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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
"To-morrow the Lord will do wonders for you." Thank God for that note of optimism which has rung so clearly down through the ages. If the battle presses sore against you to-day, keep calm; to-morrow the wonderful victory is coming. If the burden seems doubly weighted to-day, keep patient; to-morrow it will lighten wonderfully. If you feel the hot breath of the tempter on your cheek to-day, keep cool; wondrous changes have taken place in less than one day. There is One Who has gone through all your to-morrows and He will never leave you helpless or alone. He has trodden battlegrounds like your own. He has borne burdens as heavy as yours, and the hot breath of the tempter touched His cheek also. The Lord will do wonders for you to-morrow. Do not forget it.—Sel.

"We must all enter the untrodden ways of 1911 whether we want to or not. But should these ways become misty, should fog envelop you, should should these ways become misty, should fog envelop you, should darkness deepen, why, then, just turn to your Guide Book, that explains every turn in the road, and tells us all about the pitfalls in the way, the precious old Book that has guided our fathers and mothers to the heavenly Fatherland; the Divine old Book, the mouthpiece of our Guide Who is Lord and God and the Lamb the object, and for any. Constrain him to abide within the heart in which he seeks to make his home.—Mark Guy Pearse.

The worship of the believer is an abomination to the Lord if Christ is not its material, His work its ground, God and the Lamb the object, and the Holy Ghost its only and efficient power.—Sel.

EDITORIAL NOTE.

Bro. Harvey Frey writes from the Mtshebezi Mission, under date of November 17, that they had a good love feast at that place early in November; that thirteen native converts were baptized. There are now forty native members at that mission. Native members also were present from Mapane and Matopo missions. The number of native communicants present was eighty-two. Fourteen also were present from the new school which was opened about two and a half months previous about fifteen miles distant. Bro. Frey writes, "As we saw these latter coming in, and we considered how quickly the Lord had worked at that place, tears filled our eyes." Bro. and Sr. Doner were also present, but they missed Bro. Steigerwald as they were so accustomed to see his face on such occasions. Sr. Frey and the children were spending a few weeks at Matopo mission, hoping that Sr. Frey's health would be benefited by the change. One of the native boys, recently baptized, was very sick at the time when Bro. Frey wrote. They have had lovely rains. The first planting of corn was up, and they had fresh garden vegetables to eat.
Eld. J. D. Wingert writes of the meetings held at the Antrim M. H. where Bro. Samuel Brehm, of Hummelstown, Pa., labored: that the meeting was closed November 27, after continuing two weeks. The small membership was revived under Bro. Brehm's earnest preaching. Although Bro. W. J. Myers, of Massillon, Ohio, was still engaged in evangelistic work in Elyria district, Ind., on December 14. There was good interest in the meeting. Apparently was deep conviction. Eight souls were received upon that they yielded. There seemed to be a real godly sorrow for sin. The meeting is held in what is called the Kurz School-house. There are only a few of the brethren here, but other Christians from sister churches are rallying to the help of the work quite faithfully. There is need of much earnest prayer in behalf of the workers who are out laboring as also for the work.

We learn that Eld. J. R. Zook, of Des Moines, Ia., is engaged in evangelistic work at Auburn, Ind. The meeting commenced on the 8th inst., and was continuing with good interest, one young man saved, and others requesting prayer. Elder Zook expects to go to Southern Ohio later, and then on to Gormley, Winger, South Pelham, Springvale and Sherks-ton, Ontario, if the Lord will, Bro. Zook requests the prayers of the church and all saints. The city mission work in Des Moines is taken care of by brother and sister Kauffman and Sr. Zook during Bro. Zook's absence.

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there was no special ingathering of souls, yet it is believed that the effort will not have been in vain. The wish is expressed that God may crown the brother's labors with His richest blessings.

We learn from Elder J. D. Wingert that a two weeks' protracted meeting is announced to be commenced at the New Guilford M. H. on January 8, 1911. It is expected that Bro. Abner Martin, of near Elizabethtown, Pa., will give his help for the success of the meeting.

We are sending this issue of the paper out a few days earlier than usual. The Christmas holidays disarrange things somewhat at the printing office, so it suited the printers better to put it out earlier. The first number of 1911 will go out at the regular time.—D. V.

The protracted meeting at Auburn, Ind., to which reference is made elsewhere in our notes, closed on the 19th inst., as Eld. Zook could not remain longer. It is a matter for rejoicing that a number, some of whom are heads of families, definitely accepted Christ. Englewood is Eld. Zook's next place for evangelistic work.

Just too late to appear in our last issue there came a communication from Bro. A. L. Eisenhower in way of encouragement to the "Prayer Band." In answer to prayer two brethren received the baptism of the Holy Spirit. A family, parents and son, were reclaimed, a daughter made a start and one daughter received the baptism of the Holy Spirit. The mother testifies that their home is like heaven. Another sister received the baptism of the Holy Spirit. A sister, a member of another church, for whom prayer was made all Summer, put on the covering and expects to unite with the Brethren. A number of others received definite help. All who receive help should report their experiences to the Visitor. The Lord is working and a breaking up is expected in Miami and Clark counties, Ohio. Pray for a mother who is getting out and is inclined towards the church, whose husband and two sons are very wicked and threaten her life. For parents with their family members of one of the proudest churches in the city. They said, "We want to go with you plain people."

The husband left two lodges. Send in your requests for special prayer. Join the praying band. Those desiring to join should send in their names and enclose a self-addressed envelope so that a certificate can be sent them.

Ministers who contemplate holding special meetings should get in touch with the Prayer Band. The prayers will be a powerful factor in the success of the meeting. A later word requests special prayer for Bro. Levi Herr, a minister at Englewood, Ohio, who was seriously sick.

It will be noticed that we don't have much selected matter in this issue. We hope our readers will like it this way, and keep up the supply. Possibly some will think the articles are long and feel too tired to read them. Don't permit that feeling to rule. Read what the brethren write and be instructed by the same.

Through an oversight the address of the workers at Mtshabezi Mission was not given in full in the missionary addresses in the Visitor for a while. It has been corrected, but we here call special attention to it. The correct address is Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

We regret to have to drop a single name, but when not renewed we have no other way to do, as the postal law allows us to give only three months credit. If not renewed in that period we make ourselves liable as a transgressor of the law if we continue to send it. Please renew promptly.

At an election, held recently at the Rosebank church, Waterloo county, Ont., the brethren Isaac Witmer and Menno Cober were chosen to the office of deacon, and brother Simon Cober for treasurer. May the Lord bless these brethren and make them a blessing.

Our aged sister, Catherine Kohl, of Graters Ford, Pa., in renewing her subscription writes cheerfully of her experience and increasing joy in the Lord's service, and the glorious anticipation of her heavenly home. Of the Visitor she writes: "It is a welcome paper in my home. I love to read it. I rejoice to hear about the Lord's work. I think I couldn't do without it. It helps me on the way to glory. Psalm 125 is so precious to me. It says: 'They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever.' The second verse is so good, too. Is it not wonderful—the precious promises of God? I am standing on them. Today, December 4, 1910, is my 79th birthday. Now I am in my 80th year. Why, I thing it is wonderful. I am rapidly nearing my heavenly home, if I will prove faithful a few more years—at the longest. Praise the Lord. What a loving Father He is who has such a glorious home for His children when they are done in this world. It was a happy birthday anniversary for me. Some of the brethren and sisters came in and we had a glorious time together in testimony, song and prayer. It was joy to my soul. The brethren and sisters all enjoyed themselves in the Lord and went on their way rejoicing. Praise the Lord for His goodness. This past year was a blessed one; the Lord will not forsake His children when they get old, O no. I think He takes better care of them than when young; they need it more, and it is so grand, we don't get tired of the way. We love it more as we grow older. It is such a good way; joy the world can never give. O how beautiful when we started out young and get old and can look back, perhaps, nearly sixty years, and see how the Lord has kept us with His powerful hand. O what joy was mine when the Lord took away all my sins! And what peace it brings when we receive the Holy Ghost, the Comforter, who came to abide. O what joy! I thought the world was new, that I was in paradise like Adam was. At that time I was at home with my parents yet. O what a nice time that is. I often fetched my father's cows home from the field. Some times the Lord told me to kneel down at a tree and pray. As much as I know I always obeyed and what blessings I received. It is not always in not obeying in big things that we miss the blessing but in little things as well. It was the little foxes that spoiled the vineyard. They can creep in where the big ones can't. I would say to the dear young brethren and sisters especially, obey the Lord in everything no matter what it may be. Read the blessed word of God, and don't neglect secret prayer; there is power in it. I am going through with Jesus, bless the Lord! A little yet about my beloved son in China. When we heard last he was well and happy. They have about two hundred school children by this time. When these boys go to the table they all stand up before they eat. One of the boys starts a song and they all join in. Then one leads in prayer. They have happy seasons, bless the Lord. Your loving sister in Christian love.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS
Addresses of Missionaries.

Africa.
The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Moderfon- tein P. O. (Imokozo Training School), via Zurbfontein, Transvaal, South Africa. Isaac O. and A. Alice Lehman, No. 4 East Joppes Extension, Johannesburg, South Africa. We would be glad to have very glad if the Lord would lead a young, any and all who come to California to stop here on their way. Yours for the lost of precious souls. We would be glad to have KAITE HAUGH.
Sure and the crown awaits those who will continue faithful until death.

I was here just two years ago, and while I was here then, there is, after all, a certain condition existing which must be overcome before God will move and souls be saved. There is a good feeling among the dear ones here, and a strong determination to push forward, and I can see the victory ahead by faith. Whenever the enemy can cause division he has greatly hindered the work. I do not look upon the meeting as a failure, God will take care of the need soon. He shall have all the glory.

The love feast at Zion was a time of great rejoicing, and was very largely attended. Real conviction came upon the unconverted. Real conviction came upon the unconverted.

May His Spirit lead us all in the will of God concerning Himself. Let us not sleep but watch and pray so that day will not come upon us unawares.

Yours in His service, saved by the blood, J. B. Leaman.

Dec. 4, 1910, Upland, Cal.

Experience.

Dear reader: As I enjoy very much to read in the Visitor the experiences of my brethren and sisters, I feel to write some of my experience, and by the grace of God and the Holy Spirit to direct my thoughts I will do so.

I praise God for a free and full salvation through Jesus Christ. Paul on several occasions rehearsed his experience how the Lord dealt with him and led and saved him. My experience was not like Paul's. I was born and raised under Christian influences. I was raised to fear God, and to love peace. That was twenty-two years ago, and I never regretted it. Pray for me, brethren and sisters, that I may be kept by His power, until He comes for me personally or in the clouds of heaven to gather His saints.

LEVY HERSHEY,
Rheems, Pa.

An Interesting Africa Letter.

[The following letter addressed to Bro. and Sr. Steigerwald by Bro. Donovan is given to our readers by the courtesy of Bro. Steigerwald, and will no doubt prove of much interest to our readers.—Editor.]

MATTOO MISSION,
Oct. 29, 1910.

Dear Bro. and Sr. Steigerwald:

While I am resting I will write you a little letter. I just got home yesterday about 4:30 p.m., and felt tired yet today. This is a.m. I just took a walk around to see things and find them in better condition than I expected. But you will be anxious to hear of our trip to Chibi, so I must begin.

Thanks be to our ever-kind heavenly Father for giving us such a prosperous journey. Bro. Frey and I started from Stanmore S.S. on Tuesday, 11 inst., and traveled by bicycle by way of Upland, Chibi, and turned south (I cannot just give you all the events of the way), arriving in Chibi on Friday following, having traveled over 135 miles of heavy road. We were about "pelemandiha," specially as the last day was very hot. Arriving at Mr. Barcon's store we were welcomed and accommodated that night. Saturday morning we started for the other side of reserve about twenty miles but found no suitable place. Then we went ten miles west to another store, but darkness overtook us so we stopped at a kraal where we found a prospector and stayed there that night. When it was known, a few of the missionaries one half-grown boy made himself busy waiting on us. He said he was very anxious to learn. Next day we reached the store about six miles further. We learned that there were many large kraals but the chief was very much opposed to schools. However, besides we felt the more central place would be Eastward. We went back to Mr. Barcon's store, about fifteen miles, and found ready hospitality again. Next day we passed through some large kraals Eastward, but were just about discouraged as we could not find what we

(Continued on page 12.)
OUR CONTRIBUTORS.

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For the EVANGELICAL VISITOR.

What Is Sin?

By W. S. Hinkle.

(Continued from last issue.)

Working for salvation and merit, and working because “the love of Christ constraineth us”—are in sharp contrast. Song and sacred writers intuitively realized these truths and contrast. Song and sacred writers in—

“O happy day, that fixed my Choice, On Thee my Savior and my God; Well may this glowing heart rejoice, And tell its raptures all abroad.

Now rest, my long divided heart, Fixed on this blissful centre, rest; Nor ever from thy Lord depart, With Him of every good possessed.”

The Will is free. Motive, Choice and Volition are said to be elements of the Will. An Object is also to be considered in its operations. The Will is simply the mind or soul willing. Its acts are determined by itself. The Choice must be made by us. In the Christian life, acts and deeds of love, mercy and kindness, may be said to be outward manifestations of the subjective Choice. An All-Wise and loving God withheld sin and the propensity to sin in the original creation. It was developed through an object, a development, a choice, and a volition by an enemy. “Didst not thou sow good seed in the field? From whence then hath it tares?” (Matt. 13:27, 28.)

There is no government by God at the expense of the freedom of the will. Neither is there a government by God that has a reproach upon His character.

Allurements, enticements and temptations in every conceivable way were brought to bear upon Jesus Christ. He was tempted in all points like as we are. He had responsive feelings and inclinations, but He abhored the wrong and chose or made a choice of the right and good. “I come to do thy will, O God.” (Heb. 10:7.) A voluntary act. “Not my will but thine be done.” (Luke 22:42.) Many reasons to act were presented to Him, but He had a motive not to be surrendered—“to do the will of Him that sent me.” (John 4:34.)

Do we not too often surrender to motives of expediency? The powers of darkness and sin, not finding Him willing to surrender His will, tried to slay Him in the Garden of Gethsemane; and probably would have succeeded, but for the Divine Ruler and angelic help. Possibly the evil one thought he had succeeded on the cross. But “it was not possible that He should be holden of death.” Why?

Paul endorses this. He says, “I delight in the law of God after the inward man.” (Rom. 7:22.) True, he sees another law in his members at war with this—a law of sin and death, of inherited and acquired depravity which neither our first parents nor Jesus had by act of creation, as in both cases they were made without sin. But he also thanks God there is deliverance “through Jesus Christ our Lord,” by not walking after “the flesh and serving the law of sin.” A choice.

Both reason and revelation teach that the aspiration and hopes of the soul, or our moral nature, for the present and for the future can be fully met by the divine Creator of our being. We can not be happy, can being reach the true good in life but by reunion and communion with God. Our moral nature demands it. We are ever unsatisfied and yearning without such union. Agitated by passions and conflicting desires until we rest again in God. This very nature is Paul’s “law of the mind.” (Rom. 7:23.) It is our power to violate this law, and continue in captivity to the law of sin and death or to have all its demands fully met “through Jesus Christ our Lord,” by a continuous free-willing offering.

6. “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.” (James 1:13.) If the impulses and propensities drawing us to evil originate in God, and are an endorsement of the moral faculty by act of creation, it makes “Jehovah particeps criminis for man’s sins. It makes Him really the prime actor in all sins and wickedness, since these impulses and propensities originate with Him.”—Fundamentals.

No one has ever lived, except Jesus Christ, who did not yield to these propensities to evil. Therefore, the sacred writer says: “The whole world lieth in wickedness.” (1 John 5:19.) Also, “There is none righteous; no, not one.” (Rom. 3:10.)

7. “The thought of foolishness is sin.” (Prov. 24:39.) Paul corroborates this. “Neither foolish talking, nor jesting are convenient, but rather giving of thanks.” (Eph. 5:4.) This locates sin subjectively—in the ego, in the thoughts, propensities, desires, impulses, inclinations, etc. Very few have any conception of the power for good and evil in the realm of thought. Lives are ruined or encouraged. Jesus knew it and hence said, “Let your speech be yea, yea, and nay, nay; and whatsoever is more than these is of the Evil One.” (Matt. 5:37.)

Again, this conforms with the eschatology of Jesus and New Testament writers. The law of love, subjectively, compresses within itself all minor requirements and is the antithesis to the tendency to transgress the ten commandment law.

For example, “He that hateth his brother is in darkness.” “Whosoever hateth his brother is a murderer.” “Thou shalt not commit adultery, but I say unto you, Whosoever looketh on a woman to lust after her, hath committed adultery with her already.”

Sin located subjectively.

God deals with the “inward man,” fallen in sin, to re-create him in His image and likeness. “But the Lord said, Look not on his countenance for I have refused him: for the Lord seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh on the heart.” (1 Sam. 6:7.)

Let us see further where lies the virtue or guilt, “Evidently not in the external physical act. That, in itself considered, has no moral character. The bodily organism is merely the instrument of the intelligence which animates and controls its movements. (Gen. 2:7.) Those movements in themselves have no more moral character than the movements of a saw. To illustrate. The taking of human life. It is done in malice or for gain. That is murder. It is done by the executioner. That is just. It is done to save life. That is self-defense. It is done by accident. That is no crime.

“In all these cases the external act and instrument are the same. Nor does the morality pertain to the mental state which immediately preceded the external act. It is simply a volition to strike a blow by the movement of the arm. So is the resolution which preceded the volition. Whatever imparts moral character to the act imparts it to these constituent elements of the act. There is something else to be taken into account.

That which gives character to the act and which alone determines its moral quality, is the intention or design with which the act is performed. In the case supposed, it was the intention of one man to commit murder, and “this intention constitutes his guilt in the sight of God.”—Haven.

But he would really have been
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Gospel to furnish a prevailing inducement to move us or incite us to activity. The choice is to be made by us. If we will to accept, where did the impulse come from?

Right and wrong is first revealed in the moral nature of man himself, endowed with a moral faculty capable of distinguishing between right and wrong. Thus, even the heathen who do by nature the things contained in the law through the light of the moral faculty, are a law unto themselves, their conscience bearing them witness.

8. "The law entered that the offense might abound. But where sin abounded grace did much more abound." (Rom. 5:20.) The law was given by Moses but—grace and truth came by Jesus Christ. (John 1:17.) Why "but"?

Is the atonement limited only to actual overt transgressions? No one can tell how far the grace of God extends. Is not the phrase of the just "as the shining light that shineth more and more unto the perfect day?" (Prov. 4:18.) We sing of "height and depth of mercy, length an breadth of love and fulness of redemption." Where is the limitation? If we do not allow Him to do for us what He would love to do, He will do all for us we allow Him to do. Our first parents did not allow Him to do His best for them. Do we?


The soul that is born of God is willing to do right. The propensities and inclinations are towards the good, the true, the beautiful, the Christ. The change is in the disposition. A change of affection—of the heart. The soul lives in the sweet atmosphere of its Maker and the consciousness of acceptance and the right. It is true, we can not by an effort of the will prevent a thought or a feeling, resulting from external perceptions or subjective activities, but we can determine their course. If we get a telegraphic message we do not need to answer it, if we do not wish to. Paul says he does not "furnish the grace of God for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21.) The law and sprinkling of blood made atonement for the "errors of the people." (Heb. 9:7), but not perfect as "pertaining to the conscience." (Heb. 9:9.) If the "blood of bulls and goats sanctified to the purifying of the flesh" (Heb. 9:13), "how much more shall the blood of Christ purge your conscience." (Heb. 9:14.)

For the Evangelical Visitor.

Weights.

By T. A. Long.

Some time since our worthy editor made an appeal for contributions on several topics. The writer felt interested in the same and has been looking to see the response from abler pens, but as the subjects thus far have not been elucidated, will make an attempt to do so.

Our subject. "Wherefore seeing we also are compassed about with so great a cloud of witnesses 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." (Heb. 12:1.)

In our text the apostle was addressing his Hebrew brethren. To make a case strong, even before our courts the more good, honest, and trustworthy witnesses are called and heard the stronger the case becomes. That the Hebrew brethren were not lacking in witnesses, both as to numbers and faithfulness is clearly set forth in the eleventh chapter of the same epistle. Eighteen witnesses are named and more referred to who by their unwavering faith endured hardship as good soldiers of Jesus Christ. They were not afraid of man or any other power but endured all things very patiently, inasmuch as they were strangers and pilgrims on the earth, and continued their warfare until the very last enemy was overcome and defeated. Now in view of all these witnesses, who obeyed God regardless of consequences let us lay aside every weight and the sin which doth so easily beset us.

1. The weight or weights, "as the Hebrews had not the use of coined money which was of a certain determined weight they weighed all the gold and silver they used in trade. The general word they used to denote a weight was a stone." Deut. 25:13: "Thou shalt not have in thy bag (purse) divers weights a great and a small." 14, "Thou shalt not have in thine house divers measures a great and a small." Our text suggests a number of weights. It is claimed in the early days of the Christian dispensation foot racing was freely indulged in, and those who were training for the prize first fastened light weights to their ankles and ran with them, and as their muscles were strengthened heavier weights were used and in this way they practised until the day the race would take place when all the weights were laid.
aside, and the contestants could run without any incumbrance.

Paul, having known all the customs and practices of his day sometimes used such as he chose for a deep spiritual signification. In our spiritual race toward the mark of the prize there are weights that will and do impede the spiritual speed of God's dear children and this is the lesson we should learn from our text. Let us enumerate some for our own instruction and spiritual good. Self-will is one very heavy weight. Indeed, so heavy that many great trials and temptations have ensued because of it. Seeking honor of man may be named as a weight fraught with powerful consequences for evil. The spirit of ruling another weight which produces no good for the inner man. The cares of this world has been a weight so heavy that many have made shipwreck of faith and gone to distraction. The spirit of getting rich many have found to be a weight of such proportions that, as Paul wrote in Timothy 6:9: "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." Verse 10: "For the love of money is the root of all evil." Through this declaration of the apostle we gather the following: That the spirit of will be rich is one of the heaviest weights that can be fastened unto mortal man. Find me one of the best swimmers in the world that has ever known and fasten a heavy weight to him and plunge him into the water and he is sure to drown. So Paul says, "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men." See the contrast, drown men. The weight so heavy that they cannot cope with the burden, hence must go down. The spirit of will be rich leads to many sinful practices. First, a little deception to at least keep even with our competitors in business. Second, a little lying so he shall not outdo us because competition is very strong. Third, a little robbing in way of trade mark claiming that to be our own which belongs to another, all the while the weight gets heavier, but the one who does not lay them aside can go on praying, and apparently be in good earnest, but the spirit of will be rich is all the while deepening. Fourth, finally the spirit of deliberately taking the advantage of others is not an uncommon occurrence, and finally, though the man may be expert in handling the things of this world as the expert swimmer, as the weight increases he seemingly has no power to lay it aside and hence Paul says, drowns men (not in water) but destruction and perdition.

How very sad the final outcome of allowing these weights to captivate us and call a halt to our spiritual progress. The admonition of the Apostle should reach our hearts with all the force of warning connected therewith and lead us into an entrenched position to fight by faith every foe that dares to approach us or in any way tempt us to foolish and hurtful lusts.

Again referring to the Hebrews in regard to weights. They were not allowed to have divers weights one heavy to buy with and another too light to sell with, but only one stone or one true weight. Lay aside every other but the true. In Prov. 20:10 God condemns fraud and injustice in traffic. Everything that tends to evil is a weight or burden, if not laid aside and gotten rid of it will be the means of lessening our spiritual growth. But if the admonition is heeded our progress will be both swift and sure in the ways of God.

The second part of our text will be considered later.

For the Evangelical Visitor.

Purity.

By Charles Baker.

"Keep thyself pure," was Paul's injunction unto Timothy. (I. Tim. 5: 22.) "Purity" ought to be the motto for every Christian. It is the ideal set forth by Christ and the apostles for every child of God. It is evident, however, since man fell from the state in which he was created, and thereby became impure and unclean by sin, that before he can keep himself pure, he must first be made pure. From the purification from sin God has made ample provision by the shed blood of His only Son. Paul says in Heb. 12:12: "Therefore Jesus also, that he might sanctify (or wash, or purify), the people with his own blood suffered without the gate." It is the blood of Christ which we wish to exalt, for it is the only remedy that cleanseth, or purifieth from sin. The poet expresses it rightly in the following words:

"There is a fountain filled with blood, Drawn from Emanuel's veins; And sinners plunged beneath that blood. Lose all their guilty stains.

All that the unregenerated are expected to do is to repent and believe the gospel. This, of course, implies a forsaking of sin in all its forms, and a willingness to follow Christ in all His appointed ways. All that come thus to Christ, we can assure them from the word of God that they will have their hearts purified by faith and receive the gift of the Holy Ghost. (Acts 15:8, 9.) Faith, of course, is necessary on our part, but let it be remembered that it is only the hand which we stretch out to receive the gift. As we have said above, the blood is the only remedy that sanctifies or cleanseth, or purifieth from sin. And the heart thus purified by faith is as pure as though it had never sinned. (John 13:10; John 8:36.) This thought the Saviour plainly teaches in the parable of the sower. Luke 8:8, 15. Where we find that the seed which fell on good ground brought forth fruit with patience. The good ground typifies the truly converted, or purified heart by faith, out of which every stone and root has been removed by the sanctifying and cleansing power of the blood of Christ.

From the above the reader will readily see the thoroughness of the work wrought in the truly converted heart by the grace of God. Such a thorough cleansing of our heart from every root and stone at our conversion by faith in the all-atoning blood of Christ, is certainly becoming of our high and adorable Lord. But let it be remembered that it is only our heart that is thus cleansed, and not our body. Our body is left just as weak and as fallible as ever when we are converted, but grace will be given to each, if we desire it, to keep our body in subjection. (1. Cor. 9:27.)

But some may say, was not David a child of God? who yet felt the need of crying out for a clean heart? Yes; David was a child of God, but he had sinned. If David had not sinned, he would have had no need of crying out thus. When we consider that Psalm we notice that David also cried to the Lord to "restore a right spirit within me," and "restore unto me the joy of thy salvation." The answer is obvious. When the Lord forgave David, and restored unto him the joy of His salvation, David just received what he had lost by sinning. Thus we see that the Scriptures everywhere disclose the fact, that the child of God, when in his right element and keeps himself from sin, is pure and holy. (I. Pet. 2:3-9.) Hence we learn from David's pitiful state, which was the
result of his carelessness, the necessity of keeping ourselves pure. In order to keep ourselves pure it will be necessary for us to obey the injunction of Prov. 4:23: "Keep thy heart with all diligence; for out of it are the issues of life." If we keep our heart, or watch over our heart, we will be able to cultivate pure thoughts. "For as he (a man) thinketh in his heart, so he is." (Prov. 23:7.) Evil thoughts if indulged in corrupt the mind, and once the mind has become corrupted, the body and the soul will eventually become corrupted likewise.

Then, too, purity of speech and action ought to be a principle cultivated by every Christian, but especially by the parent. Every word ought to be weighed in the balance, and every unbecoming action strictly guarded against. By so doing much woe and sorrow would be spared both old and young. The hearing of foul words and vulgar language has in many instances been the first incentive to evil in many young hearts. Hence, the importance that our "speech be alway with grace." (Col. 4:6.)

Then, also, the reading of good books and sound literature is also beneficial in helping us to keep ourselves pure. "Give attendance to reading," was Paul's instruction unto Timothy. (I. Tim. 4:13.) Reading helps to widen our mental vision. By reading we get acquainted with distant countries, the people, their habits and mode of living, and their religious customs. If we read something useful and remember it, it may stand us in good stead some day, the same as the accumulated knowledge by reading did unto Paul during his missionary journeys. ( Titus 1:12; Acts 17:28.) But above all things let us read the word of God carefully and prayerfully, and let us treasure it up in good and honest hearts. The writer would say with Solomon, "My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart." (Prov. 7:1-3.) If the reader will follow the above suggestions, we believe, that we can safely say, that he will be able to live a pure and virtuous life.

However, in order to live a pure and a virtuous life, it will also be necessary for us to take care of our bodies. Paul, the great Gentile Apostle makes mention of it again and again. "What? (he says) know ye not that your body is the temple of the Holy Ghost which is in you," etc. (I. Cor. 6:19.) And again, "If any man defile the temple of God, him shall God destroy," etc. Thinks we see the importance of taking proper care of our bodies. Very few are born with ideal physical and mental endowments, for all have some physical defects or limitations. All these defects, however, we believe, may by the grace of God be so over­come, so that their baneful influences will be greatly diminished. Youth is the time when all ought to give their heart to God, to enable them to do this to the best advantage to them­selves. All perfections, however, attained to in this world have more or less imperfection mixed with it. Nevertheless, healthier bodies and purer lives mean possibilities of a pure and a healthy mind. If our lives are impure and our bodies are unhealthy, our mind is more or less incapable to perform its proper functions. There have, of course, been great souls, that accomplished great things, who lived in a frail and an unhealthy body, but the question is, might they not have accomplished more had they lived in a strong and a healthy body? All probabilities are that they would have accomplished more. Hence, it behooves every child of God to take care of the body, and not to overtax any of its members in any way. No matter in what way we transgress nature's law, and thereby injure the body, whether by improper dressing, eating, drinking, work, or preaching, we suffer for it, in one way or another, and at the same time lessen our abilities to work for the Lord. A person whose body has been weakened by neglect, or over indulgence of any sort cannot render the praise nor thanks properly, as they are due unto God, neither can he be as helpful to his fellow creatures as he otherwise would be. Thus we see that a man with an impure and an unhealthy body is not able to do his best towards God nor man. Therefore, it is necessary for every child of God to be temperate in all things, and at the same time to cleanse himself of all filthiness of the flesh and spirit. etc. (II. Cor. 7:1.)

We must, however, not suppose that all the suffering in this world is due to the neglecting of the body, or the indulgence of some gratification. There may be some providential cases, like the case of Job. God permitted Job to be afflicted to show Satan that Job would hold fast to his integrity towards God even during severe suffering and penury. Even so now there may be some who are suffering by permission of God to convince the enemy, or their unbelieving neighbors and friends, that His children even to­day are able by His grace to be steadfast to Him, even during the most trying circumstances. But we believe that there will be a limit to such suffering, even as there was to the suffering of Job. As soon as God had sufficiently proven to Satan Job's integrity, Satan's hand was stayed, and Job again became healthy, wealthy and strong. Then, too, we believe that it is possible that those who have ruined their health through negligence, or indulgences of some gratification, can again, at least in measure, regain their health, and have their sufferings greatly mitigated, by the grace of God, by "sinning no more."

Then, too, another reason why every member ought to keep himself pure is that the church may also be "kept pure," not "having spot, or wrinkle." (Eph. 5:27.) Above all what is needed so that the church might be in this much desired and needed state, is a pure ministry. The min­istry ought to be composed of men as the Apostle Paul so vividly describes them in I. Tim. 3:10; Titus 1:5-9. If the minister lives a pure and a holy life, the laity will likely do so too. "For like priest like people." But if the minister fashions his appearance after the world, and does not "cleanse himself from all filthiness of the flesh and spirit (II. Cor. 7:1), what can be expected of the laity?

Then, again, another way, and by no means the least way, to keep the church pure, is, not to open a way for a remunerated ministry. We believe that the remunerated ministry is at the root of all the ridiculous church entertainments, and many other evils existing in many of the churches of to-day. The laity is so burdened that they do not know how to obtain the means for the current expenses of the church, and the remuneration of the minister, consequently they are tempted to resort to so many shameful ways, of which the minister very often is the instigator. All this the remunerated ministry will do, and more, too, namely, they frequently avoid preaching the whole truth, so as not to put the laity against them, lest they should refuse to give them the agreed stipulation. But the min­istry that does not look for remunera­tion is not so tempted as to suggest such things to the laity which brings coldness, formality, and worldliness into the church. Neither have they
the temptation to corrupt, or hold back part of the truth, as those that depend upon remuneration, but they are at liberty to preach the truth, as the Spirit gives them utterance. They may not get so much applause, nor apparently see so many converted, and identify themselves with the church, as those that preach pleasant things, but what of that? What results had Noah? What the church wants is a ministry that is pure, and is not looking for remuneration, so that they can face and denounce all the evils in the world without need of being afraid of the laity. May God bless our brotherhood with such a ministry. May the day never come that a way would be opened among us for a remunerated ministry, for then all the above mentioned things, and more too, would come in one after another, so that our brotherhood would in a short time be like other churches.

In conclusion, however, we wish to say that the laity, after all, has its part to do towards the ministry. The minister occupies a noble and an honorable position. It is a high and a holy calling. But at the same time the minister's position is also an arduous and a very trying position. He is watched and often severely criticized and has at times abuse heaped upon him, which he does not deserve. Let it be remembered that the minister is also only a weak mortal, and has flesh and blood to contend with as well as others. If the minister receives no friendly recognition for his labors of love, whatever in any way from the laity, he is likely to get discouraged as well as others do at times, and if so, his influence and ability to labor for the good of the church will be greatly lessened. It is therefore the duty of the laity to uphold the arms of the ministry at all times, and under all circumstances, providing he is faithfully discharging his duties to the best of his abilities in the service of the Lord. This can be done in many ways. It can be done by being in our place, if possible, in the house of God during service, by an occasional friendly visit, by words of encouragement, by deeds of kindness, and also by substantial aid as the case may demand. But above all things let both the ministry and the laity live a pure and holy life, and be at peace among themselves, laboring unitedly with an eye to the glory of God, for the good of souls and the church, and God will eventually bless each according to that they have done with everlasting bliss.

A happy New Year to all.


line, and also Peter in his first Epistle, chapter 3:1, 2, 3. Possibly then, as now, women were given to foolish and possibly immodest apparel and adornments, and this may be why they say more of the women than men. Possibly if those holy men were writing to the churches to-day they would also have something to say about the male sex on that line.

No special cut or form of dress either for male or female can be established by the Scriptures, but it would seem sufficient has been written on these lines if people would reason from an intelligent standpoint of God's word. Our bodies are, according to the inspired word, the temple of the Holy Ghost, and God said, "He that will defile the temple of God him will God destroy." To defile the body would be to ornament it with gold and pearls, and costly array, and, would it not be defiling to use tobacco in any form, if, as we are told, whatever we do whether we eat or drink, we should do all to the glory of God? Can any one glorify God by filling his body with narcotics or the intoxicating cup?

"Come, let us reason together saith the Lord." We are capable of reasoning all these things out in a way that will glorify God. We are blessed with the proper use of our mind should seek to know the will of our Father in heaven, and be made perfect to do. His will according to Heb. 13:20, 21. Then shall we be able to give a reason of the hope that is in us according to 1. Peter 3:15.

Yours in the blessed hope of His coming according to I. Thess. 4:16. 17, 18.

Goodman, Mo.

"He shall appear to your joy." (Isaiah 66:5.)

You have nothing to do with those predictions which declare the end of this age will fall in awful catastrophe. You are not to think of the agonies of the flood, and the terrible scare of Sodom's fire. You are in the Ark. Zoar is provided for you. When seals are broken, and trumpets peal, you will be in the circle of the Throne. No angel will smile till the Church be gone thither.—Selected.

"You all know some true Christian. You have never, it is true, seen one who in everything comes up to the divine ideal. There is, and always will be, in some points, a falling short; yet you know that the Christian has a life within him which the world has not."

For the Evangelical Visitor.

Watch.

By John H. Myers.

"Watch ye therefore for ye know not when the Master of the house cometh; at evening or at midnight or at the cock crowing or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch." (Mark 13:35, 36, 37.)

Never, in the history of my life did the above text appeal to me so keenly as this very moment. My Master has gone up into heaven, but said that He was coming back again, and in the preparation for His going away, left work for the household to do. He (Jesus) said to His chosen few to tarry at Jerusalem until they were endowed with power from on high, till they had received the baptism of the Holy Spirit. John said that He baptized with water, but spake of one who would come after him of whom He spake very worthily, even that he was not worthy to bear His shoes. He would baptize them with the Holy Ghost and with fire. Expectations ran high in John's coming and his preaching was of a nature that the mind was stirred, for he spake of one who was preferred to him or before him. Now the day of Pentecost had fully come and the disciples were all of one accord in that certain upper room. They were in readiness to receive the baptism of the Holy Ghost. The baptism with the other teaching they received after His resurrection and His ascension were meant to prepare them to work while He (Jesus) went away. He says, "Watch ye therefore for ye don't know how soon I will come again."

Now He has given command and said, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." And I presume He told them to watch and see that their mission would cover the ground. (Matt. 28:19, 20.) For He said that they were to teach them to observe all the things He commanded them. The Lord Jehovah said to Moses, "See that you make the ark after the pattern shown thee in the holy mount." Watch. How often are we reminded that "obedience is better than sacrifice." There are so many who say, Lord, Lord, but do not what He, Jesus, said in His word, but go into places with the world and its vain enjoyments and do not watch, and yet know not the hour when the Master comes.

Yet they were told to watch. To the angel of the church in Sardis who had a name that she lived but was dead, or ready to die, the Spirit says, "Be watchful. To the minister Jesus has left word that he shall watch the flock and often remind them what time of day it is, and, that perhaps the Master will soon come."

Where abouts may we suggest that we are,—we who are Bible readers and Bible believers, we are sure we are past evening and have come to the midnight hour and still He has delayed, and we agree together it must be cock-crowing, and we are awake, but we say, Oh, it is too early, and so we content ourselves and fall asleep and lo we are like the man who over-slept himself and missed the pending occasion. Oh my, how many say I don't believe that we are so near the coming of the Lord; why, look at our prosperity in the city and country. But look what did Jesus say of the coming end? Why when they say, "Peace and safety," then sudden destruction cometh upon them as travail upon a woman with child and they shall not escape."

We ask again, Where are we? Somewhere between cock-crowing and morning. So we believe from God's word and we want to watch the breaking of the day. Oh yes, Jesus said there shall be war and rumors of war, and sin and iniquity shall abound, and the love of many shall wax cold. War and fighting so near our home. The Mexicans are revolting against their government. And in Turkey and Russia and in Syria, Asia, there is revolting against government laws. As it was in the days of Noah so shall it be at the return of our blessed Lord. They ate and drank and lived in ungodliness and a riotous way. They lived in the enjoyment of the flesh. We shall be able to watch the return of the Son of man. Watch, lest He coming suddenly will find you sleeping. Yes, may I impress your mind with the time of His coming? That it is between cock-crowing and morning? Quite risky to sleep so near the morning, as we are sure that His coming is near.

What has it to do with our present life? O hallelujah! It keeps us watching and praying, to be ready. Titus 2:13: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." What a blessed hope is ours, of such a ready waiting, yes, looking, for some loved one. Glory to God, He is coming the second time without sin unto salvation to them who look for Him. Yes, a grand theory the study of His near coming. But the

(Continued on page 15.)
PUBLISHERS' NOTICE.

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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.
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6. To Correspondents—I. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
7. Communications without the author's name will receive no recognition.
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NEWS OF CHURCH ACTIVITY.

(Continued from page 5)

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bles, and meaning; Tablets of Miracles, Proper Names, with their Pronunciation over 40,000 References; History and Summary of the Books of the Bible; Historical, Critical and Topical Tables; New Subject Index to the Bible; a Dictionary of Scripture Names, with their Pronunciation and meaning; Tablets of Miracles, Parables, etc.

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Address EVANGELICAL VISITOR, Walnut and Summit Sts., Harrisburg, Pa.

them to sew clothes for themselves." They said they would come to school to learn.

Some of these kraals are very large and are swarming with children. We stopped at that kraal over night and the head man brought a foul, saying, because we came so late his wives hadn't time to prepare supper right for us. That night my soul was running over with joy as it was my privilege to give them the first lesson from John 1. Such an interesting little flock; the hut was full of boys and girls and some older ones including the headman. It seemed to me that the people are already ripe and waiting to be harvested.

About noon we started for Chibi, N. C., sixteen miles southeast. He was away and would not return till the middle of November. The clerk was very kind to us and advised us to ask more largely, assuring us that the N. C. would endorse it. So we asked for 200 morgens in extent, granting rights for roof head of stock and a twenty-year lease. When the paper looks as if it is about to break I will send you a copy, also a plan of three native reserves which border on each other which will show you what a large field it is.

We returned to that kraal again for the night, fourteen miles back from Chibi and stopped for the night, meeting the same kindness. Early in the morning we started for Selukwe to catch a train at 10.30 for Guelo. It was a hard road, so we failed, arriving at sunset. We ate a little food (for we were too tired to eat much), and mounted again at dark for twenty-four miles further to Guelo to catch the 10.30 p.m. train from Salisbury. Sixteen miles from Geta we got a candle lantern to light the way for there was no moon and clouds were coming up. We rode it in three and one-half hours, including stops, arriving at Guelo just ten minutes before train time. We took third class and found hard board seats which were hard beds as we had no blankets, for we had given two chiefs our blankets for a present after they had shown us much kindness. We arrived in Bulawayo at 7.20 a.m. Bro. Frey remained till today and now we are expecting him any time. I came home yesterday quite well but I will stop for this time. Lovingly yours,

LEVI DONER.

From a Shut-In.

Dear editor: I had been a reader of the Visitor for about six months, when my eyes failed and in a short time I became blind. Thus I was compelled to lie down and think what had been a great comfort to me while in this helpless condition. The paper had been subscribed for by some one who knew me, but God knows all about it and He will not punish me for the one for his benevolent act. (Mar. 14:1.)

I am truly grateful for this kindness, and rejoice because of the friendship that exists between your brethren and several of whom visit me occasionally, and we always have a good, spiritual time together. I was always very fond of reading, and when your Visitor made its bi-weekly visits to my bed-side, there was something added to my stock of reading matter which I appreciated very much. While it contained many things that were edifying and encouraging, there was nothing that was quite so dear to me as the testimonies of
different ones, telling that old story of Jesus and His love, which becomes more real and newer to us day by day.

We sometimes sing: "Wonderful story of love, Tell it to me again." Let us tell it out to the many that have not yet tasted of the love of God.

I will state very briefly about my condition.

On the 20th of May I was stricken with rheumatism four years that I am confined to my bed. Since that time I was not able to stand on my feet, although for about ten months I could be sat up while eating, and would sometimes be able to sit for an hour or so, when they would carry me on my bed again.

Since October 1997, the joints of both my upper and lower limbs have become stiff, as have also those of my hips, so they are not able to raise me any more.

Although my joints are very painful when disturbed, for I cannot have anyone move them, or turn me on either side, otherwise I am suffering very little pain. My motive in giving an honest state of my condition to tell the men what man is (Job 7:17; Heb. 2:6) so poor and helpless, and yet we hear some boast that they will do thus and so, when very often they can do nothing without the help of God. Though I am weak physically, I praise God because my soul is strong and healthy; my feet are not able to walk, yet I have no more fear of them.

If we have nothing else to do.

Then let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
And don't, I beseech you.

When I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

We have no right to judge a man
Until he's fairly tried;
Should we not speak of him?
We know the world is wide.

Some may have faults, and who has not?
So let us not condemn the poor;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And that it is the true one.
To try my own defects to cure
Are others' faults to tell.

And though I sometime do hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
And don't, I beseech you.

Be Careful What you Say.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should never throw a stone.

If we have nothing else to do
Than talk of those who sin,
Let us remember that sin is
A fault, for the members of Christ's household.

On effecting an entrance there were many tombs found therein with inscriptions dating from the birth of Christ to the death of St. Paul. The names of five of the entombed are Trypenna, Tryphena, Tryphosa, and Tryphonomos, mentioned in the sixteenth chapter of Romans. The value of this discovery is scarcely be overestimated, as it refutes the theory of the German critics that the Epistles of St. Paul are not autograph, but were written by others during the second and third centuries. Here is an indisputable vindication of the truth of the Pauline authorship, and thus we have reason to thank God for the discovery of the proofs so long hidden. This has given us new strength and wisdom to see the world in its true light, and thereby to become a permanent resident in the church—Christian and Missions Union.

So much is going on just out of our sight, in seed and egg, in plant and tree, in the stirrings of life under the clod, in the vibrations of hidden forces all around and within us. We see but a part of the causes and effects; we see nothing of the causes; yet we see intimations of the latter in us, and within causes—an ever-lengthening chain.

December 26, 1910.

EVANGELICAL VISITOR.

Mary Burkhart, Mowersville, Pa., $1; E. L. Funk, Women's Board, Manheim, Pa., 25 cents; Sr. Fannie A. Nye, Elizabeth-town, Pa., 50 cents; Sr. Amanda Bashore, Elizabeth-town, Pa., 25 cents; Dr. A. G. Eden Co., Harrisburg, Pa., $1.50; interest, $2.25; S. Sue Boe, Homestead, Pa., $1.50; Sr. Emma L. Heiser, Allen, Pa., 50 cents; S. Abram Nisally, Mechanicburg, Pa., 50 cents; Sr. R. J. Senneman, Mechanicsburg, Pa., $1; In His Name, California, $5; Hummelstown Sewing Circle, $15; a brother, Florin, Pa. (school fund), $1; a sister, Hummelstown, Pa., $1; In His Name, Derry Church, Pa., $20; a brother, Manor district, Lancaster county, Pa., $25; D. M. Book, Secretary and Treasurer, Hummelstown, Pa.

Messianah School.

Report for November, 1910:

Mary M. Conklin, 1 crock apple butter;
Mrs. Cora Kraybill, 1 lb. apples;
Mrs. E. Sollenberger, I bbl. potatoes; Jacob Myers, 1 sack corn meal, 1 lb. potatoes; Fannie and Elizabeth Beers, 1 lb. potatoes; Mrs. E. Sollenberger, 1 pk. sweet potatoes, 6 pieces soap, 1 pumpkin; Sue Book, 1 bromium.

CASH DONATIONS.

A friend, $1; Mrs. Funk, 25 cents; Miss S. A. Myers, 25 cents; Mr. Myers, 25 cents; a friend, 50 cents; Mabel Hess, 25 cents; Edward Sollenberger, $1; a friend, $1.

We thank all the dear saints who have so kindly remembered us.

J. F. and SARAH WIDE.

REPORTS OF FUNDS.

Messianah Orphanage.

Report for November, 1910:

Donations received since last report:

M. B. S., 25 cents; Mrs. Cora Kraybill, 1 crock apple butter; Ezra Gish, 1 bbl. potatoes; Jacob Myers, 1 sack corn meal, 1 lb. potatoes; Fannie and Elizabeth Beers, 1 lb. potatoes; Mrs. E. Sollenberger, 1 pk. sweet potatoes, 6 pieces soap, 1 pumpkin; Sue Book, 1 bromium.

We thank all the dear saints who have so kindly remembered us.

J. F. and SARAH WIDE.

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December 26, 1910.

EVANGELICAL VISITOR.

Mary Burkhart, Mowersville, Pa., $1; E. L. Funk, Women's Board, Manheim, Pa., 25 cents; Sr. Fannie A. Nye, Elizabeth-town, Pa., 50 cents; Sr. Amanda Bashore, Elizabeth-town, Pa., 25 cents; Dr. A. G. Eden Co., Harrisburg, Pa., $1.50; interest, $2.25; S. Sue Boe, Homestead, Pa., $1.50; Sr. Emma L. Heiser, Allen, Pa., 50 cents; S. Abram Nisally, Mechanicburg, Pa., 50 cents; Sr. R. J. Senneman, Mechanicsburg, Pa., $1; In His Name, California, $5; Hummelstown Sewing Circle, $15; a brother, Florin, Pa. (school fund), $1; a sister, Hummelstown, Pa., $1; In His Name, Derry Church, Pa., $20; a brother, Manor district, Lancaster county, Pa., $25; D. M. Book, Secretary and Treasurer, Hummelstown, Pa.

Messianah School.

Report for November, 1910:

Donations received since last report:

M. B. S., 25 cents; Mrs. Cora Kraybill, 1 crock apple butter; Ezra Gish, 1 bbl. potatoes; Jacob Myers, 1 sack corn meal, 1 lb. potatoes; Fannie and Elizabeth Beers, 1 lb. potatoes; Mrs. E. Sollenberger, 1 pk. sweet potatoes, 6 pieces soap, 1 pumpkin; Sue Book, 1 bromium.

CASH DONATIONS.

A friend, $1; Mrs. Funk, 25 cents; Miss S. A. Myers, 25 cents; Mr. Myers, 25 cents; a friend, 50 cents; Mabel Hess, 25 cents; Edward Sollenberger, $1; a friend, $1.

We thank all the dear saints who have so kindly remembered us.

J. F. and SARAH WIDE.

December 26, 1910.
OUR YOUNG PEOPLE.

The Year Before Us.

For the year before us, O what rich supplies!
For the poor and needy, living streams shall rise.
For the sad and sinful shall His grace abound.
For the faint and feeble perfect strength be found.

Then hasten to fresh labor, to thrust and reap and sow.
Then bid the new year welcome, and let the old year go.
Then gather all your vigor, press for-
The robber chief threw himself out of his saddle and stood beside the boy. "Let me feel of your coat and I will soon know if you are telling the truth," said the man. The boy's face grew pale and he trembled a little as the robber felt of his coat and counted the coins. "Forty, indeed," said the robber. "Now tell me, boy, why you owned to this many coins?"

"Because," said the boy, "when my mother sent me to the city she said to me: 'Promise me never to forget God and never to tell a lie,' and I promised.

"Then the mother saw and smiled, / Till he turned again, with a wistful sigh, / The loveliest home, and the dearest and / The costliest homes there be. / From this little brown house, / To the little brown house, / From this little brown house, / And here's thee home."

The members of Merrington church, Kindersley, Sask., met together in council on Saturday, the 10th inst, to dispose of business relating to the welfare of our church at this place. At the meeting it was unanimously decided to call the EVANGELICAL VISITOR to our little colony here and the writer was commissioned to carry out the decision, so we trust the good Spirit may express Himself to God's greater glory.

And he said, "Sweet mother, from east to west, / Did'st fancy life one Summer holiday set? / Did'st fondly dream the sun would never roam? / Did'st fancy life was spent on beds of ease, / Did'st think the moon would never set? / Did'st think the sun would ever set? / Do you not believe that that boy's / Thy steps will guided be, and guided right."

The Quest.

There was once a restless boy / Who dwelt in a home by the sea, / Where the water danced for joy / And the wind was glad and free; / But he said, "Good mother, oh let me go; / For the fullest place in the world, I know, / It's in a little brown house, / This old brown house, / Under the apple tree."

To blend another life into its own; / Fluttering the rose leaves scatter'd by the breeze? / "Thy steps will guided be, and guided right."

'Twas then about 140 miles / From this little brown house, / To the little brown house, / To blend another life into its own; / Fluttering the rose leaves scatter'd by the breeze? / "Thy steps will guided be, and guided right."

To blend another life into its own; / Fluttering the rose leaves scatter'd by the breeze? / "Thy steps will guided be, and guided right."

The costliest homes there be.

The Call to Duty.

With lessons none to learn and naught but play? / Go, get thee thy task; conquer or die! / It must be learned—learn it then patiently. / No help! Nay; 'tis not so.

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The Quest.
laborers into the harvest for the harvest truly is great but the laborers are few. Therefore, go and make disciples of all nations, as those who were hidden refused to come to the wedding. Now we see the messengers go out into the streets and are gathering them in; yes, the heathen are accepting the invitation and the guests are preparing and the room is filled; and soon the Master will come to see the guests. Will you, will I, be there? Yes, I expect to be there. May this little message wake all to be ready, the morning is breaking. Jesus is coming.

Victoria, Texas, Dec. 11, 1910.

This day is this Scripture fulfilled in your ears." (Luke 4:31.)

Yes, it was wholly fulfilled. The gracious part was seen. The judgment part is to come. May God keep us free from all the judgments which the Bible predicts about the heathen. —Selected.

If Christ chose the path of evil, how can they blame God for the curse that followed? God never sends judgments without forewarnings. The antients knew livid; the Bodomites knew; Pharaoh knew, and you and I know. The Gospel has its severe as well as gracious phase. If we bow to the flesh we shall of the flesh reap corruption.—Mrs. Nechum.

Give diligence to make your calling and election sure. By personal holiness demonstrate your appreciation of the heavenly act upon you. Like the six steps to Solomon’s throne, there are six stages to grace: 1. Calling. 2. Repentance. 3. Faith. 4. Witness of the Spirit. 5. Peace of conscience. 6. Good works. Through the Gate, by the Altar, at the Laver, before the Table, in the Presence Chamber, always filled with the Spirit to work in you.