
George Detwiler

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Lessons From Mount Nebo.

A SERMON BY THE REV. JAMES HENDERSON, D. D.

"And Moses went up from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah ... So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day," etc. (Deut. xxxiv. 1-7.)

Moses appears to us as the most conspicuous figure in Old Testament times. He was great in every sense—great as an emancipator, organizer, leader, and legislator—and, as such, his name can never fade from the annals of time. Every page of his life is instinct with interest, and every incident in connection with his unique death is full of suggestion and fraught with lessons of great value to every student of the Bible.

Some of these lessons are:

1. The irreversible sequences of human action. It was one sin that shut Moses out from the promised possession. At Meribah he had committed a sin of passion and presumption. It was only the impulse of a moment, and no doubt it had long faded from the memory of Israel, and seems as nothing when placed in the balance against a life of the most exemplary and heroic obedience. Yet at the last he is confronted by it on the very border-land of the promised inheritance. There it stands, a weird sentinel, with flaming sword, sternly forbidding his entrance into Canaan.

Remember, the remission of sin, as a matter of fact, does not involve the remission of all its consequences. One of the most solemn facts which confronts us every day is what we may call the irreversible sequences of human conduct. Flowing from the most trifling action of our lives, there is a stream of sequence which may be modified and diverted, but never entirely arrested or reversed. Even the Gospel of Divine Omnipotence, so far as we can see, cannot shut off certain consequences of human wrong-doing. The atonement of Christ does not sever the causal tie between a sinful deed and its natural results, because it does not undertake to change the nature of things, or cancel the law of cause and effect. Just here we find ourselves in the presence of a law at once of the material and moral world, that is, what is known as the "Law of Continuity." In this connection we may call it the self-propagating power of human action.

Philosophy tells us there is no such thing in the universe as annihilation. No atom can drop out of being, no force can be destroyed. The sigh of a child, the flutter of an insect's wing, in their effects, will continue for ever: they transmit influences which vibrate throughout all space and time, which touch every star and tremble through every sphere. It is literally true that the universe is a great whispering-gallery, so that every secret you whisper, or word you speak, floats throughout all space, and may repeat itself throughout all eternity. Fiske teaches that even the vibrations of the brain, as well as those of the lips, transcribe themselves upon an ethereal medium, by which we are permeated and developed; that all nature, within and without, is a kind of vast phonograph, which may repeat in other worlds the thoughts we think, as well as the deeds we do, and the words we say, in this.

Whether this is really so in the material or not, it is certainly so in the moral world. Every act of ours becomes a fact, which in its turn becomes a force—a moral force which perpetuates itself for ever. Human deeds, like human souls, are instinct with immortality. They never cease to be. They write themselves upon a material that is imperishable, and in characters that are indelible. Our destiny of to-day was determined by our deeds of yesterday, and our destiny of to-morrow is being determined by the deeds of to-day.

That small secret sin of ours of the long ago, to-day exerts its demon influence over us and others. It has imparted a downward bias, which as we (Continued on page 8, column 2.)
EVANGELICAL VISITOR


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EDITORIAL.

Concerning Bro. Frey's Bible Study.

In a recent issue of the Visitor we requested expressions of opinion from those interested in the Bible Study lessons as given by brother Frey, as to whether they find them of sufficient interest to desire them to be continued. We have received responses from less than twenty-five, but all those who responded favor the continuation of the lessons. They have so far found the plan helpful to them in pursuing a course of Bible reading. We presume of those who failed to respond some are indifferent, but it is more than likely that many of them would favor the continuation of the lessons. This, no doubt, will encourage brother Frey to continue the lessons.

Last October “Mr. World” of this city invited “Miss Church Member,” including the ministers and deacons, to join him in a season of festivity and carnal frolicking which he was pleased to call “Old Home Week.” The response by “Miss Church Member” was generous and large-hearted, and her presence at the various functions, and her evident enjoyment of the fun served to give the appearance of respectability to the “Vanity Fair” aspect of the thing. Now, during the present month “Miss Church Member,” including the ministers and deacons, is carrying on an evangelistic campaign, ostensibly that “Mr. World” may be converted, but it is whispered about that his response is not as generous as “Miss Church Member” had been led to hope. This, of course, is very naughty of “Mr. World” upon the principle that “one good turn deserves another,” but the fact seems to be that it is harder for “Mr. World” to become sober, and think on things eternal, than for “Miss Church Member” to cease from praying and join the fantastic parade.

“The Church and the World walked far apart,
On the changing shores of time,
The World was singing a giddy song
And the church a Hymn sublime.”

But the World came courting the Church, and though repelled at first, being persistent, he succeeded and the Church looked arms with the wily suitor, and thus we have the mixed conditions prevailing as we see them to-day. Angels hide their faces in grief, but Satan is in glee. According to Dr. Campbell Morgan, expressed on his last visit in this country, American churches are mere Social Clubs.

A love feast in the Donegal district, Lancaster county, Pa., will be held at the Cross Roads M. H., Florin, Pa., May 8 and 9. A general invitation is extended.

A letter from brother Steigerwald, written from Cape Town, South Africa, was to have appeared in this issue, but unfortunately it was lost between the editor's office and the printing office. It was entrusted to the printer's apprentice with some other copy, and he lost it on the way. Our only recourse in the case is to give a summary of what brother Steigerwald writes. As will be seen in sister Kreider's letter, brother and sister S. left the Mission for a change of climate and much-needed rest. Brother S. writes that his wife's health was giving way. There was evidence of possibly a tumorous growth. She was examined by Bulawayo physicians, and requested to present herself for a second examination several months later. However as they felt to go slow in the matter, and being inclined to seek help from the Lord and trust him they did not go back. But as time went on it became evident that the growth was increasing in size quite rapidly and that it would be unwise to delay giving it attention. In the meantime permission of absence was granted by the Foreign Mission Board, and so they have gone to Cape Town where they have found kind entertainment at the “Highlands,” where Mrs. Lewis, whose kindness to our missionaries was evident from the beginning, has established a Sanitarium where natural means are employed in the treatment of disease, and it is hoped that under the blessing of God the affliction may be overcome. Brother S. desires the prayers of the church in their behalf.

District Councils are being held in the various districts of the Brotherhood, and matters are shaping themselves preparatory to General Conference. The editor was privileged to be present at the North Franklin district Council held at Air Hill M. H., February 1. It was an interesting meeting and passed off quite peaceably. Of course brethren thought differently on some lines, but there was charity and forbearance. We attended two meetings near Chambersburg, and two meetings at the Air Hill M. H., one of which was a missionary meeting under the direction of brother C. S. Lesher, a member of the Foreign Mission Board, and whose charge it is to work on the missionary zeal among the churches of this section. One more meeting (Thursday evening) was held at the home of Amos B. Sollenberger, near Green Village. Brother Sollenberger is a recent convert and is rejoicing in the experience of salvation and for the first time opened his house for religious services. It was an interesting meeting. Brother M. H. Oberholser, the Elder of this district, is intensely interested, and deeply concerned for the welfare and prosperity of the members in his district. He labors unremittingly night and day when necessary that none of the lambs of the flock may suffer.

In our special mention column in last issue on evangelistic efforts at different places we had a brief note about the meetings then in progress at Hummelstown, Pa. The meetings continued up to February 1, having been in progress nearly four weeks. Brother S. G. Engle, of Philadelphia, labored earnestly and hard during nearly the entire time of the meetings. His labors were much appreciated. The attendance and interest continued at high water mark up to the close. The results and effects of the meeting will no doubt become more and more evident, as the lives of the Christian people will manifest a closer walk with God. It was the editor's privilege to be present at two meetings—the last time at the end of the third week. Our report to those who asked about the meeting was that there is a whole seat full of young maidens whose shining faces bear testimony to the.
work of God's grace in their hearts. We are informed that the number who have experienced the gracious change, and are outwardly giving evidence that their conversion is real, is about ten or twelve. May the church really shepherd these, and may they grow in grace and the knowledge of the truth as it is in Jesus.

The appeal for aid, financially, that comes from the Trustees of the Buffalo Mission, appearing elsewhere in this issue, should find a ready and generous response. The Mission property as now owned by the church was almost entirely provided for by the Canadian Brotherhood. The work is now quite well established and the Brotherhood should take such steps as are needed to increase its usefulness. While the Canadian Brethren might again provide for the money needed, they rather feel that they have been responding liberally in support of the work at Philadelphia, Chicago and Des Moines, and that the need at Buffalo merits favorable consideration from the Brotherhood at large. A ready, generous, response from the body all over the country will tend to increase the feeling of good will between Canada and the United States.

Truly city mission work is of such importance that a more widespread interest in its support should obtain throughout the Brotherhood. It might not be wise to start more than are needed to increase its usefulness. The whole brotherhood is interested in the work at Mattope, and its out-stations, and the brother or sister who stands out in opposition is likely to lag behind in the glorious work of carrying out our Lord's last and Great Commission.

Brother Levi Doner, who expects to sail for Africa on March 3, is spending the intervening time in visiting in the different districts of Eastern Pennsylvania, giving addresses on mission work in the foreign field as he may find open doors. We hope he may find the hearts of our people responsive in this important concern, and that he will be helped forward after a godly sort. The whole brotherhood is interested in the work at Mattope, and its out-stations, and the brother or sister who stands out in opposition is likely to lag behind in the glorious work of carrying out our Lord's last and Great Commission.

Bishop J. N. Engle, of SouthDickenson, Kansas, spent about six weeks in evangelistic work in Ohio, at Pleasant Hill, and at Highland, West Milton. At both of these places a number of persons obeyed the Spirit's conviction and came out as seekers. The interest at Highland was such that the meetings were continued after brother Engle departed east on the first of the month. Sixteen had made a start at that time. Brother Engle came east for a brief visit with relatives in Cumberland and Lancaster counties, and counts on reaching his home by the 15th inst.

The Lord is blessing the labors of brother and sister Zook at Abilene, Kans. Information received at date of writing (February 6) is that people are seeking the Lord, and some of those in the service are examining the foundations of their work, whether it will stand the fire test. Let the good work go on until every member who may be settled down in some nest of their own, be stirred out of the same and Jesus Christ our Lord be enthroned and have full sway, and God be glorified everywhere and in all places.

We have received one answer to sister Eshelman's query on page 10 of last issue. The brother who writes the answer evidently misunderstood the sister's query and in consequence is wide off the mark. It is not a question of indiscriminate washing of feet among the sexes, nor is it a matter as to the propriety or possibility of washing the feet of saints and spectators. Read the sister's query again. It will be seen that it is simply a question as to the propriety or suitableness, according to Bible example, of the saints observing the ordinance "in a mixed congregation, not only of the sexes, but also of saints and spectators."

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In our notes in last issue re brother and sister J. W. Hoover's evangelistic labors and visit in Indiana, we said they had their home with brother Brillingers. We are informed that the name should be Rellinger instead of Brillinger. Our friends will note the correction. Correspondents should write proper names plainly.

February 25, in the evening is the date fixed for the last meeting at the Messiah Home Chapel, Harrisburg, where brother Levi Doner will be present before his sailing for Cape Town.

A Letter.

Dearly beloved brother in Christ, Henry Balsbaugh: May the Father of mercies and the God of all comfort, ever sustain you. (2 Cor. i 3-4; Isa. i 10.)

Your beautiful and heart-melting letter is here. With all our hearts we sympathize with you. In Philippians, iv. 13, it is written: "Be careful for nothing." But in the Greek it is, "be anxious or worried, for nothing." In I. Pet. v. 7, we read: "Cast all your care upon him; for he careth for you."

Oh what a comfort that we may have access to the throne of grace, and pour out our hearts before God. We cannot recall the past, but God can. He can come to our aid, and bring in the best which time and circumstances will permit. (Ps. lxvi. 5, and Ps. ciii. 8-14.) Oh, how often have I thanked God for Rom. xiv. 1. Be of good cheer, my dear brother, for Rom. viii. 28, will surely be fulfilled. And so will Heb. xii. It. You are in the furnace of affliction now, but its refining fire will only make you ready for Col. i. 12. I am exceedingly glad that the meeting of the Messiah Home are so kind to you. They are a dear people, and I love them, and wish I could often be in their fellowship. They publish an excellent paper, every number of which contains nutritious slices from heaven's exhaustless loaf. Give them our overflowing love.

C. H. BALSBAUGH.


May the dear Lord have his way in all matters of his for his own glory. But as he works through human instrumentality to accomplish his work, we again feel to stir up the pure minds to come to the front of the battle and help to carry on the work of the Lord, so that there may not suffer. We certainly have come to the time has come that steps should be taken to secure the Chicago Mission, not just the building, but to secure the money which has been received and is on deposit in the Chicago City Bank, of which we give a report at the close of this article. May the dear ones who have the subscription papers be up and doing that the whole amount may soon be here. To that effect may the Lord bless you all and help you not to look to man, but alone to God who can speak to his children and make plain the things that are his. May we prosper the obedient and faithful ones, and give light to those that sit in darkness, that many may come to God and find that God is love, in my prayer.

The last total given in the Visitor was $759.50.

No. 41, $10; 42, $8; 43, $10; 44, $10; 45, $10; 46, $10; 47, $10; 48, $10; 49, $10; 50, $10; 51, $10; 52, $10; 53, $10; 54, $10; 55, $10; 56, $10; 57, $10; 58, $10; 59, $10; 60, $10; 61, $10; 62, $10; 63, $10; 64, $10; 65, $10; 66, $10; 67, $10; 68, $10; 69, $10; 70, $10; 71, $10; 72, $10; 73, $10; 74, $10; 75, $10; 76, $10; 77, $10; 78, $10; 79, $10; 80, $10; 81, $10; 82, $10; 83, $10; 84, $10; 85, $10; 86, $10; 87, $10; 88, $10; 89, $10; 90, $10; 91, $10; 92, $10; 93, $10; 94, $10; 95, $10; 96, $10; 97, $10; 98, $10; 99, $10; 100, $10; 101, $10; 102, $10.

Total amount up to date, $2,707.02.

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B. L. BRUBAKER, Treasurer.
Jesus, I'll Go Through With Thee.

I have made my choice forever,
I'll go with Christ my Lord;
Naught from him my soul can sever,
While I'm trusting in his word.

He on the cross, and thereby made it possible for us to have right to the tree of life and enter into the city.

Though the garden lies before me
And the scornful judgment hall;
Though the sun may hide its face;
Jesus, I'll go through with thee.

When he was carried in the spirit on a great and high mountain,
And the Spirit of God we can behold the glory of God and look through the crystal river that proceeds out from the throne of God and of the Lamb while we are journeying towards this eternal city, "For he had raised us up together, and made us sit together in heavenly places in Christ Jesus."

"Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," that when our life work on earth is ended, one of the twelve gates of the Holy Jerusalem may be opened wide, and we be carried on the wings of love, before the throne of God and behold our Redeemer and sing the song of redemption with the countless multitude in spotless robes of white, forever and forever.

Your brother in Christ.

Lovy F. Slietz.

Floris, Pa.

For the EVANGELICAL VISITOR.

Love.

Love is a gracious privilege wrought in the soul by God. It is the fountain of all true happiness and excellency.

There is a natural love, and there is a heavenly love. The natural love is nature's best gift unto the children of men. It dwells alike in the heart of the rudest barbarian from youth, as well as in the heart of every civilized person. Natural love causes us to love our own, and those that are in sympathy with us, but there it ends. The Savior says, "For if ye love them which are beloved of you, whatlovethatye havesucharewardhaveye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. v. 46. 47.)

As the natural love is a principle common to all the children of men from youth, so likewise is the heavenly love, or the love of God, a gracious gift bestowed by God upon all his children at the time of their spiritual birth. Paul tells us in Rom. v. 5, that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Notice expressly the language of Paul, "the love of God is shed abroad in our hearts." (In the hearts of all God's children, and that by the Holy Ghost which is given unto us.) Anything given unto us we receive as a gift. Therefore, all God's children have received the gift of the Holy Ghost. This thought is plainly expressed in the German and also in our new translation. Both translations speak in the past tense.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, which John saw; he was faithful to his calling, and at the end of his pilgrimage on earth, he was received into everlasting habitation within the walls of the Holy Jerusalem. To become like Abraham, we must for sake all as Jesus says, "So likewise, whosoever he be of you that for sake the all that he hath, he cannot be my disciple" (Luke xiv. 33). This plainly shows us that if we want to be fellow-pilgrims with Abraham and enter into the Holy Jerusalem, we must go all the way with Jesus, and then we can as Paul says, "Be blessed with faithful Abraham" (Gal. iii. 10).

In taking a view of the Holy Jerusalem, it not only puts a new zeal into the Christian, but also creates a desire in the sinner, who is traveling on the broad way of sin, to forsake his evil ways and strive to enter through the gates into the City. Many a sinner has learned that "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Jesus is willing and ready to receive you, my sinner friend, and all he asks of you is that you forsake all and follow him, and you will be crowned an heir of his Kingdom.

We can readily see that the promise of the Holy Jerusalem is the Christian's only hope while in this world, and what makes it so blessed, is that we have the promise that the Holy Ghost who is to be our comforter, is to lead us into all truth, and even Christ himself has promised to be with us even until the end of the world, and then we can dwell with him in the Holy Jerusalem through all the ceaseless ages of eternity.

Much could be written concerning this beautiful city, but words would fail us to express its splendor, and it is impossible for us as mortals to fully describe this wonderful city, for "As it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him," but we are glad to say with Paul, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God (I. Cor. ii. 10)." This shows us plainly that if we have the Spirit of God we can behold the glory of God and look through the spangled glass of faith and see at a distance the Holy Jerusalem which John saw;
as having already received the gift of the Holy Ghost. In the German we read, "Den die Liebe Gottes 'ist' ausgegossen in unser Herz durch den Heiligen Geist, welcher uns gegeben 'ist.'" The new version has it, "because the love of God 'hath' been shed abroad in our hearts through the Holy Ghost which 'was' given unto us." From the above we understand that no person is born of God, or has "the love of God" in his heart, unless he has received the gift of the Holy Ghost.

Then the "love of God" which has thus been shed abroad in our hearts, is also what John calls the "perfect love." We all believe that God is perfect, for the Savior says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.)

Therefore, if God is perfect, his love is perfect also, and John tells us that "perfect love casteth out fear; because fear hath torment." (I. John iv. 18.) Before we were converted, we were tormented day and night on account of our sins with fear of death and the judgment. But, now since we are born again, and have the love of God shed abroad in our hearts by the Holy Ghost, which, as the new version has it "was" given unto us, we have as Paul says, "not received the spirit of bondage again to fear; but (we) have received the spirit of adoption, whereby (we) cry, Abba, Father." (Rom. viii. 15.) This brings us into close relationship with God, God as our Father, Christ as our elder Brother, and we as God's children, brethren and sisters in Christ. This makes us heirs of God, and joint-heirs with Christ. True enlightenment, and true freedom are complete only in love. The possession of it in our hearts is enough. It makes us sensible of our continual need of utter reliance on strength not our own.

Again, brotherly love is also of a permanent nature. Paul tells us in Heb. xiii. 1: "Let brotherly love continue." We should not only love our brethren for awhile, or spasmodically, or as long as all goes well, but also under adverse circumstances. Even if our brother goes astray and does not obey the word of the Lord and the Apostles; we should not count "him as an enemy, but admonish him as a brother." (II. Thes. iii. 15.) This is "brotherly love" indeed, if we love the erring, and try and bring them back to Christ. True brotherly love is also without dissimulation. (Rom. xii. 9.) It varies not. We love our brethren each day alike. Like our Master, we love them unto the end. (John xiii. 1.) Love, or charity is also the bond of perfection. It binds all the children of God together into one body. If one member suffers, all the other members suffer with it. We "rejoice with them that do rejoice, and weep with them that weep." (Rom. xii. 15.)

Love is the author of all virtue and of all good works. It inspires the children of God to honorable deeds. True enlightenment, and true freedom are complete only in love. The possession of it in our hearts is enough. It makes us sensible of our continual imperfection, and need of utter reliance on strength not our own.

The unique quality that constitutes Christianity is love in the heart. Love that suffers long and is kind, love that is not provoked and thinketh no evil. Character and conduct are never safe without love. (I. Cor. xiii. 4.) Love is the "splendid balance and poise." It varies not. We love our brethren always, even while they are erring, and try and bring them back to Christ. True brotherly love is also without dissimulation. (Rom. xii. 9.) It varies not. We love our brethren each day alike. Like our Master, we love them unto the end. (John xiii. 1.) Love, or charity is also the bond of perfection. It binds all the children of God together into one body. If one member suffers, all the other members suffer with it. We "rejoice with them that do rejoice, and weep with them that weep." (Rom. xii. 15.)

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Batteau, Ont.  
CHARLES BAKER.

The Prodigal Son.

February 15, 1906.

For the Evangelical Visitor.

This is regarded as the most beautiful of all the parables spoken by our Lord. The cause of it being uttered was the murmuring remark of the Pharisees: "This man receiveth sinners." To justify his conduct Jesus spake three parables "representing the sinner: (1) in his similitude (the lost sheep) (2) as all unconscious of his lost condition (lost coin) (3) knowingly and willingly estranged from God (the prodigal). The first two set forth the seeking love of God; the last his receiving love.

With regard to the prodigal son let us consider, What may be regarded as his cause for leaving home, and the means used by God to bring back the lost.

It appears that his cause for leaving home was dissatisfaction. He imagined that liberty and lust and separation from home ties would bring happiness. How many a young man seeks happiness by a similar delusion! But while blind to his best interests it is beautiful to observe how mindful God was of him. When he had "spent all" it was God's opportunity to work, and "there arose a mighty famine in that land." And it is often by some act of providence—the loss of the child—the failure in business, or some powerful stroke that brings us to consider our care intelligently—"He came to himself." Sin deprives us of the right use of reason and God does not seek to convert man by making him insane with excitement or by fright, as some may suppose. He seeks to reach us by the power of truth and the preparation of a sound mind. And this truth as revealing first what God has purchased for us—eternal life, rather than from a fear of hell. The prodigal reasoned on the reward of turning—"bread enough and to spare."

But there appears not only a view of what mercy has in store for us, but the prodigal recognized that his present condition would cause him to perish. And the strong spiritual and continuing disciple is one who has not only at some time got a view of the reward of eternal life, but has been made to feel the exceeding sinfulness of sin and "the pains of hell have got hold upon him."

Now we notice also that something else has to do with a strong, healthy Christian—the will. "I will arise and go." The only way we will ever become true disciples of the Lord Jesus Christ will be by the decision of our will. Not a kind of half-hearted
blood of Christ and was of those ready to enter into the kingdom of heaven.

Acts xxvi. 18: "To open their eyes and to turn them from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me."

I. John ii. 4: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "He that hath the father, hath the Son also."

I. Cor. xii. 3: "No man can say that Jesus is the Lord, but by the Holy Ghost." (Father, Son and Holy Ghost, One.) (Justification, sanctification, redemption, one.)

Now let us turn to Gen. Con. Index, Clause 3 on Sanctification. It is in harmony with my views of the Scripture: justification and sanctification are closely related. But when I turn to results of being wholly sanctified, it seems to separate conversion and sanctification. It is a long way. It says it gives perfect peace, it frees from sin, it gives heart purity. The end is everlasting life. Just as much as to say a converted person is not free from sin, is not pure in heart, and as though the end was not everlasting life.

Jesus himself said, 'for their sakes I sanctify myself that they also might be sanctified through the truth.' Just think of the holy child Jesus sanctifying himself. How? By doing his Father's will.

Neither Paul nor Christ once spake of being wholly sanctified, but it is written, "Be ye holy, for I am holy." And Paul's desire was that his followers should be holy, through and through, or wholly sanctified. And when he came to his journey's end he could say, "I have finished my course, I have fought a good fight, I have kept the faith." As "Scripture Inquirer" did not give his name, I would like to know where he places the "carnal, baby Christian?" which, according to Webster, would be an unregenerated babe in Christ. Is there such a thing? Where in the Bible do we find them? It seems to me there is a great difference between "carnal" and "Christian."

Written in love by a young pilgrim among men is abomination in the sight of God?" If space would permit, could we not name a whole catalogue of such things which are only worn to decorate this frail body with. Such things that are highly esteemed among the people and are abominable in the eyes of God? And yet men are unwilling to renounce those things. Such things that are highly esteemed among men is abomination in the sight of God? If space would permit, could we not name a whole catalogue of such things which are only worn to decorate this frail body with. Such things that are highly esteemed among the people and are abominable in the eyes of God? And yet men are unwilling to renounce those things. Such things that are highly esteemed among men is abomination in the sight of God? If space would permit, could we not name a whole catalogue of such things which are only worn to decorate this frail body with. Such things that are highly esteemed among the people and are abominable in the eyes of God? And yet men are unwilling to renounce those things.

Let us look to some of the Apostle Paul's writings, "And be not conformed to this world." This can be used in many points of non-conformity to the world in our daily walk through life, and yet at the same time it reaches also in non-conformity to the world in dress. Here is again unwillingness to forsake the fashionable attire of the world. Again "Mind not high things, but descend to
men of low estate." And does he not include us as Christian professors when he says, "Come ye out from among them and be ye separate saith the Lord?" And what about it, when he says a "peculiar people?" If you hear some one say, there goes a peculiar man, you will at once know that he must be different looking from others. You will find the word peculiar seven times mentioned in the Old and New Testaments combined, in six times out of seven it indicates that the people of God were, and are to be a peculiar people. Here again is unwillingness to be a peculiar people—different from the world. Many more Scriptures could be quoted to show that the true follower of Christ is separated from the world but if man is not willing to obey in one he will be guilty of the whole. And should we as a church that was founded and established on the true foundation, the Bible, deviate from it to get some unwilling-to-obey, men and women to join the church? We answer emphatically, no. Men may change, but God is the same yesterday, to-day, and forever, and some day by and by we will be judged by God's unchanging word.

J. D. KEARER.

The Christian Missionary in India.

[The following article under the above title is written by a native Indian named Tara Prasanna Merkerjee. It is sent us by brother E. B. Musser.—Editor.]

Educated Hindoos owe a heavy debt of gratitude to the early Christian missionaries. "The messengers of peace and good will on earth." They came out of India with a view to sow the seed of the gospel on the superstitious soil of our land. To them we are deeply indebted, not only for our knowledge of the English language, but for our moral and social improvements. It is a great boon to India that its different races can now stand on a common platform to discuss, the religions, as well as the political subjects which they could have never carried out had English been not their medium of conversation. Among those early pioneers the indelible names of Dr. Cary, Dr. Marshman and Dr. Duff will live as long as India will endure. They left their "sweet homes" and everything in connection with it, only for our welfare, to settle in India a country far away from their mother land. These learned leaders roused the people from the state of intellectual stagnation into which they had fallen, since the lamp of knowledge was extinguished in this country. They came with blazing torches in their hands, and the deep-seated gloom was dispelled like the mist before the sun. The sacred memory of these "Heaven-born angels" has been treasured up with profound reverence by the educated people of India. Like Socrates they brought "true knowledge" from heaven and opened the gates of divine improvement to the orthodox and superstitious people of our country.

The state religion of India, at that time was on its last legs. It has received shock after shock from the time of the Buddists down to the Mohammedans, but awaited the advent of these missions. At this time the province of Bengal was the cradle of all the Hindoo superstitions which slowly advanced towards the other parts of India. Among the Hindoos the Brahmins occupied the foremost position and exercised a great influence over the rest of the people. The Mythology of the Brahmins tells us that they sprung from the "Colossal mouth" of their god Brahma. Hence their name and superiority over other men. They gave birth to the numberless superstitions which have taken deep root on the Hindoo mind. These Brahmins held seminaries where students thronged from far and near, to study the religious books written in Sanskrit, compiled by the old hoary sages of India. The pages of these books were full of myths and fictitious narratives. A few instances will elucidate the fact. The Ramayan, the masterpiece of the Indian epics, tells us about a king who had ten huge heads and twenty arms, by the combined strength of which he shook the Himalayan Range, the highest mountain in the world, to its foundation, but at the same time failed to raise the dead body of his antagonist. From the same epic poem we learn that a monkey concealed the sun under his arm pit, that there were mountains of gold and oceans of milk; that a sage, having been roused to intense indignation, drank the water of the river Gan ges and let the whole water out again from an opening in his thigh.

What a capacious belly had this sage? The young students got such historical and religious teachings in the seminaries of the learned Brahmins; the like of which is not to be found in the annals of the world. Such an epic and other scriptures are melodious in versification and rich in fiction, but they cannot "minister to the mind diseased." They cannot lift the veil of darkness which surrounds our land. The Hindoo patient wants food but the Brahmin priest gives poison. The natives of this country want to have clouds of superstition removed from their minds; but the Sanskrit scriptures envelope them with "palpable darkness" and dense mist. We want to advance, but the Brahmins hold us back. It is our heartfelt desire to introduce re-marriage of the Hindoo widows, most of whom lose husbands, in the flower of their age, and patiently bear up under the pangs of separation till death covers their body, worn out from the past and vigils prescrib ed by the orthodox Brahmins, but the leaders of our country obstruct us. We want to promote the liberty and education of the Hindoo females, who like caged birds are cooped up within the four walls of the room, without having an insight into the religious and political affairs of the outer world, but the supercilious Brahmins are the immovable bar to our success.

(To be continued.)

Chicago Letter.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33.)

How true is the above portion of God's word! How the true child of God finds it so. The judgments of God are so deep and so wide that we cannot fathom it, and his ways cannot be found out; but we praise God who can reveal at least a part of his wisdom and knowledge to those who desire to know. The Savior said, "Seek and ye shall find." Then again, "If any of you lack wisdom let him ask of God that giveth to all men liberally." (James i. 5.) Again, "He that cometh unto me I will in no wise cast out." O how it should cheer our hearts to have all these promises, and to know that they are for us. May God help us to reach out after them and claim them.

O how much wisdom we need in the work of the Lord; not the wisdom of the world, but of God. We are glad to know that it is the greatest of God's pleasure to give us a clean and pure heart filled with his love and wisdom; that we may not lay a stumbling-block in our brother's way and cause him to fall. May God help us to be wise in the work of the Lord. We are not taken out of the world, but, praise the Lord, we are not of the world; he has chosen us out of the world.

We praise God for his workings. While some seem to draw back, the cross being too heavy, others are step-
ping forward and are helping to bear the burdens of the day according to God's word. While we have our own burdens to bear we are commanded to help "bear one another's burden, and so fulfill the law of Christ." (Gal. vi. 2.)

O, how do we praise God for the wonderful work he can do in the hearts of his children, those who are willing to go all the way with Jesus. We are glad and rejoice that he has laid his hand upon one of our number and called him to the ministry in this place. God works in a mysterious way, his wonders to perform. While sometimes the clouds hang over us and we can hardly see the way God so wonderfully steps in and opens the way. Three years ago the Lord led brother and sister Spahr into the work as helpers in our Sunday-school, and also tended the services at this place, and as time rolled along the Lord was working at their hearts, and brought them into full fellowship with the work; and about a year ago joined as full members in the body, were baptized and were faithful in all that the Lord required of them. About four weeks ago brother Spahr made known his leadings—how the Lord dealt with him, which seemed to be in harmony with the word and will of God. We then called Elder Trump to pay us a visit. He came and called the members together and had an examination, and we all felt that it was the will of God that steps should be taken in that direction; so the work was finished and the brother was ordained on Sunday, January 28. On the following Tuesday evening, five were added to our number. May the Lord keep them faithful and obedient children in the family of God. Let all the saints of God pray for us that we may know the will of God in all things, and look to God for his guidance in all things, and pray also for our young brother Spahr who is to preach the word of God to this people that he may not shun to declare the whole truth without fear. Your brother in Jesus,

B. L. BRUBAKER.

5926 Peoria St., Chicago, Ill.

February 6, 1906.

Charity of speech is as divine a thing as charity of action. The tongue that speaks evil is as lovely as the hand that giveth alms. We should strive to judge no one harshly, to misconceive no man's motives, to believe things are what they seem to be until they are proved otherwise, to temper judgment with mercy.

Lessons from Mount Nebo.

(Continued from page 1.)

May know, has cost us many a struggle and many a tear. Well may Binxey say: "A right act strikes a chord that extends through the whole universe, touches all moral intelligence, and conveys its vibrations to the very bosom of God." In the same way a wrong act strikes a deadly tremor throughout the moral empire of God, exerts a baneful influence everywhere, and touches chords in the eternal world which will never cease to vibrate. No! Sins may be forgiven, but as facts they cannot be obliterated, nor can the influences they set in motion be stopped or reversed. Thus the sweetest cup is tinged with bitterness—the most beautiful sky is fleeced with clouds, and even the glory of Mount Nebo is dimmed with the shadows of Meribah.

2. Another lesson we learn from Mount Nebo is the illusiveness of life. There is an illusive element running through all human life. Human life is not a lie, but its promises are seldom literally fulfilled. The things we anticipate the most seldom match our anticipations. Moses had hoped to enter Canaan, but the earthly Canaan he never entered. Canaan with its beautiful skies, its fertile soil, its romantic hills and valleys, had been the goal of this great man's ambitions and the subject of his fondest dreams. For this he had trod the burning sands, and endured all these years the hardships of the desert, and in that fair and free land he had hoped to die; but now, when the object for which he had so long lived and labored is just within his reach, the cup of hope is dashed to the ground and his lips are not allowed to touch its contents. Into that land, promised to his fathers, which had been the theme of song and story, and which had floated before his fancy amid the dusty marches and dire conflicts of the wilderness like a beautiful vision, he is not allowed to enter.

Is this not a true picture of human life? The future stretches before our fancy like some fair and fertile Canaan, and we are bending our energies and centering our hopes upon it; but at last, when we stand upon our Mount Nebo, we shall find, on its earthward side, it was but a dream—that we have mistaken shadows for substanes, moving phantasmgs for realities, and falling meteors for fixed stars.

No mirage of the desert can be more illusive than are the promises of our present existence. Human fancy things around every object in the distance an exaggerating photosphere, and thus things seldom prove to be just what we expected. The boy looks forward with bounding hope to the dawn of manhood, and his fancy builds and plants some enchanting paradise; but into that paradise he seldom enters. And so it is with manhood and old age. We never find that life's promises are fulfilled to the letter. Things are not always what they appear to be, because by some optical illusion we seldom see them as they are.

Ambition points to the wreath or bejewelled coronet, and the youthful aspirant strains every nerve to win and wear the same; but when the prize is won it soon fades upon the brow that throbbed and ache'd so much to obtain it. Ambition never gets what it panted for. Avarice sees in the possible or prospective fortune a gorgeous valhalla of sensuous delight; but when the fortune has come, the valhalla has disappeared. And there is this illusive element everywhere in our present life.

Would you have it otherwise? Is not this one way in which we are being educated for higher and more substantial things? Though human life is illusive, it need never prove delusive. Though we do not get what we live for, like Moses we may rise to the possession of that which is better. You offer your child a trinket or toy as a stimulus to study, but when the prize is won, even he will find that its value is as nothing compared with the intelectual benefit which his efforts to obtain it have secured.

What though the man of ambition finds that the wreath he has agonized so much for soon begins to fade, if the strain and struggle to win it has made him all the more a man? What if the man of money finds at last that his heaps of glittering gold fail to satisfy the hunger of his nature, if the honest chase after wealth has secured that concentration of effort, that fixity of purpose, that discipline of mind, that development of faculty which expands the horizon and enlarges the whole scope and sweep of his being? These qualities are more important than earthly substance or worldly wealth. What if men do not get the lower, if they get the higher? What if they do not get the lesser, if they get the greater? What if they do not get the shadow, if they get the substance? What if Moses did not enter into the earthly Canaan, if from
Mount Nebo's sacred summit he had an entrance ministered to him abundantly into that heavenly Canaan, of which the lower was but the distant suggestion, the dim shadow?

3. Again, this narrative suggests to us a true idea as to the nature of death. It is suggestive that in going to die, Moses is commanded not to descend into mysterious valley or monotonous plain, but to ascend into the sunlit summit of the mountain. Is not this incident symbolic? Death is not a descent, but an ascent in the scale of being. The bodily nature descends to the dust whence it came; the spiritual ascends to the God who gave it.

Death, what is it? Is it a spirit being disrobed of its material covering in order to be clothed upon with a celestial enswanthement. The essential man loses nothing by this process.

Death is the angel hand removing the material scaffolding, but the inner structure remains unimpaired. It unveils the statue, but does not deface or mar its beautiful proportions. It unpacks that celestial instrument, the soul, for use in the upper orchestra, but its keys and chords remain unbroken.

On the other side of this question, there is no death. Dying here is being born yonder. The death of the lower was but the distant suggestion, the dim shadow?

4. Another thought suggested by our subject is the juvenility of godliness. "Moses was one hundred and twenty years old when he died; his eye was not dim nor his natural force abated." I have an idea that if man had never sinned he would never have tottered beneath the burden of old age. Godliness never gets old. There is no face in heaven furrowed for years, and no form decrepit with age. There perpetual youth blooms on every cheek and beams in every eye.

I know an old saint in this city whose eye is getting dim, and across whose brow the years have traced their deepening furrows. He is certainly not the man he used to be; sense fails him, and his footsteps falter; but though the outward man is thus in the last stages of decay, the inward man is buoyed up with an immortal hope and is animated by the spirit of eternal juvenility. He said to me in effect the other day, "I am not old; the house in which I live is getting old, but the spirit within me, with hope and love, is young as ever."

On the other hand, here is a youth who has for years been shooting the rapid fuse of dissipation and drunkenness, and though the sun of life has not yet touched the zenith, he is very old, the springs of life are dry, his eye is bleared, his form is stooped, his hands shake, and sin has drawn its dark lines upon his countenance, its "curves of guilt and shame." Oh, how young, and yet how old! How sensual pleasure blights and unbridled passions burn and leave the man a wreck before his time. Sin means premature age; godliness means perpetual youth. "Godliness is profitable unto all things."

5. The last thought suggested by our text is the place which the dead are entitled to in the hearts of the living. "And the children of Israel wept for Moses in the plains of Moab thirty days! so the days of weeping and mourning for Moses were ended." There are duties that we owe to the dead as well as the living. It sometimes think the time has come for Christians to inaugurate a revolution amongst us so far as our mourning and funeral customs are concerned. I will not, however, enter on that line of thought just now. I only wish to say that there are two extremes we ought to avoid in our behavior towards the dead. First, that of an affected stoicism; second, that of a silly sentimentalism.

There are those whose behavior towards the dead is coldly and cruelly stoical. They studiously refrain from every expression of fond remembrance, or unnaturally repress every feeling of grief. This is wrong; it is both weak and wicked. You may just as well expect that while a limb is being amputated the conscious patient will not write or whine with pain, as expect that a heart whose most sensitive sensibility has been lacerated with bereavement, will be insensitive to anguish. It is no disgrace for such a man to yield to the inward pressure, and to shed a sincere and manly tear over the bed or bier of the dead. In fact, such tears, within limit, ought to be encouraged. I thank God that he has given us the power to weep, for often the heart would break if it had no such outlet as that which tears afford. By all means let us, at the proper time, go to the grave, and if we must, let us sprinkle the sod with our tears of gratitude and grief. But such grief must ever be controlled by rational and Christian considerations. It must not be nursed until our life is unhinged and our nature unmanned. It must not be prolonged until it has dripped into sheer sentimentalism, or until the feigned sigh and tear suggest the hypocrisy. We must never appear as if our hearts were entombed with the dead. We must not allow grief for the dead to unfit us for the duties we owe to the living. The grief of Israel was great while it lasted, but we read, "So the days of weeping and mourning for Moses were ended." They were at last aroused by the bugle-call of duty, which they at once heard and obeyed. Then the billows of active life were allowed to close over the grave of their dead leader, their battalions were once more marshalled, their ranks filled up, and on they
marched to other conquests and to other victories.

Let it be so with us. Let us who have been lately bereaved remember that we must not become dead while we live for the sake of those who live while they are dead. Let us embalm the memory of the blessed in our heart of hearts, enshrine their virtues while they are yet to be won. And at last, when that sword shall drop from our nerveless grasp, may death be to us what it was to Moses—only the Father's footfall coming to escort his weary child home in the twilight of a long, busy, and beautiful day; only the rustling of the angel's wings coming to convey our emancipated spirits to the skies; only the opening of the morning gates through which our souls in triumph may sweep into the realm of unclouded and endless day. Then shall we discover the unreality of death, and understand that—

“There is no death, the stars go down,
To rise upon some fairer shore;
And bright in heaven's jewelled crown,
They shine for evermore.”

—Selected by T. Elliott.

The Faith that Saves.

Not all faith is saving faith. A man may believe much and yet not be saved. He may deny or doubt much and yet be saved. There are many whose acceptance of the creed of Christendom is complete and unquestioning but who are nevertheless merely nominal Christians. There are many who believe the Bible, who hold correct views as to the person of Christ, and the atonement and yet are not saved. They have an intellectual faith, a faith that is purely of the mind, but never has appealed to the heart and the life. A man need not be an Atheist or an infidel to be lost. He may be quite orthodox in his intellectual beliefs, and yet perish forever.

Faith that saves is of the heart. Its vital element is personal trust, dependence, confidence in a person. “With the heart man believeth unto righteousness.” God says, “My son, give me thy heart.” By that he means not only “give me your love,” but “give me your confidence. Trust me. Rely upon me.” And the soul that does that acts its faith. The just shall live by faith. We always live our actual faith. For as Jesus says, faith without works is dead, being alone. There is no merit or other saving power in the works, but they demonstrate the genuineness of our faith. The faith that works is the faith that saves. Faith without action is mere belief. Webster's definition of “belief” is “as sent to a proposition, or acceptance of an assertion as real and true without immediate personal knowledge.” But his definition of “trust” is “assured, resting of the mind on the integrity, veracity, justice or friendship of another; reliance.” Paul said: “I know in whom I have believed.” And Job said: “Though he slay me, yet will I trust in him.”

We find this illustration in the “ Herald and Presbyterian”. A party of visitors at the mint was told by a workman in the smelting works that if the hand were dipped in water the ladle of molten metal might be poured over the palm without burning it. He said to a gentleman in the party: “Perhaps you would like to try it.” The gentleman drew back, saying: “No, I thank you; I prefer to take your word for it.” Turning to a lady, he said: “Perhaps, madam, you would like to make the experiment.” “Certainly,” she replied, and baring her arm she thrust her hand into the bucket of water and calmly held it out while the metal was poured over it. Turning to the man, the workman said: “You, sir, it may be, believed; but this woman trusted.” She showed her confidence by trusting her hand fearlessly into the molten metal.

The other day we sat in the library in a friend's house. His child was at the floor. There was nothing but heaven's jewel of the man, the workman, said: “You, trusted her father, she would not have asked for a double portion of the Spirit. It of God whose storehouse is ever full; to rule one’s anger is well; to prevent it is better.—Edwards.

Our Bible Reading Circle.

Bible Study.

(I. Kings xiii. to II. Kings iv.)

We have in this lesson a continuation of the history of the kings of Israel. In our last lesson the kingdom was divided, the ten tribes being called the kingdom of Israel, and the two tribes the kingdom of Judah. In your study, be careful to distinguish between the two.

We have now studied about five of the kings of Judah, and nine of the kings of Israel. Study these kings carefully. See if Judah, or Israel, had the greatest number of good kings. It is inspiring to note that in the midst of such general wickedness there were a few good kings, as Asa and Jehosaphat, yet it is easy to see that the general tendency was downward. No wonder that God allowed the crisis to come which we shall find in our next lesson.

But God did not suffer the light to go entirely out. See Elijah and Elisha, mighty prophets of God in the midst of darkness. God raised them up, God used them. And yet in the midst of their miracles, Israel continued to sin. God did not compel them to do right; neither does he to-day. We can choose to obey him, or we may not; but we must abide the consequences.

But Elijah had his mistakes; and the Bible is faithful in recording them. Just after God had wonderfully used him on Mt. Carmel, he became very much discouraged, and said, “Lord, take away my life, for I am not better than my fathers.” He looked to himself; he forgot to look to God (Isa. xxvii. 3). How tenderly God rebuked him. Many people to-day, when God wants to lead them to some special work for himself, look to themselves and say, “I am not able.” And they falsely think this to be humility, when it is shrinking duty. Beloved, let us throw away our false humility, and let God use us.

Again, Elisha asked largely. He asked for a double portion of the Spirit of Elijah; and according to the number of his miracle, he must have received what he asked for. God used him. Oh, beloved, no matter how dark it may seem, no matter how discouragingly people may talk, no matter how little and insufficient we may seem in ourselves, let us ask largely of God whose storehouse is ever full; and let us go forth boldly working for him in simple faith. God will reward us.
February 15, 1906.

OUR YOUTH.

Laura’s Secret.

Every one seemed to have “crawled out of the wrong side of the bed” that morning, and when Laura came down to breakfast papa and mamma were both frowning, the baby was crying, Ralph was muttering in an undertone, and Katie was slamming the plates on the table as though bent on their destruction. Laura’s Sabbath-school verse of the week before flashed into her mind.

“Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ’s sake hath forgiven you.”

“Kind to one another,” she thought. “It is going to be hard this morning, but I am going to try,” so she took up baby with a smile and a kiss, and before he knew it he was laughing and cooing in his sister’s arms.

“There, sir, now be good while I help Katie get breakfast,” she said, getting him some playthings and starting for the kitchen.

“What’s the trouble, Ralphie?” she asked, giving him a little pat and a smile.

“It is going to be hard this morning, but I am going to try,” so she took up baby with a smile and a kiss, and before he knew it he was laughing and cooing in his sister’s arms.

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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 addresses.
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 Our 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 in at least ten days before date of issue.

Harrissburg, Pa., February 15, 1906.

O UR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $2.50 (INDEX FIFTY CENT EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Bible in which, without omitting any word, each word is clearly stated as it would be pronounced by an Englishman. It contains a Dictionary of Proper Names, with their Pronunciation and Meaning. The Table of Contents and Index are arranged so that the reader can find any passage in the Bible in a few seconds.

For Teachers’ Fund.
Offering for Teachers, $25; Donegal, Kans., $5, Total, $30.

Special Building Fund.
For Mission Workers, $25; In His Name, Donegal, Kans., $5, Total, $30.

Disbursements.
Studebaker Brothers, Bend, Ind., for wagon for Matopa Mission, $200; H. P. Stegerwalt, for general use, $20 ($224.45).

Philadelphia Mission.
P. M. CLEMMENHA, Treas.

January Report.
Balance on hand, $70.19.

Richmond Hill, Ont., $1; Upland, Cal., $2.50; Carlisle, Pa., $1; In His Name, $10; Gormley, Ont., $2.15; Thomas, Okla., $1.08; Harmon, Pa., $1; Washingtonboro, $2.

Lawn, Pa., 2 boxes provisions; Elizabethtown, Pa., 2 boxes clothing; Upland, Kans., 1 box clothing.

Expenses.
Mission work, $75; coal for poor, $10.25; shoes for poor, $10.53; for poor, $20.75.

Goods shipped via Pennsylvania line should be sent to North Penn. Junction, Philadelphia, Pa.; and to Erie Avenue Station, Philadelphia, Pa., on the P. & R. road.

A very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under its hampered condition will heartily agree with our meetings regularly and others as much as possible when ours do not conflict with their own.
Of those who have been converted a number are going on. Some have met with difficulties and are feeling that it is a real conflict but they are standing true. Some who have not yet obeyed in baptism are anxiously waiting for the warm season, as it does not seem to be policy to do this work now. We must keep the door open. We wish to humbly confess that we consciously realize our inability to do justice to this important work. We believe if a stronger pair of workers were in the leadership progress much faster and we believe the time will come when it will be so.

The work is on our hearts, and we are praying that there will be a willingness throughout the brotherhood to co-operate in this work. We are laboring for the kingdom unseen. We believe we will see the King soon. Dear ones, in the day of recompense we will have no regrets for any sacrifice made for his glory and perishling souls. Yours, laboring for Jesus.

An Earnest Appeal to the Church at Largo.

The joint council of Canada, held at Black Creek, Ont., last Fall, heard and sanctioned the plea from the workers at Buffalo Mission, which was also endorsed and approved of at our District meeting held at Black Creek, on January 5, 1906. The plea refers to the crowded condition of the mission buildings as they now are. It is very difficult to handle the Sunday-school in so small a chapel, it being only twenty-two feet wide, by twenty-five feet long, and they are forced to use almost the entire dwelling house for the Sunday-school. The sitting-room for the Bible class, the kitchen and up stairs for other classes, too, with seven other classes in the chapel, and then are unable to rightly accommodate all the children that attend, or would attend the Sunday-school, which is still increasing.

The Trustees being unable to meet to make plans and specifications and a statement of probable cost, the work has been delayed until now. But the time is now at hand to act, and to act quickly. The work should be begun immediately before the busy season opens. Taking a very conservative estimate of the cost of building and other needed improvements, we will need at least about $1,300. We will endeavor to be as careful and economical in the construction of the building as we possibly can.

We hope to have the co-operation of all the readers of the VISITOR, and all of God’s faithful children everywhere, who desire to lend a helping hand in uplifting and saving the dear innocent children, who do not receive religious instruction in their homes. We appeal to all our Elders throughout the brotherhood to take immediate action to help provide the means for this very necessary and important work. Let II. Cor. viii. 3-4, be our motto. Send all money by post-office money order, express or bank draft to Bro. Geo. E. Whilader, 25 Hawley street, Buffalo, N. Y.

And very much obliged.

J. W. HOOPER.
JOHN WINKER.
D. V. HEISE.
The Trustees.

From Sister Boulter.

May grace and peace be yours from on high. First of all, I want to testify to the saving and keeping power of our Lord, Jesus Christ. He sweetly keeps me day by day, and I want to live for him; he did so much for me. I want to be in the center of his will at all times. "Oh the way is so delightful in the service of our Lord." I don’t want to go back one step, but rather, push on through the thong and make for the head of the line. I don’t want to lag behind one step, but keep step ever. He picked me out of the miry day, and set my feet on a rock to stay. Oh, bless God for the rock! the rock that never shall move. Oh, glory, glory, glory! Victory is ours when we lay upon the altar, the blessed Holy Ghost gives us the witness.

"Oh, if Jesus keeps us polished, we will outshine the sun. If we stay clean and humble we will outshine the sun and walk the golden streets on high." I am glad I ever came in touch with this plain way. Pray, pray without ceasing.

Well, I guess you all wonder how it is I have not written for so long. Now I will, with the Lord’s help, as briefly as I can, tell you.

The dreadful plague, smallpox, has broken out here, and it began to spread. It was brought here by a young man from the city of Norfolk. There being no pest house, and hardly any way to exterminate it, all was done to stop it for a time. We never left our yard, or allowed anyone to enter for a long time. My mail I left at the post-office until all danger was over. But now, praise the Lord, everything is open again and so I hasten to make known my report.

Bradford, Ohio, 1 box clothing and $3.75; Elizabethtown, Pa., 1 box clothing; Catherine Kohl, Graters Ford, Pa., $1; Elizabethtown, Pa., $2; Mrs. Amon Wolgemuth, Mt. Joy, Pa., $1; Mrs. Cora Albright, Shanklin, Ill., $3; A brother, Florin, Pa., $1; Eliza Winger, Wardville, Ont., $1; A brother, Harrisburg, Pa., $3; Anna Shirk, Sedgwick, Kans., $5; Anna Sherk, Sedgwick, Kans. and Little Heise, Mechaniciusburg, Pa., $1; Edna Sink, Brookville, Ohio, $2; Zion Sunday-school, of Abeline, Kans., $11.30; A sister, Mt. Joy, Pa., $2; Chambersburg, Pa., 1 box clothing and dried fruit and $2; W. O. Baker, Louiseville, Ohio, $6; Martha Landis, Philadelphia, $4; Mrs. J. Shearer, Kurtsville, Ont., $1; Mrs. Emma Carbaugh, Chambersburg, 1 box clothing; Belle Springs, Kans., Brethren $8; Donegal, Ont., 1 box clothing, shoes; etc.; Pleasant Hill, Ohio, 1 box clothing.

I sincerely thank you all for this great kindness. I am so glad there are still some hearts that can be reached. If I could only tell how many poor little bodies were made warm with the nice warm children’s clothing, it would make your hearts rejoice.

Yesterday I went to see about a dear little infant baby, who I wish to see put on, not a dress or anything. It was wrapped up in an old cotton blanket. Oh, how that mother did rejoice when I brought her such nice warm things for her little darling. Oh, I am truly thankful for all. Pray for me that I may receive just such wisdom as I require. Now, may the peace of our Father rest and abide with you all. Amen, Amen. Yours for souls.

D. V. HEISE.
BUFFALO, N. Y., 25 Hawley St.

A Des Moines Letter.

I have felt for some time that God would be pleased for me to write a few lines for the Visiter and I do so now for what he has done for me. I am so glad that I am his child and that I ever became willing to accept him as my Savior. He has done so much for me. Oh, when I look around and see the wickedness that is going on in the world, I again thank the Lord that I was raised by praying parents.

I think it would be well to mention our work here in the city. Brother Menaugh’s live here in the mission. Brother Menaugh is a minister in our church and he devotes all his time to the work. Sister Menaugh has been called to the work also. She is a doctor, but she has shown her sign trusting that the Lord will take care of his workers. She felt the need of a sewing circle for the poor, so she opens her home every Friday to sew for the poor. Anyone wishing to have a share in this good work can do so by sending clothing or money to Sister Ida Menaugh, 737 West ninth street, Des Moines, Iowa, and she will see that it goes to the right place.

And I thought it would be well to say that Brother Menaugh is blind and they have three children and making the living rests on Sister Menaugh, and it means a great deal for her to step into this work, but she is trusting the Lord for the living. Truly brethren, this is faith; but we are in great need of some one that is willing to take this work in hand, for there are so many poor who need it. If you can come on Sunday-school if they were visited, and some need clothing. The Sunday-school is increasing at the mission. There were poor children at the mission this week asking for clothing. Let the angels of the church go to the needy ones; truly, we will receive our reward.

I was one of the number that attended the jail mission on Wednesday evening of this week. Oh, my heart was made to feel sad, when we entered the bun cell. So many young and old men, slaves to drink. When I asked all that had praying mothers to raise their hands, most of the hands went up. Brethren pray for the work at this place; we need your prayers.

Carrie Gray.

Des Moines, Iowa.

Out in the Field.

According to previous arrangements, Brother Frymire and the writer, on January 3, started from Thomas, Okla., for Ames, Okla. Here Brother Albert Smith met us and took us to his home. He had arranged meetings for us in a school-house near by. We held two meetings. Quite a number attended that were very zealous for God, but have much to learn yet. On the 5th we went to Enid. Bro. Perry Alexander lives here. He has done for me. I am so glad that I am his child and that I ever became willing to accept him as my Savior. He has done so much for me. Oh, when I look around and see the wickedness that is going on in the world, I again thank the Lord that I was raised by praying parents.

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Renfrow, Okla., where Bro. D. Grove met us and conveyed us to his home. He had arranged for us to hold meetings in the German Baptist church. These meetings continued for a week; the attendance and interest were good considering the weather, and that another meeting was in progress nearby. The last two nights we had no meetings on account of the weather. On January 14th, Brother Grove brought us and conveyed us to his home. He had two daughters with their families. Brother Eyer is 82 years old, but seems earnest for the Lord. On the 16th we came to Black-Eyer, where we visited Bro. John Eyer, also his wife. Eyer has a sewing circle which meets every week, the 8th inst. Pray for us and a blessed month it has been to me. We have enjoyed our sojourn here in Abilene very much. The dear people spared no pains to make us comfortable and we shared their hospitality. And they didn't forget that the laborer is worthy of his reward, so gave us the largest free will offering we have as yet received from any one congregation. We believe the Lord will reward them for their liberality.

We are expected to begin labors in the Newbern church on the Sunday evening of this week, the 8th inst. Pray for us and the work. Meetings closed last night with a missionary meeting, and an offering for the work of the Lord in India. Yours in him, 

Abilene, Kans., Feb. 5.
Permanent address, Harrisburg, Pa.

From Dallas Center, Iowa.


For the Evangelical Visitor.

"Christ Within the Hope of Glory." Yours in him.

I wish to praise my Redeemer, and testifying to the goodness of his grace, because the young people go elsewhere out, and that after that time I was for a while not to try to be ahead, but to do what we can. We know it to be a fact that in places where Sunday-school work has been hindered that the membership is slowly dying out because the young people go elsewhere, and when we don't give them Sunday-schools, we hope our brotherhood will wake up before it is too late and organize Sunday-schools in all the churches.

We may be able to help some in poor places, but thev have a means (See James ii. 16).

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what Jesus will do for those who love him and keep his commandments. "I will not leave you comfortless; I will come unto you;" and I will love him, and will manifest myself to you." Jesus says that the Comforter is the Holy Ghost, but is sent in Jesus' name; therefore represents Jesus. He also represents the Father. See 23rd verse: "and we [the Father and the Son] will come unto him, and make our abode with him;" At that day ye shall know that I am in my Father, and ye in me, and I in you.

We should not be satisfied that we are hearing the words of Christ; we have to do everything according to the commandments of Christ well enough until he comes and manifests himself to us, or that we have the abiding Comforter.

J. D. POWELL
Brown City, Michigan.

At Philadelphia Mission.

While I am waiting on a sick one in the family I feel to write a short letter for the VISITORS in behalf of our Mission at Philadelphia.

I had been called upon to minister at the Mission while brother S. G. Engle, the pastor, was absent laboring in special meetings at Hummelstown, Pa. The little Mission is certainly established on Luke xiv. 21. The brethren are going out into the streets and lanes of the city, among those that are poor and way down in sin, and invite them to come to the feast. Bless God for it. And some of them are standing now as living witnesses, testifying of the power of God through the blood of his Son.

The first Sunday we had a very nice gathering in the forenoon, and I could rejoice over the many tears that could be seen. In the afternoon we had Sunday-school, the total attendance being 102. I noticed especially how they all knelt so in prayer. After the school was dismissed there was a half an hour prayer, and afterward myself and brother P. Stover visited some of the sick and poor. I wish every one of our brethren and sisters could go around with the brother for a while. I pray that God will give the special gift to brother Stover; he truly can say, with Paul, my heart is enlarged toward you.

In the evening service the house was filled up to the front. After we closed our meeting a meeting of rejoicing was started. Would you be saved? Then NOW.

A. L. EISENHOWER
Brown City, Michigan.

The Drunkard's Cure.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

A sure cure. Never fails. He is both the medicine and the doctor. Let the amount in the basket tell.

The Promised Land.

The heathen as well as ourselves, need a haven overflowing—From luxury and sweetmeats to abstain—Preparing rest for the everlasting stay.

To the servants of God in that country, teaching the heathen a better life to live.

We children were asked as a body, From luxury and sweetmeats to abstain—What you will be willing to sacrifice in a moment the chance will be given—Let the amount in the basket tell.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry VanDyke.

If we are saved it will be by the power of God. With man this is impossible.
year in dark Africa. This was my first Christmas spent at the Matopos Mission. You all remember quite well, how and where my first Christmas was spent in Africa. The days of sorrow and death will be long remembered. Christmas was spent here as usual. At our Thursday morning services it was announced that Christmas will be on the following morning, mentioning things which salt would be given them. But the natives recognized it and by twelve o'clock the new church was filled to its utmost, and some left to remain outside. Over five hundred were present. Sister Davison broke the bread of life to them, speaking from Luke, chap. 2. After services several of the native brethren gave them their little present. We also gave our native brethren and the children who stay with us a dinner according to our custom. We had them sit around the tables and served them salt, without any attention to them and probably the first for some to sit up to a table. But you would have been surprised to see how nicely they went about it and probably the first for some to sit up to a table. But you would have been surprised to see how nicely they went about it.

The school also opened on January 1. He seemed glad to go to teaching again. The school in Mapane is closed at present. This is the time for the rainy season, but so far we have had very little rain, although two of the months of the rainy season are past. Prospects for crops are very poor indeed, and unless it will rain shortly there will be famine. Even at present we hear the cry of famine. Oh that showers would send a revival this way. We long to have another Christmas with its joys and sorrows is in the past.

On Monday, January 1, school opened for another term of five months. Thus far, the attendance has not been so large, but we expect more to come yet, as it only opened yesterday. Brother Nyamanzana's school also opened on January 1. He seemed glad to go to teaching again. This school in Mapane is closed at present. This is the time for the rainy season, but so far we have had very little rain, although two of the months of the rainy season are past. Prospects for crops are very poor indeed, and unless it will rain shortly there will be famine. Even at present we hear the cry of famine. Oh that showers would send a revival this way. We long to have another Christmas with its joys and sorrows is in the past.

Your sister in the work,

Ghosecar Mundi, Lucknow, India.

January 4, 1906.

MAGGIE K. LANDIS.

Which Side are You On?

Ten Reasons Why I am a Christian.

Because I believe the BIBLE. Because the present life of the Christian is a happy one, John 14:3. I know their future life will be inexpressibly glorious. Ephes. 2:37 and many other Scriptures. Because the life of the sinner is an unhappy one; his death has terrors; he will be forever banished from God, and beyond death is the greatly to be dreaded sinner's judgment. Heb. 9:27. Because friends helped me to believe on Jesus. Because I believe in a hell, a place of eternal torment, prepared for the devil and his angels. Matt. 25:41. Rev. 20:10-15. Because the claims of God as my creator, referent, preserver and demand that my life be lived for His honor and glory. Ephes. 1:12.

MARRIAGES.

EKLINE—GROSH--Mr. George Y. Kline, of Florin, Pa., and Miss May H. Grosh, daughter of brother Henry Grosh, of near Mount Joy, Pa., were married February 4, 1906, at the home of the officiating minister, Bishop Aaron Martin, Elizabethtown, Pa.

OBITUARIES.

BITNER—Christine Binner (unmarried) died on the 28th of January, 1906, in Berwick, Weldon county, Ohio, aged 89 years and 9 months. Sister Ritner was a consistent member of our church for 39 years and was highly respected by all who knew her for her humble Christian life, proving faithful to her end. She had her home on the old homestead with her brother Christian and his family where she was well cared for in her old age. Funeral services were conducted at the Paradise church on the 30th. Obsequies in Brethren's M. H., approved by A. B. Jones, assistant by N. Michael. Subject, "Faithfulness Crowned." From rev. ii. 10, latter clause. Interment in adjoining cemetery.

BENNER—Brother Levi Benner, two miles north of Orrville, Wayne county, Ohio, was born in Cumberland county, Pa., January 10, 1831, and died January 27, 1906, aged 73 years and 17 days. He was married to Catharine Amstutz, who departed this life March 26, 1900. To this union were born one daughter and two sons, of whom the older son John, with his daughter and sister Lydia, surviving widow of the second son Levi, with her daughter and two sons, who so faithfully administer to the wants of the aged brother and his widow. Between their sickness, with two brothers and four sisters of the aged brother are his surviving friends. Services were conducted at the Paradise church on the 20th by brother Samuel B. Longencker, assisted by Elder John Godbey and a number of the German Baptist Church. Text, II. Tim. iv. 6, 7, 8.

HOSTETTER—Died, at his home in Ramona, Kansas, on February 1, 1906, Daniel and Elizabeth Hostetter, aged 72 and 64 years respectively. They came to this county in 1880, to which union eleven children were born, of whom eight are now living. He moved with his family to Kansas in 1886, where he resided until his death. He leaves a wife, eight children, thirty-five grandchildren, relatives and friends to mourn their loss which is his gain. He was afflicted with consumptive and heart diseases for a period of 15 years, but last he just seemed to fall asleep in Jesus. He left a bright evidence that he went to rest in the bosom of the Lord. Services were held at the Rosebank church, conducted by Elder Bode and Steckley. Text, II. Cor. iv. 14-18; v. 10.