? Why?

Who was Ishoboth? How was he slain?

What did David do with the murderers?

How long did David reign over Judah?

How long over all Israel?

How did God take Jerusalem?

Who built David an house?

How did David overcome the Philistines the first time? The second?

Where was the secret of David's strength?

How long had the ark of God been away? See I. Sam. iv. 11.

Why did God smite Uzzah?

What spiritual lesson was learned here?

Why did David not take the ark at once to Jerusalem?

Where did God take it?

What effect did it have upon the people of that place?

Where did David take it?

What did David desire to build?

What answer did God give?

In whose reign would God build an house for himself?

In David's prayer, ch. vii. 18-27, how many times did he make mention of himself as servant?

What effect did this show?

Name the countries that David successively conquered?
Find these countries on the map.
What kindness did David show Mephibosheth?
What was David's attitude toward any of the royal family?
What great sin did David commit?
What parable did Nathan use in telling David of his sin?
Did David repent? See also Ps. li.
Why was Absalom banished?
What means did Joab use to bring him back?
How did Absalom steal the hearts of the people?
How was Abichai's counsel brought to nought?
What caused the death of Absalom?
Why had Absalom reared a pillar?
How did David receive the tidings of Absalom's death?
How many Philistine giants were slain by David's servants?
What did David speak a song of thanksgiving?
What are the three best verses in it?
What was the number of Israel at this time?
How many more than when they entered Canaan at first?

We have a longer lesson this time than usual, but I did not like to divide the book. The next lesson may be shorter. Allow me to press home to you again the necessity of faithful opportunities. How much time is spent upon you. Do you improve your opportunities? How much time is spent in idle gossip, which ought to be spent in storing the mind with spiritual truth? How easy it seems to be to slight God's holy book. And as we learn these lessons, let us apply them to our lives. Then, like Paul exhorts us, we will grow in grace, and the knowledge of the truth.

HARVEY FREY.

To get good is animal; to be good is human; to do good is divine.

Always Tell Mother.
Always tell mother, she's willing to hear, willing to listen to tales of despair. Tell her when trials and troubles assail; seek her, for comfort when sorrows prevail. Take mother's hand when temptations entice; ask her counsel; seek mother's advice. Always tell mother. In mother confide; foster no secrets from mother to hide. Train your thoughts nobly, nor let your lips speak words that would kindle a blush on her cheek.

Mother stands ready her aid to impart, even to mother the door of your heart. Always tell mother. Your joys let her share; lift from her shoulders their burdens of care:

Brighten her pathway; be gentle and kind; Strengthen the ties of affection that bind. Tell her you love her; look up in her face; tell her no other can take mother's place.

Always tell mother. When dangers beset.

Mother, if need be, will die by your side. There is no sinner in sin and disgrace. Mother will never turn from you her face. Others may shun you, but mother, your true friend, stands ever resolv'd, to shield and defend. Mother's devotion is always the same. Safely, with reverence, breathe mother's name.

—The Messenger.

OUR YOUTH.

Betty's Bit of Help.

Betty Armitage had not been a Christian very long. From early childhood she had gone to church, and had read her Bible, and said her prayers; had been a dear little daughter, and then grown up a sweet and graceful elder sister and lovable young girl, all without consciously giving herself up to Christ, and fully resolving to take him for her Master and Friend.

But one day a new life dawned upon Betty. Light flooded her soul. She learned what it means to belong to Christ, "to follow him withersoever he goeth."

Then straightway she longed for opportunities to show her love. She felt an urgent impulse to become a missionary. She felt that there could not be a field so hard that she would shrink from it, a people so lonely and degraded that she would not rejoice to go to them and tell them of her Savior and his love.

Meanwhile the way to the mission field beyond her own home was hedged up. Her father said she could not be spared; her mother looked perplexed and pained and even bewildered as Betty unfolded her plans and dwelt upon her wishes. Betty, more and more anxious and in earnest, felt limited and caged. It seemed to her as if she were doing nothing for the Master, when she wished supremely to be doing some great thing. She felt discontented and unhappy.

"But, Betty," said her friend, Jane Page, "when our Lord wants us in any place he goes before us and opens the way. It may be there is some sphere of service right here which only you can fill, and until that is filled Christ will not send you elsewhere."

Betty went home carrying this simple thought. Jane Page had intuitions, perhaps, because she daily asked to be filled with the Spirit, and kept herself always ready to do the Lord's will, whatever it might be, not caring whether the errand on which he sent her was a lofty or a lowly one.

Betty turned the latch-key and ran upstairs to her own beautiful room on the third floor. As she passed grandmother's door, at the top of the first landing, it stood ajar, and she glanced in.

Grandmother was sitting as usual, her dim eyes patiently closed, her thin hands folded in her lap. Her room was sunny and pleasant, with flowers in the windows, which grandmother, having cataract, could not see, but which diffused a delicate fragrance.

It suddenly struck Betty that grandmother must have many tedious hours. Necessarily, she had supposed, grandmother was often alone. How could it be helped? Mother had her housekeeping and her clubs. The younger children went to school, father was at his office, and Betty herself had a dozen engagements for every day. They had all been kind, deferential and amiable in their behavior to grandmother, but she had been as if she were left on a sidetrack, while their busy lives went whirling on.

All this passed through Betty's mind in a flash of clear insight, as she tapped on grandmother's door.

"Come in, dearie," said the sweet old voice. The face, so quiet a moment ago, stirred and lit up with a pleasant welcome.

"Is it you, Elizabeth?"

"Yes, dear grandmother," answered Betty. "May I come in and talk with you awhile?"

"Surely, dear; I am glad to have company."

Betty sat down and talked to grandmother, charmingly, entertainingly, described a procession she had seen down town, gave grandmother the news of the cousins and aunts; finally read to her for a while, and before either of them was aware the morning had slipped by, and the maid came to say that luncheon was ready.

"I have had a beautiful time, Elizabeth," said grandmother; "and I was just then thinking as if the Lord had forgotten that I was old, and blind, and weak, when he sent you in to cheer me and make me strong."

So Betty discovered that she did not need to look for distant service;  just yet. Here, in her own home, was an aged servant of Christ who was in special want of special ministry. Jesus meant his young disciple to be the eyes and hands and feet for awhile to this dear older one.

"And I was ashamed, Jane," she said, afterwards, "to have it revealed to me that I had never given grandmother a thought. She wasn't a pauper, she was just grandmother—so unobtrusive and sweet, and so little given to asking for attention, that I had forgotten how heavily the time must hang on her hands—she who used to be so active, and who must now be so often laid aside."

(Concluded on page 16.)
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Residence, 1226 Eleventh St., N.

Harrisburg, Pa., January 15, 1906.

Our City Missions.

Philadelphia, 2424 N. Second street, in charge of Brother Peter Stover and Sister Sarah Stover.

Buffalo, N. Y., Mission, 26 Hawley street, in charge of Brother George Whisler and Sister Martha Whisler.

Chicago Mission, 5606 Peoria street, in charge of Sister Sarah Beth Bro. B. L. Shorter in charge of Sister Nancy Shirk.

Des Moines, Iowa, Mission, 713 Ninth street, in charge of Sister Alice Stover.

University Ave. in charge of Bro. J. R. and Sister Anna Zook.

Residence, 1226 Eleventh St., N.

Our Father’s business! We come in contact with so many dear souls that are so degraded with sin. O, that God might lay upon the sinners a burden on every one so that they would be ashamed of the name of the Lord, so that many may be saved before the day of the Lord is closed. May this be our aim and object.

We ask a deep interest in your prayers.

From your brother in the war for souls. PETER STOVER.

3424 N. Second St., Philadelphia.

Our Church Work.

Philadelphia Mission.

Report since December 15.

Balance in treasury, ........... $77 29

Receipts.

Waynestown, Pa., $2; Palmyra, Pa., $2; Hummelstown, Pa., $1; Gormley, Ont., $1; North Hampton, O., $1; West Willow, Pa., $1; a box clothing; Martinsburg, $1; Mount Joy, Pa., $15.90; Mechanicsburg, Pa., $1; Dallas Center, Ia., $5; Chambersburg, Pa., $10; Ootton, Ont., 1 box clothing; Rowenna, Pa., 2 boxes provisions; Elizabethtown, Pa., 2 barrels provisions; Waynestown, Pa., 1 box provisions; Mount Joy, Pa., 6 barrels, box and 1 sack provisions; Shippenburg, Pa., 1 box provisions; Lawn, Pa., 1 box provisions; Palmyra, Pa., 1 box clothing; Souderon, Pa., 2 boxes clothing; Harrisburg, Pa., 1 box apples and 1 bundle clothing.

Expenses.

For Mission work, poor, lights and other material for Mission, $24.50.

"Blessed are the merciful, for they shall obtain mercy." O! I cannot help but thank God for his great love and mercy! Luke vi, 38: "Give and it shall be given unto you, good measure, pressed down and shaken together and running over shall you give into your bosom." For with the same measure that we mete it shall be measured to us again.

I am glad that the heart has been measured good! O! how some poor hearts rejoiced when they got these good things. Truly this is praiseworthy of God is so delightful with mercy that he has pronounced the merciful already blessed. A man may be too poor to be benefited, but he can never be too poor to be merciful, for where there is not the heart, God will accept of the will. Praise his name forever.

Fifty without mercy will avail us nothing.

We should believe that the souls as well as the bodies of men, and even the ignorant, ignore the mourning and reclaiming the wanderer. Twenty-one boxes and bundles with provisions and clothing came here to the Mission for the poor.

Many hearts were moved and shed tears for those brethren and sisters. God will reward you for the love you have shown.

Actions, thev sneak into the bosom of God.

"Blessed are the merciful, for they shall obtain mercy." O! that we might always be about our Father’s business! We come in contact with so many dear souls that are so degraded with sin. O, that God might lay upon the sinners a burden on every one so that they would be ashamed of the name of the Lord, so that many may be saved before the day of the Lord is closed. May this be our aim and object.

We ask a deep interest in your prayers.

From your brother in the war for souls.

PETER STOVER.
God. Few would ever get to God were they not aimed by kindness scattered along their path by Christian hearts, and loving hands. We are the channels through which God brings his blessings and waters souls. Praise his name.

Thou crownest the years with goodness; and thy paths drop fatness; They drop upon the pastures of the wilderness; and on the little hills rejoice on every side. Their pastures are clothed with flocks; the valleys also are covered with corn; they shout with joy; they also sing.

We trust the saints will continue to pray for us and the work. The Lord is working in a mysterious way, so long as we keep humble and let him have his way. This is the desire of our hearts.

SARAH BERT AND WORKERS.

P.S. At an early day among all our dear people in Kansas, and it is to be hoped that this death may take place at an early day among all our dear people in other localities until the whole body of the church can say with Paul, "I know no man after the flesh." To be crucified with Christ means much, and is no doubt an absolute necessity so that God's will may be perfected in us, as to make us stand blameless before him at his coming.

Sincerely yours, in Jesus,

GEO. AND EFFIE WHISLER.

Meetings Near Garret, Ind.

Meetings were held at the union church, two miles north-west of Garret, Ind., conducted by brother J. W. Hoover, of Toronto, Ont., who came accompanied by sister Hoover on December 16, and continued the meeting to January 4. They came filled with the Holy Spirit, and the brother brought forth the word with power. His first text was Mark xi. 24, on Faith and Trust. On Sunday morning II. Peter ii. 1-9, General exhortation to the church. The meetings were inspiring and interesting from the beginning, and the attendance was good. The theme of the brother's preaching was mostly on the line of repentance and regeneration or the new life in Christ Jesus our Savior. The spirit of the Lord was present and brought conviction to the hearts of the unsaved, so that they felt the need of a Savior, and eight rose for the prayers of God's people, saying, or manifesting by that that they were tired of sin and longed away from God, and that from henceforth they desire to live the new life and follow Jesus; and, we pray and trust they will prove faithful and obedient children, and become real pillars in the house of God. The church was also much revived and built up and we trust the many admonitions given will not soon be forgotten, and that the seed sown will still bring forth fruit to eternal life.

The brother's last text was Eph. v., reading to the end of the 17th verse. Exhortation to steadfastness and obedience, and watching unto prayer—a farewell sermon, bringing sadness into our hearts to part so soon. May the Lord keep us all faithful to the end of life's journey, and, finally bring us to meet in glory never to say farewell.

Altona, Ind.

D. M. DICK.

On Our Mission.

Dear readers of the EVANGELICAL VISITOR: Although it may seem a little late yet we wish you all a happy new year in the Lord. Jan. 6-7 is still our motto. Praise the Lord.

Since our last report we have been busy as usual, not only in other men's matters but in the Master's business.

A note of Elder J. N. Engle has already told the readers of the outcome of the meetings at Belle Springs church, so we need not repeat what has been said. Suffice it to say we had a very enjoyable time with the brethren and sisters and others of that community, with whom we had blessed fellowship. The meetings closed with a missionary meeting, resulting in an offering for the Lord's work in India. We are glad to find the missionary spirit still burning upon the hearts of many of the dear people for the spread of the gospel in all heathen lands, and a readiness to lend a helping hand to such as are believed to be doing a good work for the Lord.

The sectarian spirit has well nigh died out among our dear people in Kansas, and it is to be hoped that this death may take place at an early day among all our dear people in other localities until the whole body of the church can say with Paul, "I know no man after the flesh." To be crucified with Christ means much, and is no doubt an absolute necessity so that God's will may be perfected in us, as to make us stand blameless before him at his coming.

On December 14, special meetings were begun at the Bethel Church, North Dickinson county, and continued for two and one-half weeks with a fair interest, but with but one soul coming forward to seek after more of God, she having been converted some time before. For two weeks two meetings a day were held, the afternoon meetings being held in the homes of God's children and were well attended and full of interest. It seems very sad that souls who know they are going wrong will persist in closing their eyes against the light and rush madly on as the unthinking horse rushes into battle. We have this encouragement, that however much God said his word shall not return void nor unfruitful, but it shall accomplish that which he pleases and prosper in the thing where to he sent it. The Bethel meeting closed on the last night of the old year with a good audience, resulting in an offering for your servant and hand maiden. At Belle Springs the dear ones also were used to their utmost. He who says a cup of cold water shall not be without its reward will reward them for their token of love. After the general meeting was dismissed, those who wished to go were free, while quite a number of people remained and engaged in an hour of prayer for the work of the Lord in foreign lands. Ten minutes for China, ten for India, ten for Africa, ten for Japan and the rest for the Seaboard, while our dear Lord prayed, and we felt to add all our city missions in the United States. Our hour was from 10.30 to 11.30 p. m., as per arrangement given in "God's Revivalist.

We trust the many united prayers of God's children have come up before the Lord of Sabaoth and will be cherished in golden vials and answered in God's own time according to his holy will. We know it is his will that "this gospel" shall be preached to all nations as a witness against them. How glad every child of God should be that we can have a share in this great work though we are not all able to go to the foreign field. One thing Jesus commanded that we can all do, if we love the Lord and his cause, and that is to pray the Lord of the harvest to send laborers into his harvest.

This week the Lord has permitted us to take a little rest for our tired bodies, for which we praise him, who is the giver of every good and perfect gift. Glory be to his name.

January the 7th we are expected to begin labors in Abilene, Lord willing, and labor as he may direct. Will you, dear reader, hold us up in the arms of prayer along with others for whom you are led to pray? May we all enter this new year with a determination by God's help to do our best for God and the advancement of his cause at home and abroad.

Yours in his service, looking for the signs of his coming.

NOAH AND MARY ZOOK.

Permanent address, Harrisburg, Pa.

Home Again.

I felt led to write a few lines for the readers of the VISITOR and the many dear ones with whom I met for the first time during my recent trip East. During the early Spring I felt very definitely led of the Lord to make a trip East. After making the matter a special subject of prayer and asking God to open the way, I left my home at Uphold, Cal., September 12, 1905, over the Southern Pacific R. R., via San Francisco, making my first stop in Ceres, Modesta county, meeting an old friend, Milton Gross and wife, also stopping at Modesta, where I visited Mr. and Mrs. Troxel, also old neighbors from Dickinson county. From Modesta I took the train I arrived at San Francisco September 14, where I visited brothers Jacob and Daniel Winger, spending one day in the great city. I left this place on the 17th in the evening for Los Angeles, arriving there at 8 a.m. on the 17th. Here I attended the Sunday morning service at
the First M. E. Church, and, I must say, it was a real feast to my soul. At 2 o'clock in the afternoon I attended the service at the great Mormon Temple. About 4000 people attended this service, and I dare say the greater part of them were tourists like myself. The service was conducted in the Mormon style and to me it was because there was another first opportunity to hear a discourse on Mormonism. From a spiritual standpoint I could not see anything that would set the place on fire. After visiting the house of Brigham Young, called the bee hive, and the grave of the latter, and taking a general view of the city, which is very beautiful and very nicely laid out with its wide streets, I concluded that nothing I could gather, this city is principally kept up by the tourists who daily are stopping over by the thousands. I left the city at 9:45 p.m. over the D. R. G. are stopping over by the thousands. I left the First M. E. Church, and, I must say, it was a great Mormon Temple.

Some years ago. Here it was where I had to God be all the glory. The meeting was one that would be remembered. After doing some visiting I proceeded to Strasburg October 29, and the same evening began a series of meetings at Pequa M. H., where I had experienced a mighty power and gave us a number of dear young people, who were very definitely led to the plain way. Glory to God! On Sunday, November 5, I preached in the old Memnonite M. H. on the Philadelphia Pike, three miles east of Lancaster, and in the evening in Lancaster city for the same people. At both places very large, attentive congregations were present. Seven come to gather this service. On Monday, November 6, I preached at the Brethren's M. H. at Manor. On Tuesday, November 7, the meetings were again taken up at Pequa and continued until the 10th inst. On Sunday morning, November 13, I was at the new Danville M. H., and in the afternoon at the Mission in Lancaster and in the evening at the Reformed church, at Willow Street. The services came out during all of these services while we have not one hour, nor space to speak of. God keeps all accounts. Bless his name! On November 14, a series of meetings was commenced at the Air Hill M. H., Franklin county, Pa., and continued until the 24th. These meetings were a blessed victory. God honored his word. Thirty-five souls came out and many were led out into the deep. Christ is hid with God in Christ in God. Here I felt a drawing in the Holy Ghost that binds us together in the bonds of unity. May God bless all the dear ones and keep us all faithful until he comes to gather his chosen ones. After meetings all week, at different places, I was at Philadelphia December 2 and 3, where we had blessed fellowship in the Lord. December 4, I had no need to my dear parents and started for Ohio. I was very much surprised to find at the depot a large number of the dear ones who had come to give me the parting hand, some of them saying "Face to face will I behold him," and "We'll never say good-bye," the train began to move. My soul was stirred, and my feelings can better be felt than told. To me this was a very great encouragement.

As previously arranged, meetings were held in the Brethren's M. H. at Donnelsville, O., from December 10 to 17. Here God met us in nightly power, and truly, we can say, "Whom the Son makes free is free indeed." Never have I seen such a turning about of things in so short a time, and I dare say that here the results will tell for eternity. Many got right with God and others for the first time accepted Jesus as their Savior. Here I was the happy privilege to meet Elder Jacob Engle from Dickinson county, Kansas, whom I had not seen since I was ordained about thirteen months ago. Leaving here December 17, I stopped at Chicago one night: also at Abilene, Kans., December 22, and arrived home December 23, after being away from home nearly four months, and traveling eighteen thousand miles.

God kept me by his power in perfect health, and kept my dear wife and children all in health. Not a train was late, and made all my appointments. I have had great reason to praise God. It is marvelous in our eyes. Glory to his matchless name!

The dear Lord bless all the dear ones who have so liberally supported me, and those that have so liberally supplied all my appointments, for which I feel I have great reason to thank God. Now, I ask all to pray for me that my future work may be very definitely ordered by the Lord. I have set out to obey God at any cost. Many who have desired that I should come here to be refused because I have not been free at home, but God knows my heart, and he will guide me all the way. I realize that truly the harvest is white to harvest and the laborers are few. I find a real hunger on the people everywhere I have gone, and I conclude that there is a spirit of pre- vailing that brings us together which only prepares us for his coming. O beloved, let us lay aside every weight and let us run with patience the race that is set before us. In conclusion, let me only pray that you may be found of him without spot and blameless, for in such an hour as this we must either stand or fall. May God bless these few lines to the encouraging of some hearts in my wish and prayer.

Yours under the blood,

Upland, Cal.

J. B. Leaman.

A Brethren Letter.

"Rejoice in the Lord, and again I say rejoice." (Phil. iv. 4.) Let all of us as true believers, in view of all the blessings of God which we have in hand, or which we hope for, always, and under all trying circumstances, rejoice and triumph in the Lord Jesus, our Head and Savior, and in all that he is, has, or does for you, and even in our sufferings for his sake. If ever an individual, man or woman, boy or girl, did rejoice, it was when the load of sin and guilt was removed, and if one were to remember what a wonderful that as the poet says, I who was once a child of hell should now in his image shine! Oh, what a different atmosphere! The love that we bear one another, the encouragement, the all understanding. We may not apprehend it but we may comprehend it to some extent. The colored woman said right, "It is better felt than told."

I felt to rejoice with those late converts, especially in the case of mother Hess' daughters and others. Oh, let the good work go on! Let the Holy Spirit have his right of way in our hearts!

I was also glad to see some last Visitors that so many meetings were going on. It is quite a stimulant to see that the church throughout is doing something for the advancement of Christ's kingdom, and I am also glad to state that brother David Grayhill, of Sedgwick, Kans., is booked to hold a revival meeting in the Brethren's Mission in Blackwell, Okla., in the beginning of February, and others will join. We are glad to entertain any one coming through this way: and especially able ministers of the gospel should go out and tell the story of the Cross. The non-resistant doctrine of Christ is very little spoken of, and if we believe in such a doctrine let us
teach it and preach it until the end of time; and, according to prophecies it may not be far distant. Pray that we may be kept in divine order.

Your brother in the battle for souls,
Blackwell, Ohio.
W. P. Kern.

Experience.

Dear brethren and sisters in Christ:

Feeling led by the Holy Spirit, I will try and give a bit of my experience. I praise the Lord that he ever made me willing to serve him, and I wish I had yielded to him sooner. I praise him for what I feel and realize in my soul. I know that Jesus saves me and have no longer a desire to follow the world.

Now I can't agree with the brother that claims (if I understand him right) that the "old man" is crucified at the time of conversion. I know that Jesus forgave my sins, but there was still something wrong. I had a desire to follow the world. Then I yielded myself wholly to him for time and eternity, and trusting in his blood to cleanse me he took away the desire for sin and gave me the Holy Spirit as a witness that the work was done. I have my faults as many as any one, but I praise the Lord he is helping me to overcome them. Pray for me that I may be kept humble at his feet and willing to follow at all times wherever he shall lead.

Your sister in Christ,
Cordia Smith.

The Lord's Dealings With Me.

"They That Are in the Flesh Cannot Please God."

When we were living in sin, serving Satan, how our hearts longed for the things of the world. We loved to go with the world in all its alluring amusements, worldly honors, all to please the flesh and give me the Holy Spirit as a witness that when brother J. R. Zook came to hold a series of meetings I dreaded to meet him for fear of him asking me if I were a Christian.

The second night I attended meetings after brother Zook's arrival, I made up my mind to live a Christian, and I had a way all planned out for myself in which I could take the world along with me. But when I made the start the Lord showed me I could not serve him and mammon, and that I must "come out from the world." Then I was shown so many, many things I had to give up. Oh! I never really knew my heart was so corrupt! I didn't think when I started out there was any obedience in being saved, but I have found out it means all obedience and trust.

The night I made the start the sisters greeted me and said, "Obey the Lord." I didn't know the time that meant, but now I can tell those dear sisters what it means and how much it means.

When I made the start the Lord showed me the path behind the door which I was hiding on the sly. This verse came before me.

"Some hypocrites may look like saints, From men their idols hide; But what about the Judgment Day Beyond death's fearful tide? Where God and men and angels all Shall every idol trace, That hidden spot behind the door, Will be made a public place."

I thought I might as well make everything right now and give up everything now, as have it come up before me at the judgment. When I was willing to give up everything the Lord filled me with his Holy Spirit which has been a great comfort to me.

But, I have not always obeyed that Spirit. I have many a time been obedient to his teaching, but not willingly. Oh! dear brothers and sisters, when I let the Lord have his way with me, it was entirely opposite to my way. I had a broad way mapped out for myself, but the Lord's way was a narrow one. However I have learned to love this narrow way and can say from my heart,

"There's no thirsting for earth's pleasures, Or adorning rich and gay,
For I've found a richer treasure,
One that fadeth not away."

It is a little over a year since my heart was changed and it has been a happy year to me, although I have had many battles to face; still they were for my good as it brought me many a time on my knees in prayer to God. Where if my past Christian life had been all sunshine I wouldn't have felt the need of prayer so keenly, thus I wouldn't have been drawn so near to God.

It is my earnest desire this afternoon to become more humble before God and take the old brothers and sisters (who have been years on this way) as my example. I think we younger ones should take advice and exhortations from the older ones, as they have come through the battles and have had the experience, and when they have stood firm through so many trials and temptations. Surely God has been with them.

I hope you will pray for me that I may stand true to my convictions; also that the Lord may hold my body. May we all be obedient to the Lord and say from our hearts with the poet,

"I am praying to be humbled
By thy power of grace divine.
To be clothed upon with meekness,
And to have no will but thine."

Chorus.

"Thou who knowest all my weakness,
Thou who knowest all my care,
While I plead each precious prayer,
Hear, oh, hear, and answer prayer."

From an unworthy sister,
Nottawa, Ont.
Lena Hahn.

Renewals and New Subscriptions Received.

November 25 to December 21.


Betty's Bit of Help.

(Concluded from Page 11.)

"Do not feel ashamed, my dear," said Jane Page. "You show your willingness to do what Christ desires by just taking hold of this little bit of helpfulness."

To every one of us, younger, and beginning to walk in the blessed way, or older, and far on the road, the lesson comes in endless repetition to do the next thing. That next thing may carry you to a hospital to nurse the sick; it may send you to a zanana in distant India; it may lead you into city slums; it may guide you into a room in your own house, where one of Christ's little ones needs you. But serve him with a loving heart and a willing mind, and a blessing will be yours as you sit at his feet. —By Margaret E. Songster.

MARRIAGES.

ICKES—WENGER.—Mr. Harry Ickes and Miss Elsie Wenger, of near Culbertson, Pa., were married December 21, 1905, at the home of the officiating minister, Elder Martin H. Oberhofer.

ULLERY—WINGERT.—On Dec. 27, 1905, were united the late Henry Ullery and Effie Wingert, all of Springfield, O. Elder J. N. Hoover, of West Milton, O., officiated and the event took place at the home of the bride's parents, brother and sister Abraham Wingert.

OBITUARIES.

HERSHEY.—Mrs. Charlotte Hershey, wife of the late Henry Hershey, deceased, formerly of Adams county, Pa., died at the insane asylum at Osapottamie, Kans., Dec. 28, 1905, aged about 72 years. Those who knew her best say while her mind was yet strong she repented of her sinful life and found peace with God. Her husband preceded her about two years. After her husband's death she was taken to the above named asylum. Her remains were conveyed to Abilene, Kans., and buried beside her husband in the Zion cemetery in Dickinson county, O., Dec. 31. Their only son preceded them to eternity some years ago. One grandson, Nelson Hershey, was the only near relative, besides some cousins, to follow her to her grave. Funeral services were conducted by Evangelist J. E. Book and Elder M. G. Engle. Text, Rev. xx. 6.

WINGER.—Died on Dec. 24, 1905, in Bertie, Welland county, Ont., aged 45 years, 11 months and 24 days. Sister Clara, wife of brother Henry Winger and daughter of B. P. and Eva Sudler, all of the Black Creek congregation, was apparently in good health until the 22nd of September last when she was taken with a paralytic stroke from which she nearly recovered and was able to be about. Hopes were encouraging that she would entirely recover but weakness set in and with all the care at home and medical assistance available she gradually sank until the above date. On Sabbath afternoon, she passed quietly away. Brother Clara was a model Christian, being a worthy member of our church for twenty-five years, preceding her husband one year in the Christian race. She will be greatly missed, both in church and home, as her life was one of true vital piety, and a power on the side of truth and good, near and afar. She leaves to mourn their loss, husband, father, less sister, two brothers, two sisters and her own child, four sons and one daughter, all grown up and members of our church, except the youngest, five years old, and at home with the Lord. Paul and Verna late members, her young son Paul, Roland and Clarence compose the family at home. Her remains were conveyed on Wednesday afternoon to its final resting place to await the resurrection morn. Observations at the home of Brother M. H. by Gervin Bearss, assisted by A. Bearss. Subject, "The Christian's Exemplar." from Num. xxvii., to latter classed to an unusual large assembly of sympathizing friends and mourners. Interment in cemetery adjoining.

The Right Side.

Would you know a wise and wondrous watchword? Would you learn a great and priceless art?

Would you find the sweet and sacred God who reared the solid rocks and gathered up the sunshine and the song; Of a bright and happy heart?

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