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HARRISBURG, PA., MAY 15, 1908.
WORLD. XXII.
NO. 10.

THE SUNDAY-SCHOOL, U. S.:

Wherein the Experience and Outward Life of Saints and Sinners May Agree.

It is plain that they may be alike, in whatever does not consist in, or necessarily proceed from, the attitude of their will; that is, in whatever is constitutional or involuntary. For example:

1. They may both desire their own happiness. This desire is constitutional, and of course, common to both saints and sinners.

2. They may both desire the happiness of others. This is also constitutional, and, of course, common to both saints and sinners. There is no moral character in these desires any more than there is in the desire for food and drink. That men have a natural desire for the happiness of others, is evident from the fact that they manifest pleasure when others are happy, unless they have some selfish reason for envy, or unless the happiness of others is in some way inconsistent with their own. They also manifest uneasiness and pain when they see others in misery, unless they have some selfish reason for desiring their misery.

3. Saints and sinners may alike dread their own misery, and the misery of others. This is strictly constitutional, and has therefore no moral character. I have known that very wicked men, and men who had been infidels, when they were convinced of the truths of Christianity, manifested great concern about their families and about their neighbors; and, in one instance, I heard of an aged man of this description who went and warned his neighbors to flee from the wrath to come, avowing at the same time his conviction that there was no mercy for him, though he felt deeply concerned for others. Such like cases have repeatedly been witnessed. The case of the rich man in hell seems to have been one of this description, or to have illustrated the same truth. Although he knew his own case to be hopeless, yet he desired that Lazarus should be sent to warn his five brethren, lest they also should come to that place of torment. In this case and in the case of the aged man just named, it appears that they not only desired others to avoid misery but they actually tried to prevent it, and used the means that were actually within their reach to save them. Now it is plain that this desire took control of their will; and, of course, the state of the will was selfish. It sought to gratify desire. It was the pain and dread of seeing their misery and of leaving them miserable, that led them to use means to prevent it. This was not benevolence but selfishness.

Let it be understood, then, that as both saints and sinners constitutionally desire, not only their own happiness, but also the happiness of others, they may alike rejoice in the happiness and safety of others, and in converts to Christianity, and may alike grieve at the danger and misery of those who are unconverted. I well recollect, when far from home, and while an impenitent sinner, I received a letter from my youngest brother, informing me that he was converted to God. He, if he was converted, was, as I supposed, the first and the only member of the family who then had a hope of salvation. I was at the same time, and both before and after, one of the most careless sinners, and yet on receiving this intelligence, I actually wept for joy and gratitude, that one of so prayerless a family was likely to be saved. Indeed I have repeatedly known sinners to manifest much interest in the conversion of their friends, and express gratitude for their conversion although they had no religion themselves. These desires have no moral character in themselves. In as far as they control the will, the will yielding to impulse instead of the law of intelligence this is selfishness.

4. They may agree in desiring the triumph of truth and righteousness, and the suppression of vice and error, for the sake of the bearings of these things on self and friends. These desires are constitutional and natural to both, under certain circumstances. When they do not influence the will, they have in themselves no moral character; but when they influence the will, their selfishness takes on a religious type. It then manifests zeal in promoting religion. But if desire, and not the intelligence, controls the will, it is selfishness notwithstanding.

5. Moral agents constitutionally approve of what is right and disapprove of what is wrong. Of course, saints and sinners may both approve of and delight in goodness. I can recollect weeping at an instance of what, at the time, I supposed to be goodness, while at the same time I was not religious myself. I have no doubt that wicked men, not only often are conscious of approving the goodness of God, but that they often take delight in contemplating it. This is constitutional, both as it respects the intellectual approbation, and also as it respects the feeling of delight. It is a great mistake to suppose that sinners are never conscious of the feelings of complacency and delight in the goodness of God. The Bible represents sinners as taking delight in drawing near to him. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and for-
EDITORIAL

MISCELLANY.

Before this number reaches our readers the editor will be on his way to Canada to attend the Annual Conference, which convenes May 19, near Gormley, Ont. On our way going we intend to visit several days at Chippawa, Ont., and attend the love feast at Clarence Center May 16, 17. After Conference we plan for a visit at Berlin, Ont., where our aged mother resides and who is still glad when her boys come home. Whether we will take in the Bertie love feast, May 30, 31, we have not fully decided. There is a strong drawing to do so. It is likely that the June 1 number will be mailed a little late, possibly not before the 4th or 5th. We hope our friends will permit it to be so for this time.

The Secretary of Kansas State Council, Bro. M. L. Hoffman, has kindly favored us with copies of the minutes of the recent meeting of that body. The Kansas brethren usually have three days for their council, one of which is employed in considering questions that concern the Sunday-school. The recent meetings were both interesting and profitable.

Our brother, Samuel Groff, of Hummelstown, Pa., was recently chosen and ordained to the office of deacon. May the Lord richly endue him with a large measure of the Holy Spirit. In Acts 6 we learn that the first deacons were men full of the Holy Ghost and of wisdom. The same equipment is needed to-day.

Recently a choice for minister was made in the Cumberland district, the choice falling on Bro. S. C. Eshelman. Also in the North Franklin district, Bro. John Musser was chosen to the same important office. May God bless these brethren and equip them for this important service.

We make room again on our editorial page for Elder Baker’s selection from the writings of Charles G. Finney. No doubt it will be read with interest, and although it is long we permit it to go in without a break, so that it can be read through at one sitting. No doubt some of the thoughts will be new to many.

Wherein the Experience and Outward Life of Saints and Sinners May Agree.

(Continued from page 1.)

sok not the ordinance of their God: they ask of me the ordinances of justice, they take delight in approaching to God.” (Isa. 58:2.) “And lo, thou art unto them as a very lovely song of one that has a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.” (Ezek. 33:33.) “For I delight in the law of God after the inward man.” (Rom. 7:22.)

6. Saints and sinners may alike not only intellectually approve, but have feelings of deep complacency in, the characters of good men, sometimes good men of their own time and of their acquaintance, but more frequently good men either of a former age, or of their own age, of a distant country. The reason is this: good men of their own day and neighborhood are very apt to render them uneasy in their sins; to annoy them by their faithful reproofs and rebukes. This offends them and overcomes their natural respect for goodness. But who has not observed the fact, that good and bad men unite in praising, admiring, and in feeling so far as feeling is concerned, good men of bygone days, or good men at a distance, whose life and rebukes have annoyed the wicked in their own neighborhood? The fact is, that moral agents, from the laws of their being, necessarily approve of goodness wherever they witness it. Multitudes of sinners are conscious of this and suppose that this is a virtuous feeling. It is of no use to deny, that they sometimes have feelings of love and gratitude to God, and of respect for, and complacency in good men. They often have these feelings, and to represent them as always having feelings of hatred and of opposition to God and to good men, is sure either to offend them, or to lead them to deny the truths of religion, if they are told that the Bible teaches this. Or, again, it may lead them to think of God as he is not, to make God do what he is not, and to think of sin and the sinner as his own.

7. Saints and sinners agree in this, that they both disapprove of and are often disgusted with, and deeply abhor sin. They cannot but disapprove of sin. Nevertheless, this upon every moral agent, whatever his character may be, by the law of his being, to condemn and disapprove of sin, and often the sensibility of sinners as well as of saints, is filled with deep disgust and loathing in view of sin, I know that representations the direct opposite of these are often made. Sinners are universally represented as having complacency in sin, as having a constitutional craving for sin, as they have for food and drink. But such misrepresentations are false and most injurious. They contradict the sinner’s consciousness, and lead him, either to deny his total depravity, or to deny the Bible, or to think of himself regenerate. As was shown, where upon the subject of moral depravity, sinners do not love sin for its own sake: yet they crave other things and judgments. Many professors of religion, it is to be feared, have supposed religion to consist in desires and feelings, and have entirely mistaken their own character. Indeed, nothing is more common than to hear religion spoken of as consisting altogether of mere feelings, desires, and emotions. Professors relate their feelings, and suppose themselves to be giving an account of their religion. It is infinitely important, that both professors and non-professors, should understand more than most of them do of their mental constitution, and of the true nature of religion. Multitudes of professors of religion have, it seems, to be feared, a hope founded altogether upon desires and feelings, that are purely constitutional, and therefore common to both saints and sinners.

(The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.)
which indulgence is sin. It is not the sinfulness of the indulgence that was desired. That might have produced disgust and loathing in the sensibility, if it had been considered, even at the moment of indulgence. For example; suppose a licentious man, a drunkard, a gambler, or any other wicked man, engaged in his favorite indulgence, and suppose that the sinfulness of this indulgence should be strongly set before his mind by the Holy Spirit. He might be deeply ashamed and disgusted with himself, and so as to feel a great contempt for himself, and feel almost ready, were it possible, to spit in his own face. And yet, unless this feeling became more powerful than the desire and feeling which the will is seeking to indulge, the indulgence will be persevered in, notwithstanding this disgust. If the feeling of disgust should for a time overmatch the opposing desire, the indulgence will be for the time being ashamed for the sake of gratifying or appeasing the feeling of disgust. But this is not virtue. It is only a change in the form of selfishness. Feeling still governs and not the law of the intelligence. The indulgence is only abandoned for the time being, to gratify a stronger impulse of the sensibility. The will, will of course, return to the indulgence again, when the feelings of fear, disgust and loathing subside. This, no doubt, accounts for the multitudes of spurious conversions sometimes witnessed. Sinners are convicted, fears awakened, and disgust and loathing excited. These feelings for the time become stronger than their desires for their former indulgence, and consequently they abandon them for a time, in obedience, not to the law of God or their intelligence, but in obedience to their fear, disgust, and shame. But when conviction subsides and their consequent feelings are no more, these spurious converts “return, like the dog to his vomit and like a sow that was washed to her wallowing in the mire.” It should be distinctly understood that all the feelings of which I have spoken, and indeed any class or degree of mere feelings, may exist in the sensibility; and further, that these or any other feelings may, in their turn, control the will, and produce, of course, a corresponding outward life, and yet the heart be and remain all the while in a selfish state, or in a state of total depravity. Indeed it is perfectly common to see the impenitent sinner manifest much disgust and opposition to sin in himself and in others, yet this is not principle in him; it is only the effect of present feeling. The next day, or perhaps, hour, he will repeat his sin, or do that which, when beheld in others, enkindled his indignation.

8. Both saints and sinners approve of, and often delight in justice. It is common to see in courts of justice, and on various other occasions, impenitent sinners manifest great complacency in the administration of justice, and the greatest indignation at, and abhorrence of, injustice. So strong is this feeling sometimes that it cannot be restrained, but will burst forth like a smothered volcano, and carry desolation before it. It is this natural love of justice and abhorrence of injustice, common alike to saints and sinners, to which popular tumults and bloodshed are to be ascribed. This is not virtue but selfishness. It is the will giving itself up to the gratification of a constitutional impulse. But such feelings and such conduct are often supposed to be virous. It should always be borne in mind that the love of justice, and the sense of delight in it, and the feeling of opposition to injustice, are not only peculiar to good men, but that such feelings are no evidence whatever of a regenerate heart. Thousands of instances might be adduced as proofs and illustrations of this position. But such manifestations are too common to need to be cited, to remind any one of their existence.

9. The same remarks may be made in regard to truth. Both saints and sinners have a constitutional respect for, approbation of, and delight in, truth. Who ever knew a sinner to approve of the character of a liar? What sinner will not resent it, to be accused or even suspected of lying? All men spontaneously manifest their respect for complacency in, and approbation of, truth. This is constitutional; so that even the greatest liars do not, and cannot, love lying for its own sake. They lie to gratify, not a love for falsehood on its own account, but to obtain some object which they desire more strongly than they hate falsehood. Sinners in spite of themselves, venerate, respect, and fear, a man of truth. They just as necessarily despise a liar. If they are liars they despise themselves for it, just as drunkards and debauchees despise themselves for indulging their filthy lusts, and yet continue in them.

10. Both saints an sinners not only approve of, and delight in good men, when as I have said, wicked men are not annoyed by them, but they agree in reprobating, disapproving, and abhorring wicked men and devils. Who ever heard of any other sentiment and feeling being expressed either by good or bad men, than of abhorrence and indignation toward the devil? Nobody ever approved, or can approve, of his character; sinners can no more approve of it than holy angels can. If he could approve of and delight in his own character, hell would cease to be hell, and evil would become his good. But no moral agent can by any possibility, know wickedness and approve of it. No man, saint or sinner, can entertain any other sentiments and feelings toward the devil, or wicked men but those of disapprobation, distrust, and abhorrence, and often of loathing and abhorrence. The intellectual sentiment will be uniform. Disapprobation, distrust, condemnation, will always necessarily possess the minds of all who know wicked men and devils. And, often, as occasions arise, where in their characters are clearly revealed, and under circumstances favorable to such a result, the deepest feelings of disgust, of loathing, of indignation, and abhorrence of their wickedness, will manifest themselves alike among saints and sinners.

11. Saints and sinners may be equally honorable and fair in business transactions, so far as the outward act is concerned. They have different reasons for their conduct, but outwardly it may be the same. This leads to the remark,—

12. That selfishness in the sinner, and benevolence in the saint, may, and often do, produce in many respects, the same results or manifestations. For example: benevolence in the saint, and selfishness in the sinner, may beget the same class of desires, to wit, as we have seen, desire for their own sanctification, and for that of others, to be useful, and to have others so; desires for the conversion of sinners, and many such like desires.

13. This leads to the remark, that, when the desires of an impenitent person for these objects become strong enough to influence the will, he may take the same, outward course, substantially, that the saint takes in obedience to his intelligence. That is, the sinner is constrained by his feelings to do what the saint does from principle, or from obedience to the law of his intelligence. In this, however, although the outward manifestations be the same for the time being, yet the sinner is entirely selfish, and the saint benevolent. The sain is controlled by principle, and the sinner by impulse. In this case time is
needed to distinguish between them. The sinner not having the root of the matter in him, will return to his former course in life, in proportion as his convictions of truth and importance of religion subside, and his former feelings return; while the saint will evince his heavenly birth, by manifestation of religion subside, and his need for distinction between them. This is, that he will manifest that his intelligence, and not his feelings, controls his will.

REMARKS.

1. For the want of these and such like discriminations, many have stumbled. Hypocrites have held on to a false hope, and lived upon mere constitutional desires and spasmodic turns of giving up the will, during seasons of special excitement, to the control of these desires and feelings. These spasms they call their waking up. But no sooner do their excitement subside, than selfishness again assumes its wonted forms. It is truly wonderful and appalling to see to what an extent this is true. Because, in seasons of special excitement they feel deeply, and are conscious of feeling, as they say, and acting, and of being entirely sincere in following their impulses, they have the fullest confidence in their good estate. They say they cannot doubt their conversion. They felt so and so, and gave themselves up to their feelings, and gave up much time and money to the cause of Christ. Now this is a deep delusion, and one of the most common in Christendom, or at least, one of the most common that is to be found among what are called revival Christians. This class of deluded souls do not see that they are, in such cases, governed by their feelings, and that if their feelings were changed, their conduct would be so, of course; that as soon as the excitement subsides they will go back to their former ways, as a thing of course. When the state of feeling that now controls them has given place to their former feelings, they will of course appear as they used to do. That is, in a few words, the history of thousands of professors of religion.

2. This greatly stumbled the openly impenitent. Not knowing how to account for what they often witness of this kind among professors of religion, they are led to doubt whether there is any such thing as true religion. Again: many sinners have been deceived just in the way that I have pointed out, and have afterward discovered that they had been deluded, but could not understand how. They have come to the conclusion that everybody is deluded and that all professors are as much deceived as they are. This leads them to reject and despise all religion.

3. Some exercises of impenitent sinners, and of which they are conscious, have been denied for fear of denying total depravity. They have been represented as necessarily hating God and all his ways; and this hatred has been represented as a feeling of malice and enmity towards God. Many impenitent sinners are conscious of having no such feelings; but, on the contrary, are conscious of having at times feelings of respect, veneration, awe, gratitude, and affection towards God and good men. To this class of sinners it is a snare and a stumbling block to tell them and insist that they only hate God, and ministers and Christians and revivals, and to represent their moral depravity to be such, that they crave sin as they crave food, and that they necessarily have none but feelings of mortal enmity against God. Such representations either drive them into infidelity on the one hand, or to think themselves Christians on the other. But those theologians who hold, the view of constitutional depravity, of which we have spoken, cannot consistently with their theory, admit to these sinners the real truth, and there show them conclusively that in all their feelings, which they call good, and in all their yielding to be influenced by them, there is no virtue; that their desires and feelings have in themselves no moral character, and that when they yield the will to their control, it is only selfishness.

The thing needed is a philosophy and a theology that will admit and explain all the phenomena of experience, and not deny human consciousness. A theology that denies human consciousness is only a curse and a stumbling block. But such is the doctrine of universal constitutional moral depravity. It is frequently true, that the feelings of sinners become exceedingly rebellious and exasperated, even to the most intense opposition of feeling toward God, and Christ, and ministers and revivals and toward everything of good report. If this class of sinners are converted, they are very apt to suppose, and to represent all sinners as having just such feelings as they had. But this is a mistake, for many sinners never had those feelings. Nevertheless, they are no less selfish and guilty than the class who have the rebellious and blasphemous feelings which I have mentioned. This is what they need to know. They need to understand definitely what sin is, and what it is not; that sin is selfishness; that selfishness is the yielding of the will to the control of the feeling and that it matters not at all what the particular class of feeling is, if feelings control the will instead of intelligence. Admit their good feelings, as they call them, and take pains to show that these feelings are merely constitutional, and have in themselves no moral character.

4. The idea of depravity and of regeneration, to which I have often alluded, are fraught with great mischief in another respect. Great numbers, it is to be feared, both of private professors of religion and of ministers, have mistaken the class of feelings of which I have spoken, as common among certain impenitent sinners, for religion. They have heard that such and such representations of the natural depravity of sinners, and also have heard certain desires and feelings represented as religion. They are conscious of these desires and feelings, and also sometimes when they are very strong, of being influenced in their conduct by them. They assume therefore that they are regenerate and elected, and heirs of salvation. These views nullify their sleep. The philosophy and theology that misrepresent moral depravity and regeneration thus, must, if consistent, also misrepresent true religion; and oh! the many thousands of the many thousands that have mistaken the mere constitutional desires and feelings and the selfish yielding of the will to their control, for true religion, and have gone to the bar of God with a lie in their right hand!

5. Another great evil has arisen out of the false views I have been exposing, namely: Many true Christians have been much stumbled and kept in bondage, and their comfort and usefulness much abridged, by finding themselves from time to time very languid and unfeeling. Supposing religion to consist in feeling, if at any time the sensibility becomes exhausted, and their feelings subside, they are immediately thrown into unbelief and bondage. Satan reproaches them for their want of feeling, and they have nothing to say, only to admit the truth of his accusations, having a false philosophy of religion, they judge the state of their hearts by the state of their feelings. They confound their hearts with their feelings, and are in almost constant per-
plexity to keep their hearts right, by which they mean their feelings, in a state of great excitement.

Again: they are not only sometimes languid, and have no pious feelings and desires, but at others they are conscious of classes of emotions, they call sin. These they resist but they still blame themselves for having them in their hearts, as they say. Thus they are brought into bondage again, although they are certain that these feelings are hated, and are not at all indulged, by them.

Oh, how much all classes of persons need to have clearly defined ideas of what really constitutes sin and holiness. A false philosophy of the mind, especially of the will, and of moral depravity, has covered the world with gross darkness on the subject of sin and holiness, of regeneration and of the evidence of regeneration, until the true saints, on the one hand, are kept in a continual bondage to their false notions; and on the other the church swarms with unconverted professors, and is cursed with many self-deceived ministers. —From Systematic Theology by Rev. Charles G. Finney. Lecture 29, pp. 301-309.

Selected by B.

Just praise is only a debt, but flat­tery is a present.—French.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

India.

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

BUFFALO, N. Y.—To the readers of the Visitor. Greeting in Jesus name. The report of the Lord's work at this place has not been sent in for publication for a while, but it is on record in heaven, and Bro. Whisler being now at his home in Ohio and for some time in the past on account of his mother's illness, he requests that I write and give the spiritual condition of the work.

The spiritual part of the Lord's work is to us the most encouraging feature. Poc­ket-books (money purses) are not just so full, but some hearts, if not so many, are filled and full with the love of God. A few of the workers have since the first of the year entered into a deeper experience. Having sought God definitely he did not disappoint them, yet there are others who acknowledged their need that have not yet entered into their promised inheritance. Several that made a start to follow Jesus within the last months, are quite earnest and their prayer is that they will let God have his way in their heart and lives. Some others are not so earnest as we would like to see them. Such especially need we point to Jesus who can make the vilest clean, and whose blood cleanseth from all sin, "if we walk in the light as he is in the light." Some fail to do this and therefore lack full cleansing.

The workers here realize that not only sunshine but battles and conflicts are their portion, but shouts of victory are heard from some of the pilgrims along the way right in the midst of battle. Our God knows no defeat, and we can go hand in hand, for a while yet. Truly she has been a mother here at the Mission these last ten years. It means much to be stationed at a place for years, giving all for the cause, not only the tenth but all. That is what Jesus says we should do. Lay up treasures in heaven, not upon earth.

Conference is coming on. I would like to meet with you very much, but hardly think circumstances will permit, unless the Lord opens the way. I will close, asking a deep interest in your prayers, especially for my companion. Wish you all God's choicest blessings.

PETER STOVER AND WIFE.

3243 N. Second St.

Branch Mission, Philadelphia, Pa.—Dear readers of the Visitor. Greeting in the precious name of Jesus who shed his blood for the sins of the world, "that who­soever believeth on him should not perish but have everlasting life." How precious it is to know that he is an all-sufficient Savior, and Helper, from all sins. We surely have a kind friend if we have Jesus as our Friend. We can not realize all the goodness he shows towards his chil­dren. If we would oftentimes stop and think what he has done for us, and is doing at the present time, it would more often take us in our knees to thank God for what he is doing.

We are glad for what the Lord is doing for us at this place. He is meeting us and blessing us from time to time. We are also glad that we are encouraged to go on in the King's business, and are determined to go on until the end.

The love feast is in the past and is on record; and we thank God for the encour­agements we received from the brothers.

(Continued on page 12.)
He whose power alone can save,
To the cross I'll cling for aid.
I have reached the Rock at last,
'Mid the wild and fearful blast.

Wrecked by sin, by tempest tossed,
Compass, chart and anchor lost;
He whom power alone can save,
Lulls the wind and stills the wave.

When the vale of night, I shall soar to realms of light;
When mine eyes behold the King,
Heart, and soul and tongue shall sing.

While beneath the surges dash,
Prom the storms that darkly roll;
Rock that hides my trembling soul,
Fills with love this heart of mine,

Blessed Rock, where faith divine,
Receives the atonement (reconciliation) at God's hand,
I shall receive the word of reconciliation.

When beyond the vale of night,
I shall soar to realms of light;
When mine eyes behold the King,
Heart, and soul and tongue shall sing.

The words "reconciliation" presupposes discord, offense, variance.

The death of Christ is represented in the New Testament under three principal aspects:

1. Ransom: from the power of spiritual death and sin; as a reconciliation of God and man, and bringing to an end the alienation between them; and as a propitiation, removing the barrier which sin interposes between God and man, and thus making it possible for God to re-enter into fellowship with him again.

We have no word in the English language that fully expresses the full meaning of the original Hebrew word kipper or kaper. The words cover, pardon, condone are as near as we can express it.

For it, if when we were enemies, we were reconciled to God through the death of his Son, much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ through whom we have received the atonement (reconciliation). (Rom. 5:10-11.) "All things are of God who hath reconciled us unto himself through Jesus Christ...God was in Christ reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation." (II. Cor. 5:18, 19.)

In the above citation it is used objectively to describe the new relations between God and humanity brought about by the work of Christ.

Reconciliation: a completed fact.

Reconciliation must be a completed fact before faith or feeling could have anything to do with it. Paul, in the above quotation declares that "we have received the atonement (reconciliation)."

Hence, it must be an accomplished fact, because "we have now received the reconciliation (atonement)." This plainly indicates that all the means and merits of conciliation with God lie in the death and life of Christ, and hath committed the word of reconciliation to us.

What is the "word" of reconciliation?

"God was in Christ reconciling the world unto himself." The wideness and universality of this reconciliation is plainly seen when God turned away from Israel. How was God in Christ reconciling the world to himself? By "not imputing (or reckoning) their trespasses unto them." However this is only the negative side of it. The positive we find a little further on given as a riveting argument—"For he (the Father) hath made him (the Son) who knew no sin to be sin for us; that we might become the righteousness of God in him." The doing on God's part all that was necessary to be done to make it right for God to receive us back into his favor—reconciliation cannot have respect to man alone, nor can the whole purpose of the work of God in Christ be exhausted in a pathetic display of love, but also the righteousness of God, which can be appropriated by faith.

The Need of Reconciliation on the Part of God.

The Scriptures ascribe indignation, wrath, anger, jealousy to God. But many theologians are reluctant to consider these passages seriously and conceive of God as not only a Being "without parts," but also "without passions." But anthropomorphism has imbedded a truth of priceless worth, for man was made in the image of God and therefore considered, their natures originally were essentially akin.

As we appreciate and apply this great truth to Christology, it makes the possibility of the incarnation more easily understood—the difficulty is at least sensibly, removed, and if this is available for Christology, it is available in theology as well.

Hence it would be an error to conceive that God is a being of passionless repose and sublimely lifted above all the fluctuations of feeling—to which we are subject in the state of holiness. God has sensibilities. But, however, we are not concerned in this discussion about divine sensibility in general, only to those of a peculiar nature or form implied in the anger or wrath of God. God does not govern the world by a law above and apart from himself as a judge of an earthly court administers the law of his country. If we think he does we are forced to interpret all that Scripture says about anger or wrath in a non-natural sense. An earthly judge even though he had these emotions would not betray them if possible: for the more perfect he is as a judge the more carefully he will suppress them. His decisions will reveal us nothing of his personal feelings, but purely his determination to uphold the laws of his country. In this light many of our modern theologians deal with the Scriptures where they treat on the anger and wrath of God. They treat it in a thoroughly non-natural sense as though it told us nothing of the personal feelings of God, but only of his judicial determination to punish and put down wickedness by upholding a law higher than himself. But this is not the view the Scriptures take of God's relation to the world, for they plainly speak of God's personal feelings in regard to the character and conduct of man. Primarily man did not regard him as his judge but rather as a Father—the Father of our spirits, and our judge by virtue of his Fatherhood: for as every true father is head over his own house, so is God head over all.

His relations to us are personal and his government direct. There is no law over and above him, because there is no higher authority than himself. The law he sustains and upholds is that of his own life, and therefore our life also because our life is but our finite share in his infinite life. Every time, therefore, we sin, we offend God and injure ourselves, whereas obedience to divine law yields profit and pleasure to us, and gratifies God. It is him and not merely ourselves we
grieve when we fall out of proper relations to him. It is him we chiefly offend even when we do wrong to others. "Against thee, and thee only, have I sinned, etc." (Psa. 51:4.)

**Human Analogue.**

The best human analogue we have to the moral government of God is that of a family, and the nearest approach we have to the personal feelings of God when we deliberately do wrong, is the bitter disappointment of a true father who has loved and lived for his children, when they have rebelled against him, until the filial bond is strained almost to the breaking. The divine Father must feel it more because, though we may cease to be his children in spirit, he still is our Father as Creator and gives support and conviction, as long as there is hope of our return to him.

God the Father took the initiative step in our redemption and paid the inestimable price—Jesus said:

"God so loved the world (unsaved man) that he gave his only begotten Son, etc."

"I have nourished and brought up children, and they have rebelled against me." (Isa. 1:2.)

Oh, the heinousness of sin! What it must mean to God. Is it any wonder that he should hate it?

Hear him plead with his rebellious children: "Oh, do not this abominable thing which I hate." (Jer. 44:4.)

**Can a Good Man Hate Sin?**

A good man cannot remain good unless he does and continues to hate sin. The inspired word commands: "Be ye angry and sin not. Let not the sun go down upon your wrath." A good man's anger never will be mere blind rage nor personal resentment, it will be a moral indignation in the presence of wilful or deliberate sin. And since this is true, would it not be strange to conclude that if a man is altogether perfect his anger will entirely disappear. This does not give license to be angry at every annoyance, or weather, disappointments, and with each other, etc. The purer we are the greater our repugnance and displeasure to wrong-doing. We see but one absolute perfect Man in the whole race—the man Christ Jesus. Was he ever angry? "When he looked round about on them with anger, being grieved at the hardness of their hearts." (Mark 3:5.) The moment we cease to hate sin of all classes that moment we compromise with and imbibe it. What is true of the divine nature imparted to us, is alike true of God. Can we imagine or conceive Jesus denouncing those hypocrites of his day in cold unimpassioned language?

Is not this indictment against them pregnant with moral indignation? We can yet feel the fire as we read it. We cannot question the reality of his anger. How then can we doubt the reality of God's anger. Was not Christ the incarnation of God—hence God was in Christ Jesus denouncing the Pharisees as well as, reconciling the world unto himself.

**Reconciliation on the Part of God Possible.**

There are those who demur to a mutual reconciliation, not only because they doubt the reality of God's anger, but because also they doubt its possibility, for reconciliation implies a change of feeling and they claim there can be no change in God.

This most certainly is misunderstanding God's unchangeableness. God is not a mere mechanical force, but a living moral spirit and mind. His character and person are unchangeable, not his feelings nor his actions. These must change with the changing of character and conduct of his creatures, just because he himself changes not. It is not he that changes but we. If his feelings did not change then he would necessarily change in character. "If we obey not, he abideth faithful. He cannot deny himself," therefore he must deny us; and this unchangeableness is an undeniable evidence of his change in feeling and action. God is angry with the wicked every day, therefore "Be ye reconciled to God."

A man suddenly called away from home on business, and unexpectedly detained, sent back for an important document stored among his papers. With the request came directions for opening his safe—its combination locked away from us, many of his promises whose riches of comfort we never claim, because we do not seek them simply enough. We study them, we argue concerning their meaning, but they yield us nothing until in some hour of need and weakness we "begin where we are," and take them as they are spoken; then the door suddenly swings wide. It was a wise student of nature and the universe who wrote, "The plainest truths are precisely those upon which man hits last of all."

For the **Evangelical Visitor.**

**A Letter of Encouragement.**

By S. B. Harley.

Dear brothers and sisters, I desire to write something for the Lord that would be for our good, as I always desire to do good wherever I have an opportunity. Several years ago some one asked me to relate my experience in the Visitor which would no doubt interest some of you. On the one hand there are things in my experience that would be helpful, and on the other hand, there would be things that I think are better not mentioned. So I will not say very much about my experience at this time.

I thank God for the wonderful plan of salvation, which has come to the world by the gift of the only begotten Son of the Father, that through him we might have life and have it more abundantly. It makes the children of God rejoice when the Spirit is come upon them. Now, let us look and see the condition of a spiritual man as it is written in I. Cor. 15:42-50; John 3:3, 5; 1:14, 16, 12, 13; Jas. 1:18; I. Pet. 1:3, 23, 25; Gal. 4:4-7; I. John 5:1, 4, 5. In these passages lie many precious truths. I am made to rejoice in the word, for "In the beginning was the Word, and the Word was with God, and the Word was God." By this we know that we love the children of God, when we love God and keep his commandments." (I. John 5:2.) We can say with a good conscience that the word is food to the spiritual man.

Let this be the prayer of the household of faith, that the word of God may dwell in us richly. And not only the word; but the power of the word, and Spirit, so that by the power of the Spirit we may be able to bring the wise and foolish to the knowledge of the truth, as it is in Christ Jesus. Today we need the word with power, so that the power of darkness may be shaken, and the ungodly forsake their ways and thoughts, and turn to God, the preserver of life, not only for this life, or time, but throughout all ages.
of eternity. Psalm 23 can be our happy experience.

Now to those who enjoy reading the story of Jesus. Beginning on the resurrection morning until Christ's ascension.

1. The resurrection morning. (Matt. 28:1-10; Mark 16:1-8, 9-11; Luke 23:56; 24:12.)

2. The report of the watch. (Matt. 28:11-15.)

3. The walk to Emmaus. (Mark 16:12, 13; Luke 24:13-35.)


5. The appearance to Thomas with the other disciples. (John 20:26-29.)

6. The appearance to seven disciples by the sea of Galilee. (John 21:1-24.)

7. The appearance to the eleven on a mountain in Galilee. (Matt. 28:16-20; Mark 16:17-18.)


The ascension being forty days after the resurrection. Christ being ascended to his Father has sent the Comforter into the world, the Holy Spirit, who shall lead us into all truth. We notice there was a spirit of unbelief among the disciples in those days, even as it is among the professors of Christ to-day. Thomas would not believe until he saw the Savior's hands and thrust his hand into the Savior's side. Blessed are they who believe and have not seen.

Brethren and sisters, let us not be ashamed of the gospel of Christ, for it is the power of God unto salvation to them that believe in his name, to the Jew first, and also to the Greek. Praise the Lord that this power is for us; and let us pursue until we receive the power in its fulness, and then we may live by this power.

We can receive it by faith and obedience to the holy word. May we be waiting, and looking for the glorious appearance of Christ and his holy angels, so that we may be gathered together on the mountain in Galilee, which he has gone to prepare for all who love his blessed appearance.

I realize my weakness and imperfections, but thank God for his forgiving spirit. God remembers that we are but dust; and so long as we are in this present house we have our sinful form to contend with. But when we leave this corrupt house and enter the incorrupt, then we shall be like him; for we shall see him as he is. Praise our dear Lord for this. Remember your weak brother in your prayers. (Trappe, Pa., April 15, 1868.)

For the Evangelical Visitor.

Experience in Healing.

By Hettie E. Pritz.

I received something during the meeting at the Messiah Home, which I had long looked for and will not soon forget. I had suffered with rheumatism for years. I was not bedfast, but at one time I was unable to walk for two weeks. Again, I was so stiff in my joints that I did not know how I should walk or get up and down stairs. The pain seemed to increase and my left arm was withered. I still said I could not tell how the feeling was. It got less and I had no strength in it.

I did not know what to do with myself. I wept and prayed much; wanted to get the faith from God to be healed, but it seemed I could not. Then something seemed to say to me if I would not give myself up and grasp that faith I would become all over my body like my arm was. So I wept and prayed much, and said, "Lord, not my will, but thine, be done."

Being in great pain I asked a few of my sisters at the home to come to my room as I wanted to have a talk with them. When they came we all prayed. All at once the pain left me, but I doubted there, and the pain came back just as before. But I just thought I must give up my all for God. Then I would be healed. Then I worked and talked and prayed to God; I would do for him whatever he would ask of me if it was his will to help me and take away all my pain. So I continued two days and two nights. At last I could not pray anything but only say, "Lord, not my will, but thine be done." I worked so earnestly I fell asleep. The next morning the healing came. No one can grasp it save those who receive such a great blessing. I received a double blessing which I never can forget. I thank God for it all, and I feel I want to do my Master's will in all things.

I suffered much but nothing compared with what Jesus suffered for me. Now while I am well I feel led to wait on the sick. It seems to me I don't do enough for them, but, by God's help, I will do all that God asks of me. Since I started to wait on the sick I like it so well I just can't do enough. I wish all God's children to pray for me.

For the Evangelical Visitor.

A Sinner Saved by Grace.

By Jacob Misenthaler.

I am impressed to write and tell how the Lord is leading me; not in my own strength; but by God's help and by the help of the Holy Ghost.

I will tell my experience. May these few lines help some one and God get the glory out of it is my prayer.

"Bless the Lord, O my soul, and all that is within me; bless his holy name." I am on the way for thirteen years trying to serve God, but O! what a time I had—sometimes up and sometimes down, more down than up. I saw every one's faults but my own; the worst were my own, but, thank God, he has taken that all out of me, bless his holy name!

The Lord did not let me go my own way; one year ago last winter when we had such a wonderful time at the Mission, (Chicago), and the power of the Holy Spirit came among us and did such wonderful things for us; on that Lord's day we had no time to eat or to do anything else but praise God for what we saw and felt. We shall never forget that day, bless his holy name!

The same evening the Lord so wonderfully blessed me and healed me; five months before I fell and hurt my shoulder; all summer I could scarcely use my arm, and when I laid on the floor at the Mission in the "upper room," that evening under the power and the saints kneeling around me praying, I felt a hand move down to my feet from my shoulder, and I was healed and baptized with the Holy Spirit.

We have an "Upper-Room" at the Mission where many battles have been fought, and God never lost a battle. No doubt there is a blessed memory in many hearts of this "Upper-Room," bless his holy name!

For three months not one evil thought crossed my heart, I could praise God night and day, I will never forget what good times Bro. Menagh and I had with the Lord in prayer.

But temptations came, I looked to others and my eyes were turned off of Jesus, I lost power and Satan got the best of me. I went that way a few months, but, thank God, he followed me, bless his holy name! His goodness and mercy followed me and the
Spirit was striving within me day and night. Oh! how I suffered night and day on the street every step I made; some days I cried, "Lord don't let me go back where I came from, out of the gutter." I could not sleep, Oh! how the Holy Spirit must have been grieved, not only Jesus but others that knew my condition, but, thank God for his promises. Jesus said, "None shall pluck them out of my hand."

Last thanksgiving when Bro. Krier from Shannon, Ill., was holding meetings here, God took hold of me and sanctified me anew, and I walked with him ever since. Bless his name!

Never before has the Lord revealed himself so much to me as during the last few months. Brothers and Sisters in Christ, I learned a lesson I will never forget. God helping me, my determination is by God's help and the powers of the Holy Spirit and the prayers of the saints, I will go through.

O, what a blessing it is to know we have some praying for us when we need it, and God surely is a prayer hearing and prayer answering God. If he would not answer prayer I would be in hell long ago. We had in our Sunday school lesson last Sunday about The Good Shepherd. He is my Shepherd. Look at the sheep, some full of sickness and sandburs all over, that is the condition I was in when the Lord found me; full of meanness and sin, corruption, blasphemy and drunkenness from the soles of my feet to the crown of my head, and he cleaned me up and put a new song in my mouth, and put me on my way rejoicing. Bless his holy name!

Brethren pray for me; I need your prayers. Give God the glory—I hope prayers for us here in Chicago, for the Mission and workers. Though we are few in number, we feel strong in spirit, for God says, "Fear not little flock," I will never leave nor forsake thee.

I have given my life and all for the Master and his work.

1017 West 50th St., Chicago, Ill.

For the Evangelical Visitor.

Thoughts on the Tongue.

J. A. Bossler.

"Let your speech be always with grace, seasoned with salt,—that which is good to the use of edifying, that it may minister grace unto the hearers." (Col. 4:6; Eph. 4:29).

God never created us without a purpose, neither did he ever give us a gift or bestow a blessing upon us but what he had a purpose in it; and that purpose was to live in fellowship with and to glorify him, and to do good unto our fellow beings. No man lives unto himself or dies unto himself. We are so constituted that the influences of our lives are inevitably for good or evil, and seeing that to be the case, how carefully should we live that none of our deeds should help on the cause of sin. God has purposed that we should be bestowers of good in all we do and think and say; but things are often done that, though unconscious to the doer, work not for the upbuilding of the one to whom done not to edification.

The reason that men do wrong is because their heart is evil, and the channel through which more evil is done than any other is that of the tongue. An instrument capable of doing much good, if prevented, is also an instrument capable of doing much evil; so is the tongue. If the tongue is used only for good, how many souls may be warned to flee from the wrath to come, and perhaps of those, numbers be saved; how many good, helpful instructions may be given to those in trouble! how many words of comfort, joy, peace and cheer can be mutually had; how many snares may be escaped by our kind words of admonition and warning. But woe, woe, if it be the instrument—the outlet of an evil heart—to evil; how many lives may be influenced to reject the Lord, to go on in sin, and finally make their bed in hell; how many broken hearts, yea, even untimely graves; how many souls have been made to stumble, fall and were destroyed in the realm of grace by undue speech; but even, says James, therewith bless we God, the Father, and again we read of it blaspheming him. "Death and life are in the power of the tongue" (Prov. 18:21).

With what member can such great havoc be made as with the tongue? God has not designed it so, but that it should be the channel of great blessings. He has appointed it to carry his gospel—to preach it; by the foolishness of preaching to convince the ungodly to believe to the saving of their souls. (Rom. 10:14, 15, 17). How lofty a position!

Now we might blame it severely as the source of all this evil and applaud it for the good; but we must remember that it is only a channel and the source of the flow is from within the heart. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:24). The way to have a right speech is to have a right heart. Grace can, thank God, make our words blessing bearers, and it alone. Praise God. He can conquer the unconquerable. Hallelujah. The words are the index to and show what is the treasure of the soul (Matt. 12:34). (Quoted above.) We might try to bend our words to more of a goodly manner, but yet we have the same fountain on hand. God can change the fountain and cause our words to help people to God, to help them on in God, and to glorify God.

But now let us that name the name of God examine ourselves. Now, beloved, it is grievously surprising, yea, wounding to the soul to hear some dear people that name God's name talk. Lord help us. We find nowhere in the Word where we are told one another how wicked our countrymen are, even when very vile, or less still of our brother's fault. One has said, "we have no right to speak of the vileness of the drunkard lying in the ditch," Man, out of God, at his best, is fallen deep enough, and surely our influence should not press him lower still, for our calling of God, is to help men up. Will your remarks of any sinner's wrong better him any? and not rather make the thing still darker? Oh, dear ones, let us, if we can say nothing good, say nothing at all. The best of us are none too holy, and need all the help we can get.

Less still should we speak of "our brother in the household of the Lord, though perhaps wrong and not just what he might be. Neither should we listen to tales told about him. Shame on us. We should be a blockade in the road of every tale. How often tales when dissected are found false and some poor child of God has had to bear the blunt of the reproach you helped to herald. Let us not do it any more. Believe not anything unless clear, seen evidence is had, then go first before believing to the party against whom it was accused.

We are of course not to sanction any evil: but when it is clearly and convincingly found true we should tell him the wrong of the deed, warn him
of the danger and exhort him to amend his ways in a kind, tender, loving way, though firm, yet rather in tears than harshness; remembering that we too are in the flesh as he (Gal. 6:1).

Not only so, but we should much less speak of or believe reports against the gospel minister. How many a real, holy servant of God has had his influence spoiled and usefulness hindered; how many a heart, possibly a sinner’s, has been made to feel bad and weep, and perhaps even dispair, because of those failing to speak evil and not to believe false reports.

Let us shun it, for the sake of precious souls for whom Christ died, even for our own sake. Your soul never was blessed talking about people. Carefully we say it, but we can kill people spiritually with our tongue. (Read Jas. 3).

It is a dark picture; but God by his grace is able to make our tongues blessing bestowers, a balm to the weary and an ointment to the wound. How often has godly admonition been apples of gold in pictures of silver; how has the depressed, tested child of God been enlivened by just a cheery, godly greeting? And oh, the unlimited good that may be done and blessings bestowed by a tongue in union with, and under the control of God! While it has abounded in sin, it can also abound in grace.

Life is short, we only live once, let us have our hearts right, and bend every fiber of our being to glorify God and to do good to man. And may our “speech be over with grace, seasoned with salt,—and of that which is good to the use of edifying, that it may abound with grace.” (Rom. 12:21). The grace of our Lord Jesus be unto you all and preserve you faultless in love unto that Great Day, Amen.
Lesson 9. May 31.—Jesus risen from the dead.

**Introduction.**—Joseph and Nicodemus, Mary Magdalene, Peter, John, and the disciples could not steal the body of Jesus. The Sabbath the Jews obtain a guard from the early hours of the day. It was cut out and laid in Joseph's new tomb. During the third day the doors being shut, and stood in the midst, and said unto them, Thomas, Reach hither thy finger, and see my hands: and come and touch my side, and believe. Thomas, Reach hither thy finger, and see my hands: and come and touch my side, and believe. And Thomas answered him, and said unto him, Master, let me touch thy hands, and let me see thy face, that I may believe. And Jesus stretched his hand, and said unto him, Thomas, because thou hast seen me, thou hast believed: blessed is he that believeth without seeing, and shall believe in me. And he saith unto them, Go ye into the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not harm them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went out, and preached everywhere; the Lord working with them, and confirming the word with signs accompanying it.
Love Feasts.

Cross Roads, .......... May 13, 14.
(Come by Millersville and Pequa trolley line. Leave car at B. Morton's shop, which is a short distance from the church. Teams will be provided for those not able to walk the distance.)

Mastersville, .......... June 3, 4.
Mechanicsburg, .......... June 6, 7.
Graters' Ford, .......... June 6, 7.
Lykens Valley, .......... June 10, 11.
At the home of Sister Mary Ann Landis, R. R. station. Millersburg. All are cordially invited.

Silverdale, .......... June 13, 14.
Dauphin and Lebanon, .......... May 27, 28.
At the home of Joseph McCorkle, two miles southeast of Hockersville, which is the nearest trolley point. Nearest railroad station Swatara on the Reading road.

Air Hill, Franklin county, .......... May 16, 17.
Montgomery M. H., .......... June 9, 10.
(R. R. station, Greencastle.)

Ohio.
Richland and Ashland, .......... June 6, 7.
Highland, .......... June 6, 7.
(All day meeting on Saturday. A general invitation is extended, and a special invitation to ministers.)

New York.
Clarence Center, .......... May 16, 17.
(Delegate going to Conference are invited especially to stop over for this meeting.)

Indiana.
Nappanee, Union Grove M. H., .......... May 16, 17.
(All are cordially invited especially those going to Conference via Chicago.)

Kansas.
Bethel, .......... June 7.

Canada.
Markham, .......... May 23, 24.
Black Creek, .......... May 30, 31.
Wainfleet, .......... June 6, 7.
Howick, .......... June 6, 7.
Waterloo, Rosebank M. H., .......... June 15, 16.
(Railroad station, Petersburg.)

(Continued from page 5.)

Philadelphia, 3933 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Des Moines, Iowa, Mission, 727 Ninth street, Church, thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Our City Missions.


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Notes from the Mountain Work.

By ABBIE CRESS.

Under the blessing of God it is my privilege once more to bring the Mountain Worker before you. An Work before you. Another month has been sent to the South. Two full suits of very good clothing, purchased for our Abilene clothiers, were sent to two of the mountain workers. I will just put in some extracts from the letter I received.

Dear Mother Cress: God bless you and wonderfully pour out His Spirit upon you. The box came two days ago—so many good things! God bless you and every one of His workers. Have not opened the new suits yet, as the workers are out in the mountains; will send them in the mail when they return. May God make their present service of love and service of their work. I am so glad that all is well. May God's peace and joy be poured out upon you in many ways. May your love and service to the Lord be increased every day.

To THE POOR,—who are unable to pay, we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor at a small cost. For $3.25 (Innex Ready Cash 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 renewal as well as new subscribers.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detweiler, 35 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.


By ABBIE CRESS.

I wish to thank each one who helped me in the past in this good and God-given work among the poor Mountain whites. I am sending this out with special prayer that those who have the love of God in their hearts, and the testimony of Jesus, will stand by me in this work. Means are much needed. The railroads are doing a good work by giving free transportation. Help me pray the united prayer for this work, for soon our work on earth will be done. Let us redouble our diligence and at last hear that glorious welcome, well done.

Your sister in Christ,

A. J. TOLMENSON.

EVANGELICAL VISITOR.


Our City Missions.

Philadelphia, 3933 N. Second street, in charge of Brother Peter Stover and Sister Stover.
Des Moines, Iowa, Mission, 727 Ninth street, Church, thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.
yield herself to the Lord. We sowed the seed of the word, as the Lord gave ability, but we are conscious of the fact, with the apostles of old, that the increase must come from God. We were glad to be used of the Lord to lead two families to make peace where enmity had existed. We also, prior to said meeting, met with the Brethren in Donnelsville over Sunday; had two meetings, one 10 a.m. and 7.30 p.m. We were glad to meet with them. We found that age and the labors of years are making marks on the bodies of our esteemed brethren, Elder Winger and Bro. Ulery.

On Monday following, by arrangement, we met in prayer-meeting at the home of our aged brother Kunkle in Medway, who was to see the country, while my brother, Eld. B. F. Hoover, who took us to Ulerys. From there we went to Mansfield, Springfield and visited Bros. Wingerts and Springfields. One of our trips among the people we came to his hut, and found that he had grown much more feeble than when he was at the Mission. He was very glad to see us and could scarcely stop hugging his welcome. As his time seemed to be so short, O how we did wish that our tongues were more ready in the language to tell him the things of God. After that, it was our privilege to visit him occasionally, and as he seemed so destitute of every comfort, and was gradually becoming more and more feeble, bread and tea would sometimes reach his hands or a paper of salt; and once when a small piece of blanket was left to cover his thin body, a warm new blanket was sent to take its place.

Over and over again he would express his thanks for these small favors, and as he learned to know about God and his love, he would lift his hands and eyes to heaven and thank God too for sending those who were interested in him. He continued to grow more and more feeble. The last time it was our privilege to visit him, he seemed so much interested in the things of God. By this time our tongues were a little more loose in the language, and bow he did understand, and as he seemed so destitute of every comfort, and was gradually becoming more and more feeble, bread and tea would sometimes reach his hands or a paper of salt; and once when a small piece of blanket was left to cover his thin body, a warm new blanket was sent to take its place.

Later it was said that he had gone, and his home being only a mile from the Mission, the death would soon be known to our ears. Although it was already night, and our faces, we reached the place. The work seems to be quite en-...
International Lessons are scarcely suitable for our purpose, so we agree upon the lesson and find it necessary to repeat the same lesson two or three Sundays in succession.

In the review before the school, some rather amusing answers are given, as they get things badly mixed up sometimes. It reminds one somewhat of the infant classes in America. They are improving however. Of course the class of school boys compares very favorably with similar classes in other Sunday-schools.

Some of the boys are beginning to find the Lord in the pardon of their sins. In the inquirers' class the last time it met they were asked to raise their hands, all those who realized that the Lord had pardoned their sins. A number of hands went up. Among those who remained quiet was one of the large boys, Simakanda. He looked so sad, and we knew he seemed so earnest and had confessed his sinful state, so he was asked what was the difficulty. He says, "I do not know whether God has forgiven me or not."

I. John 1:9 was then explained and before the explanation was finished his face brightened up and he quickly raised his hand and said, "I know now he has forgiven them.

We rejoice in what the Lord is doing in our midst, and yet it is with trembling, for we know how unstable these people are and how easily they are turned aside. We must pick them up like little children and carry them to Jesus.

The town of Kalomo is of the past, not even a post-office is there any more. Our letters should be addressed as formerly, however, as there is still an office of the District Commissioner there and our letters will continue to come through him. Under no consideration send money orders to Kalomo or to Livingstone. London or South African drafts can be sent to us or money orders to Bro. Steigerwald.

Yours in the Master's service,
H. Frances Davidson.
March 20, 1908.

Testimony of Healing.

Dear brother Detwiler, and readers of the Visitor. Greeting in Jesus' name. May the good Lord bless Bro. Detwiler in his loneliness, but not alone; Jesus is with us all. Let us pray for each other. It will not be long, then we can meet to part no more. The Lord has done great things for me. Seven weeks ago I got sick and not in very low condition, but the Lord was very near. The Spirit spoke very plainly to me. He said, "Peace, be still." But I got worse all the time. My intention was to have no doctor but the law requires a doctor to examine us, even when we will have no medicine. So we called a doctor in. He said my whole right lung was all overrun with blood. I spit blood for over a week, and was very low. This last year I had weak heart which made it very dangerous. The doctor left some medicine of which I took a few doses. But that night I felt that my heart would not stand it, and I felt that the Spirit was grieved. The joy had left me because I took it out of the Lord's hands. Then I put the medicine away and soon the Spirit said plainly, "Just one touch." Before that I could not sleep and had great heat and thirst, and that night I slept soundly from 9 p.m. to 3 a.m. When I awoke I felt the Lord had undertaken for me, and from that time I began to mend. Glory to his name. My lung healed nicely. I was very much out of order through my whole body, but everything came into its right order just as those old birds did that lay on the field when the prophet Elisha preached. O, it was a wonder in our eyes and to the whole neighborhood. Many came to see me. The doctor and most of the people thought I would not get better. I felt to lift up Jesus as my Righteousness, Sanctification, Healer and coming King. O, it is so good to trust in the Lord. Pray for me.

Your brother in Jesus,
Jacob H. Moyer.

In Loving Memory of D'arcy Hissey.

Our bright loving D'arcy has gone to his home,
No more from his Savior in sin will he roam;
Gone where the pardoned and blood-washed ones are.
Gone home to Jesus, the Bright Morning Star.
He took the diphtheria while out in the West,
And the Spirit was near him, and gave him rest,—
'Till he called on the Great Physician in heaven.
And his heart was made whole, his sins were forgiven.
When peace from above flooded into his soul,
When his sins were all pardoned, and he was made clean.
Such sweet joy and happiness then came to him,
That he longed to depart from this world of sin.
So the Savior who loved him took him gladly away
To the land of sweet promise of unending day,
Where he'll meet with the loved ones gone on before.
And together they'll sing on the bright golden shore.
We will miss his sweet voice that forever is still,
Oh! that vacant chair can never be filled!
We miss him at morning, at noon, and at night.
But he's left this dark world for a place far more bright.
Some day we hope to meet him on high,
Where we shall experience neither worry nor sigh.
Yes? some day the redeemed ones will meet up above,
Where all shall be joy, sunshine and love.

Debute, Sack.

I would that all party names and party creeds were forgotten and that all would sit at the feet of Jesus.—John Wesley.

SPECIAL re CONFERENCE.

The Pennsylvania party going to Conference will leave Harrisburg, Pa., next Sunday night, the 17th inst., at 11.10. Arrangements have been made to take the party by rail directly to the conference, by the all rail route, reaching Toronto about 4.45 p.m. and Gormley, on the C. N. O. at 6.40 p.m., the fare from Buffalo to Toronto will be $1.50 one way if there are one hundred in the party traveling on one ticket, or for ten or more traveling on one ticket $2.00 one way.

Arrangements have also been made for going to Toronto by boat. If there are fifty or over in one party the return fare is $1.55 for the round trip good going May 18 or 19, returning not later than May 25. The car leaves at the upper bridge at 9.20 a.m. to connect with the 10 a.m. boat.

The following letter has also been received from Bro. D. W. Heise supplementary to his letter in our last issue.

GORMLEY, May 7, 1908.

George Detwiler,
Harrisburg, Pa.

Dear Brother: Greeting: Since writing re Conference regulations the railway company has changed its time-table slightly. The time now is as follows: Leaving Toronto at 9.00 a.m. and 5.00 p.m. Arriving at Gormley at 10.05 a.m. and 6.05 p.m. Delegates will not have to ask for extra tickets from Toronto to Gormley Conference, which will be issued by the C. N. O. at one and one-third fair for the round trip. You will please make these changes in the next issue of the Visitor if this reaches you in time.

Yours in Christian love,
D. W. Heise.

ADDITIONAL LOVE FEAST.

A love feast will be held at Martinsburg, Pa., June 5, 1908.

CHICAGO MISSION IMPROVEMENT.

One more fifty dollar pledge has been added to the four reported in our former note. Let others whose heart the Lord made willing report without delay.

THE SUNDAY-SCHOOL.

(Continued from page 11.)

1. We should come a believer. 5. Jesus risen is the coming King. O, it is so good to trust in the Lord. Pray for me.

2. Jesus is never confined to time or place. Anywhere and at all times we may expect his presence. 3. The risen Christ comes to his disciples when they most need the comfort of his presence. 4. The longer a skeptic the harder to become a believer. 6. Jesus risen is the remedy for all doubts and fears. 6. Faith is deeper and firmer than sense and sight. 7. The grand result of true faith is "Life in his Name."

Practical Applications. 1. We should meet for worship upon "the first day of the week." 2. Jesus is never confined to time or place. Anywhere and at all times we may expect his presence. 3. The risen Christ comes to his disciples when they most need the comfort of his presence. 4. The longer a skeptic the harder to become a believer. 6. Jesus risen is the remedy for all doubts and fears. 6. Faith is deeper and firmer than sense and sight. 7. The grand result of true faith is "Life in his Name."

There are people who would not steal a pin, would not hurt a hair's breadth, would not take a spoonful of intoxicating liquor for a beverage, but who think nothing of robbing a man of his good name, sticking the knife of scandal into a neighbor's back, and passing around a bottle of libles drink about an absent man's brother. Here is a vice to which good people are addicted. "Thou shalt not bear false witness against thy neighbor." (V. 31) These are written; Recorded in this gospel. That ye might believe: This was the design of the forty-two verses in writing his history of Jesus. The result of faith is "Life in His Name."

THE PENNSYLVANIA PARTY GOING TO CONFERENCE.

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D. W. Heise.

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The following contributions to the Messiah Home Orphanage, February 15, were given to be used for general support, school purposes and payment of loans. Mary Vinger, $7; H. A. Garman, endowment fund, $10; H. A. Garman, collection, $37.50; Fanny and Elizabeth Brehbick, $6; Extra Martin and wife, $8; Dauphin and Lebanon district, $27; D. Meyers, $1; Mary Lounes, $1; Mary Birmans, $10; Donegal district, $18; a cheerful giver, $2; a lender to the Lord, Kiehans, Pa., $1; J. H. Brechbili, $3; Anna Nissley, $5; Elizabeth Hartz, $2; Jonathan Lyons, $5; Mrs. Jno. A. Bartroff, $1; Ida Bartroff Snyder, $3; Mary and Elizabeth Hoover, $10; a brother and wife, $10; Michael Buscher, $10; Mrs. John Kraybill, $5; Millersburg district, $1; D. M. Book, $5; Mrs. D. M. Book, $1; endowment fund interest, $131.55; donations to Emmanuel Brethren, $11.50; Anna Hurst, $1; Mowerville district, $4.55; Phyllis Dambagh, $1; a friend, $2; a brother, $2; Sister Carrie, $1; Belize Springs, Kans., $7.20; Black Creek, Ont., $17.55; Belle Springs, Kans., Brethren, $45.50; Bethel, Kans., Brethren, $235.50; Belle Springs, Kans., S. S., $17.55; Pleasant Hill, Kans., S. S., $45.50; Abilene, Kans., S. S., $30.60; Lebanon district, $23; Lebanon, Pa., S. S., $23; Lebanon district, $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S., $23; Lebanon, Pa., S. S.
EVANGELICAL VISITOR.

[Anonymous text]

BERGER.—Bro. Christian Berger, of Better, county, Ontario, died at his home on the 24th of April, aged 79 years, and 10 months, 6 months, and 6 days. His illness was prolonged, at times seeming critical then again quite gai- vestalcent, but the end came finally and was met with Christian fortitude. He leaves to mourn his departure, a sorrowing wife, five sons and three daughters, all of whom have professed salvation through repentance toward God and faith toward our Lord Jesus Christ. May they follow their father, and say: "O God, thy will be done:" Their spirit to eternal life.

BITNER.—Bro. Christian Bitner, of Better, county, Ontario, died at his home on the 24th of April, aged 79 years, and 10 months, 6 months, and 6 days. His illness was prolonged, at times seeming critical then again quite gai- vestalcent, but the end came finally and was met with Christian fortitude. He leaves to mourn his departure, a sorrowing wife, five sons and three daughters, all of whom have professed salvation through repentance toward God and faith toward our Lord Jesus Christ. May they follow their father, and say: "O God, thy will be done:" Their spirit to eternal life.

EVANGELICAL VISITOR.

MARRIAGES.

MUSSEER—SEN.—On March 30, 1908, Eliza Benjamin Musser and Tora Loba Sen were united in holy matrimony by Rev. Hury Narhine, of Lucknow, India.

KEEPER—YINGST.—On May 2, 1908, John E. Keefer, of Millersburg, Pa., and Sr. Mae L. Yingst, of Middletown, Pa., were united in holy wedlock at the home of Mrs. J. E. Lebo, Harrisburg, Pa., Geo. Detwiler officiating.

OBITUARIES.

HERSHEY.—Bro. Joseph E. Hershey, of Better, county, Ontario, died at home, March 13, 1908, aged 72 years, 9 months and 3 days. On March 25, he was born in Bedford county, Pa. He was a member of the Brethren in Christ church, for many years a faithful and consistent member of the Church. Funeral on April 26. Interment in Brethren's cemetery.

KENSINGER.—Bro. David B. Ken- singer was born in Clover Creek, Blair county, Pa., June 23, 1835, and died at the home of his daughter, Margaret, of Woodstock, Pa., March 5, 1908. Seven sons were born to him, the eldest of whom died in infancy. The others were Levi of Henrietta, Pa., Renben of Clover Creek, Pa., Andrew, John and David of Roseville, and Frank of Altoona, Pa. Bro. Kensingher was a mem- ber of the church forty-two years. The funeral service was conducted by the home brethren. Text, John 1:24. "I have set forth the way before thee." Text, Rev. 2:10. Inter- ment at the Replogle cemetery near Wood- stock. Bro. Kensingher was a faithful member of the Brethren in Christ church, and was highly respected in his com- munity. The funeral was largely attended.

MATER.—Bro. Jacob Mater died at his home in Wamette, Welland county, Ontario, on the 11th of April, 1908. He was married about thirty-three years ago to the widow of the late Mr. John S. Kensinger, who preceded him to the grave several years ago. He leaves to mourn their loss which is keenly felt by both the church and family, a wife, and three children, John, with his family at home; Doris, the youngest, now left with her mother under the same roof, Mrs. John Case, and Mrs. Harem Marr, all liv- ing near seven children, six sons and one daughter who, with the exception of one son, John Benjamin, who died in Dublin, died on November 17, 1906, and was happy in the service of the Master, being favored by his death. These children are the only members of our church. Funeral on the 25th from the house to the Brethren's church, being conducted by Rev. H. Hisey, of Mark- ham, and C. Baker.

Stern.—Bro. John B. Stern, of Tay- lor township, Blair county, Pa., died April 20, 1908, at the home of his son, Fred Stern, near the Oak Grove school-house, aged 72 years, 6 months and 15 days. He was born in Bedford county, Pa. He was a member of the church. Many years had passed since he received the Lord into his heart. When the glorious beauty of heaven, so bright and clear, reached out! with faith you can touch him, you may be better than you dare to think.—H. W. Dampier.

STERN.—Bro. Jacob Stern, of Taylor township, Blair county, Pa., died April 24, 1908, near Dunrobin, Nottawasaga, Ontario. Sister Alice Swalm, beloved wife of Bro. Isaac Swalm, aged 34 years. Funeral service was conducted by Bro. Frank Brown at Dunkard Cross Road church, April 28, 1908. Text, Numbers 22, part of verse 129. "Let me die the death of the righteous." Our gracious God, who rules on high. Well knows for Christians what is best; And when he called his child to die, He took her to his own rest. We bow into the sovereign will; And say, "O God, thy will be done." We know that he can cleanse us still. But Jesus called by eight elders said: "Your heavenly home is now prepared."—Rev. 2:12-15. Interment in Brethren's cemetery.

SWMALM.—Died. April 24, 1908, near Dunrobin, Nottawasaga, Ontario. Sister Alice Swalm, beloved wife of Bro. Isaac Swalm, aged 34 years. Funeral service was conducted by Bro. H. Hisey, of Markham, and C. Baker. Funeral service was conducted by Bro. Frank Brown at Dunkard Cross Road church, April 28, 1908. Text, Numbers 22, part of verse 129. "Let me die the death of the righteous." Our gracious God, who rules on high. Well knows for Christians what is best; And when he called his child to die, He took her to his own rest. We bow into the sovereign will; And say, "O God, thy will be done." We know that he can cleanse us still. But Jesus called by eight elders said: "Your heavenly home is now prepared."—Rev. 2:12-15. Interment in Brethren's cemetery.

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