
George Detwiler
Some trust in chariots and some in horses; but we will remember the name of the Lord our God.—Psa. 10:7.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

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The School of the Prophets.

The Lord Himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence and came within the sphere of divine law. God had commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent; one that was not to be delegated to another. In the place of stranger lips, the loving heart of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of His people, and promises of the Redeemer to come, were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in the memory; the great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the realm of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks, all spoke of the Creator. The solemn services of sacrifice and worship at the sanctuary and the utterance of the prophets, were a revelation of God.

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel by the faithful Hannah; of David in the hill dwelling of Bethlehem; of Daniel before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth. Such the training by which the child Timothy learned from the lips of his grandmother, Lois, and his mother, Eunice, the truths of holy writ (II. Tim. 1:5; 3:15).

Further provision was made for the instruction of the young by the establishment of the Schools of the Prophets. If a youth desired to search into the truths of the word of God, and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. The schools of the prophets were founded by Samuel, to serve as a barrier against the widespread corruption to provide for the moral and spiritual welfare of the youth; to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counsellors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent and studious. They were called the sons of the prophets. As they communed with God, and studied His word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They enjoyed the respect and confidence of the people, both for learning and piety.

In Samuel's day there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjath Jearim, where the ark then was. Others were established in later times. The pupils of these schools sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for some holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent making.

The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music and poetry.

The manner of instruction was far different from that in the theological schools of the present day from which many students graduate with less real knowledge of God and religious truth than when they entered.

In those schools of the olden time it was the grand object of all study to learn the will of God and man's duty toward Him. In the records of sacred history were traced the footsteps of Jehovah; the great truths set forth by the types were brought to view, and faith grasped the central object of all that system—the Lamb of God that was to take away the sin of the world.

A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray and how to approach their Creator. How to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure house of God, things new and old, and the Spirit of God was manifested in prophecy and sacred song. Moses was made to serve a holy purpose to lift the thoughts.—Sel. by Sr. Williams.

(To be continued.)
The Lesson Commentaries are notori­ously committed to that cult. A great many of the newspaper dailies have taken up the matter of giving regular lesson comments on the weekly lessons, and some of them, we know not how many, are of a nature that will not be helpful to the faith of the young people.

We noticed in several of the recent lessons one of these writers states boldly that what was related was not an actual occurrence but allegorical. Thus Elisha’s Heavenly Defenders, and Jonah and his experiences, are together put entirely into the field of the improbable. These are only a few of many samples where these doctors of theology are now doing in pulpits and press what Tom Paine and other infidels were denounced for doing in their day. Practically the entire Old Testament, history, poetry and prophecy, is discredited. “Adam, Eve, Satan, the temptation and fall into sin. Paradise, the promise of a Redeemer, Cain and Abel, just like the stories of Lot’s wife, James and Jambres, Eliah, Elisha, Jonah, the Smitten Rock, the Manna, the Brazen Serpent, Fiery Furnace, Lion’s Den, are, ‘Not History,’ but ‘Allegory,’ ‘Apocalypse,’ ‘Poetry,’ ‘Myth, ‘Legend,’ ‘Unhistorical,’ mere abstract ideas wrapped in Oriental husks; envelopes of fancy to be thrown away.”

And thus Dr. L. W. Munhall says, “This criticism gives the lie direct to the whole New Testament, which accepts the foregoing as historically true,” and thus “the testimony of Jesus Christ, the Evangelists, and Apostles must be rejected from the field of criticism since they were not ‘scientific.’” “You cannot have Christ and the critics both; you must choose whom you will follow.”

Now, as we see it the most promising field for this cult to promulgate these errors and heretical teachings is the Sunday-School and Young Peoples’ societies. To these they come with the claim that they have both prestige and authority because of superior culture, learning and wisdom. And the soil is receptive and the field is easily worked and the reaping will be deception, and destruction of faith in those who must be depended on to be the leaders in coming days both in Church and State. Evidently all of these movements are favorable to the development of the final Apostasy and the heading up in the Anti-Christ as predicted in the Word of God.

Now we are not writing disparagingly of the Sunday-school work. We believe it to be a good work and necessary in our day, yet we cannot close our eyes to these threatening dangers, and feel to urge upon us all the duty of being very careful as to the teaching and scripture exposition that is given. Modern Encyclopedias, Bible Dictionaries and Bible Commentaries are apt to be full of the destructive criticisms and if we receive them as authority and make them the basis of our teaching we may, almost unconsciously strengthen these fatal errors.

Here and there one has the temerity to raise a protesting voice. Among these we may mention a few that have come to our notice. There is A. C. Gablelein, editor of Our Hope, Dr. J. M. Gray Dean of the Moody Bible Institute, Dr. C. I. Scofield, and a few others who claim to stand four square on the Old Book, but even they, when weighed in the balances, are found wanting, according to the editor of The Gospel Message of Kansas City, Mo., in that they have associated with themselves “two men who are Higher Critics of the most destructive character, and who have been notoriously unsound in doctrine for years,” in editing a new—a 1911 edition of the King James version of the Bible. These men are Prof. Milton S. Terry, of Garrett Biblical Institute—Methodist Episcopalian—Evansville, Ills., and Dr. Stephen Parkes Cadman, now of the Central Congregational Church, Brooklyn, N. Y. This last gentleman appears to have been dropped from the Committee later. But the former has his place on the Committee.

In closing a rather lengthy, but interesting, criticism of this review, this editor concludes as follows: Eternal Vigilance is the Only Safeguard of Truth.

“No question has been raised as to Mr. Scofield’s personal soundness on the Holy Scriptures, but personal ‘soundness does not guarantee safe ‘leadership. The world now abounds “with all kinds of unholy alliances, “and it seems almost impossible for “even sound men to be willing to bear “the reproach of being unknown, “poor, or of little repute, or of doing “a small, humble work for God; while “to do great things in this day of “apostasy usually means that the “friendship of the world and of the “enemies of Christ may be had.”

“If the Oxford Company (which “publishes this anniversary edition of “the Bible) and Secretary Scofield “were not sufficiently careful in the “selection of the Board of Editors, so
"that these men, who were well known as destroyers of the faith, were kept from its staff, how then known as destroyers of the faith, other important duties connected that these men, who were well sin, and as one has said, 'Association with evil is evil itself.' A soldier must not go to sleep on watch; a man to whom is entrusted the 'Oracles of God must not allow the course, it nevertheless behoves in which those whose work it is to de­ present-day, popular, movement, to their leaving for Africa. was made in order that Elder and Sr. the date as given here. The change...sions of the few; it is not great ness of the first commandment, 'Thou of right let one of the deprecation of learnedness, but...ciples, or even if those here called in question by this editor, may be able to say something in exten­ day, popular, movement, in which those whose work it is to de­ Tis Jesus your Savior, says look unto me. In streams of salvation so full and so...in the order as to accord with...n't be from the right spirit. We also felt that to do so would hardly be just to the great majority of our readers. It might possibly help us out in this matter if those who are moved to write disparagingly of learning would instruct us as to how much liberty they want us to ex­ ercise with their writings in way of corrections, etc. We have seen it stated that a little learning is a dangerous thing. It was Festus who said to Paul, 'Much learning doth make thee mad.' But Paul said, 'I am not mad, most noble Festus.' We rather are inclined to believe that to be proud of one's unlearnedness is just as much a sin as it is to be proud of one's learnedness.

Change of Love Feast Date.

The date of the Ashland and Rich­ land, Ohio, love feast is changed from June 10, 11, to June 3, 4. Please note the change and come on the date as given here. The change was made in order that Elder and Sr. Steigerwald can be present previous to their leaving for Africa.

Our brethren who continue to write in praise of unlearnedness, not to say ignorance, put the editor in rather an awkward position. As a rule we are supposed to edit contributed matter, correct mistakes in spelling, and ar­ range the matter so as to accord with recognized rules of grammar, etc. But in cases of this kind where the writers take the position that education is contrary to the Scriptures, and that to be unlearned is a Christ-like virtue, advocated by the Apostle Paul, we scarcely feel that it is in our province to undertake any editing or correct­ ing. So our predicament is whether to publish these polemics against edu­ cation as they come to us, misspelled words, jumbled sentences, misplaced capitals, etc., etc., or do the necessary editing as in other cases. There was a prompting in us to let one of the articles in this issue go to the compositor unchanged because of its

It is queer, isn't it, that we are so apt to put off for to-morrow what we ought to do to-day? Here we have been trying to have those whose sub­ scriptions are so far past due that the law compels us to drop the name, to renew before May 1. We wrote to nearly all of them and then waited till May 8. Then we marked off quite a number. But by May 9, the date of writing, renewals of such comm­ enced to come, and we rather ex­ pect that not half of those of that class intended not to renew but just put it off or forgot. Of course we are glad if we can put every name back again, and more so if a hundred new names could be secured. But our report to Conference would have shown a smaller deficit if the renewals had not been put off. We thank all who complied with our request. And we again thank those who helped the Benevolent Fund so liberally. God bless you all.

We are sending out the Order Blanks for Sunday-school supplies for the third quarter to all the Sunday­ schools on our list. If any should fail to receive theirs, please let us know. We would like to have all the orders in early.

A sister has suggested that we call for the united prayers of the members of the Brother­ hood everywhere in behalf of those who meet in General Con­ ference this week. Elder Noah Zook writes in his letter that that is what they intend to do, and such action is commendable and becoming in all. Any the suggestion be remembered and observed in every part of the Brotherhood.

"It is not the rare gifts, the posses­ sions of the few; it is not great wealth, great learning, great genius, or great power; it is not these things that make their possessors happy. It is health, it is friendship, it is love at...is sunshine. It is the blessings which are commonest, not those which are rarest; it is the gifts which God has scattered everywhere."—G. H. Morri­ son.

By his nature, God must be first and alone, without a rival, or else he is not God at all. The plain sensible­ ness of the first commandment, "Thou shalt have no other gods before me," is perfectly apparent, if it be taken for granted that such a being as Jeh­ovah exists. God cannot be King at all unless he is King over all.—Se­ lected.

Jacobs's Vision.

As Jacob while travelling was weary one day At night on a stone for a pillow lay; A vision appeared of a ladder so high, It stood on the earth while its top reached the sky.

CHORUS—

Hallelujah to Jesus! who died on the tree, To raise up this ladder of mercy for you; Press onward, climb upward, the top is in view, There's a crown of bright glory awaiting for you.

The sight was so pleasing, the angelic throng, With delight were ascending, descending thereon; And God rich in mercy who stands at the top, To embrace all the ransomed who safely get up.

This ladder is long, is strong and well made, Has stood thousands of years and is not yet decayed; It is so free of access, the whole world may get up, And the angels they guard it from bottom to top.

Then let us ascend it, be bold, never fear, It has stood every tempest and always will bear; For millions have climbed it and reached that blest hill, And thousands upon it are climbing up still.

This ladder is Jesus, the glorious God-man, For his blood freely flowing from calvary ran; In streams of salvation so full and so free, 'Tis Jesus your Savior, says look unto me.

Our loved ones have climbed it and mounted to God, They have finished their labors and have reached their reward; And we're climbing after and soon will be there, To join with our loved ones their happy­ ness share.

There we'll meet Father Abraham, the faithful and true, And Isaac and Jacob, and Isaiah too, There we'll meet John Wesley, whose name Satan hates, And Fletcher and Cookman who swept thru' the gates.

—Selected by Orla L. Heise.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Mato- topo Mission, Madagascar, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Chona, N. W. Rhodesia, South Africa.

Transvaal, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Milsabezi Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, No. 4, East Jeep Extension, Johannesburg, South Africa.

India.

A. L. and Mrs. A. L. Mussier, Maggie Landis, Sena Villa, Madhupur, E. I. R., India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Raghunath­pur, P. O. Manbhum Dist, India.

Elnima Hoffman, Kedgan, Poona Dist., Ramkhami Home, India.

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

Central America.

Mr. and Mrs. J. G. Cassel, Huechtetten­ango, Guatemala, C.

Our City Missions.

Philadelphia, 3242 N. Second street, in charge of Srs. Mary K. Stover and Effie Rohrer.


Chicago Mission, 6093 Halstead street.

In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street.

In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabok Orphanage, Thomas, Okla., in charge of N. N. and Adella Engle, R. R. No. 3, Box 1.

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

Love Feasts.

Pennsylvania.

Mechanicsburg, May 27, 28 Pequea, Manor Dist., May 27, 28.

A cordial invitation is extended to all. Come by trolley from Lancaster via Millersville to Pequea line getting off at Morton's shop, which is one-half mile from the church.

Montgomery M. H., May 31; June 1

Martinsburg, Mercer's Cove, June 3, 4

Grater Ford M. H., June 3, 4.

Air Hill M. H., June 7, 8.

Lykens Valley, at the home of Bro. Watson Rembold.

June 7, 8.

Fairland M. H., May 31 and June 1.

Ohio.

Ashland and Richland, June 3, 4.

Valley Chapel, June 3, 4.

Meeting commences on Saturday morn­ning, continuing all day Saturday and Sun­day morning and evening. A cordial in­vitation is extended.

Connection services will be held at High­land M. H., place of General Conference, May 14th, in the evening.

Des Moines, June 3, 4.

The meeting commences at 2 p. m., on the 3rd. All are most cordially invited. All who can do so are invited to stop here over Sunday on their return from Con­ference.

Kansas.

Brown County, May 27, 28.

Clay County, June 3, 4.

MARKHAM.

Howick.

Waterloo, Rosebank M. H., June 10, 11.

Nottawa.

June 17, 18.

Wainfleet.

June 17, 18.

New York.

Clarence Center.

June 10, 11.

All of these love feasts extend cordial in­vitations to all who wish, to attend.

Baptismal Service and Love Feast.

On Sunday morning, April 30th, an inter­esting baptismal service was held at Mastertsonville M. H., Rapho dist., Lancaster county, Pa. Bro. H. O. Mussier preached, having for his text Matt. 3: 1-15, last verses.

Elder Hoffer then followed and after the discourse fifteen new members were received into church fellowship according to Matt. 18, and later taken to the rolling stream nearby and buried in baptism and rose to walk in newness of life. These ranged in age from eleven to sixty years. Our prayer is that their lives may show forth a risen Christ, and may many more come flocking home.

On May 3, 4. the annual love feast was held at the Mt. Pleasant M. H. The weather being favorable there was a large attendance. Ministering brethren from adjoining districts were present. They set forth the suffering and death of the Savior, reminding us afresh of what Christ did for us, and that these occasions are of a solemn nature. Yet it brings joy to our hearts when we remember that in and through His suffering the way was opened for us to become God's children. Therefore, we can say with the Apostle, "Let us keep the feast," and as we do so we will not lose sight of the cross. This is our prayer.

AIXEN B. BRUBAKER.

Mt. Hope, Pa.

Wayside Jottings.

By John H. Myers.

"She hath done what she could. She is come afordande to contrec my body to the burying" (Mark 14:8).

Dear readers, this verse teaches giving, having for its text Matt. 3:5-15, last verses. "She had not only a God bless you, but did that for what He had done for her. She had not only a God bless you, but did that which added to the comfort of her blessed Lord. He, Jesus, said of her that she was Sallie Doner, Mag­gie Landis, Sena Villa, Madhupur, E. I. R., India.

When we were yet in Texas at our home, we, at times, felt much dis­couraged, yet we knew in whom we had our faith. Knowing that our earthly house of this tabernacle were dissolved we have an house not made with hands eternal in the heavens. Down here we live in little houses made of boards nailed together. Well, they were some comfort to us.

Through God's goodness and care we were enabled to set our little affairs in order and leave our home for the North on March 3rd. We visited our grandson at Huston on the way and reached Thom­as, Okla., on the 11th, where we were made welcome at the Orphanage by Bro. and Sr. Elnima Hoffman, Kedgan, Poona Dist., Ramkhami Home, India.

We were received with much love, in and through God's care.

"She hath done what she could. She is come afordande to contrec my body to the burying" (Mark 14:8).
Joint Council. These meetings were of interest to us. Our health was pretty good.

The next time was at the Conference in Abilene, Texas. Having suffered with colds for many years, and physicians claiming that an operation was necessary to remove the difficulty, I concluded to ask the brethren to anoint me and pray for my health. As the brethren were present in that conference, and the brethren Burkholder, of California, and M. G. Engle, of Kansas, served in this ministry. The work was done so effectually that if it were not for the memory I have of my past distress and suffering, I would not know that I had ever been afflicted in that way.

Sometimes when I think of the wonderful manifestations of God's love and power to heal me for these lines, I wonder why more of the Lord's little ones do not have similar benefits. Is it a lack of faith, confidence and trust? I often feel unworthy of the favors and blessings, but I want to give God the glory, and encourage my fellow men to more fully trust all in the hands of God. I have no lonely hours in this life for God gives so much to encourage me.

T. A. Long.

Easter at Chicago Mission.

I am He that liveth, and was dead; and behold I am alive for evermore. Amen; and have the keys of hell and of death (Rev. 1:18).

What a source of comfort and strength these words are to the child of God as he comes to know their import and is made a partaker of the same resurrection life, that brought our Lord Jesus from the grave triumphantly, and exalted him far above all principalities and powers. Praise His name!

This Easter time has been one of real rejoicing with us as we had the blessed privilege of commemorating our Lord's suffering and death. A few weeks before Easter we decided that we would have a love feast, and as this was our third Easter in the new place we also decided to have a few special meetings, a sort of an anniversary meeting.

We invited a number of the brethren in the adjoining districts in to assist in the services and were pleased to have with us Bro. David Martin and family, of Dixon, Ill., and Bro. Sollenberger, of Polo, Ill.; and Bro. H. L. Stump of Wakarusa, Ind. The brethren came ready to do whatever the Lord required, and the love feast service on Saturday evening was a time of real blessing. The presence of the Lord was with us in a marked degree, and while the saints were washing feet and partaking of the broken body and shed blood the joy of the Lord flowed from heart to heart. Praise His name.

On Sunday morning during the S. S. hour we had a little program of special exercises for the children, which they all enjoyed very much, and in which we believed the meaning of the resurrection of the Lord was made very plain to their young minds. Nearly every class in the school has a bank into which they put their offerings that they want to give especially to the Lord. This is a side from the regular S. S. collection, and as a rule it is sent to some mission in foreign lands or divided, and sent to different missions. This year it was decided that the beginning of the year the banks would be opened at Easter time and the amount in them
would be applied on the building fund. There was some competition between the classes toward the close that made it quite interesting to the school.

These banks were opened on Easter day and with the entire S. S. collection that morning amounted to $166.00, which will be applied on the indebtedness of the mission property and in the special meeting this afternoon Bro. H. L. Stump gave us a stirring sermon on giving and a free will offering was taken up for the same purpose, which amounted to $60.00, making a total with the offering of the Y. P. M. of over $166.00. We praise God with all our heart for this, and we heartily thank and commend every teacher and scholar for their faithfulness in this work of the Lord.

We especially thank God for the blessings of the meetings and the inspiration they brought to our hearts.

The attendance in the S. S. and services is increasing and we are praying that there may be a real outpouring of the Spirit upon us, that souls may be saved and furthered in the kingdom of Christ.

Don't forget to pray for the work and workers.

Your brother in Jesus,

Vernon L. Stump
1039 Halstead St., Chicago, Ill.

A Voice From the Ozarks.

To all the dear readers of the Visitor family, we come with greetings in the name of "Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." It is quite a while since you have heard from me through the Evangelical Visitor. We are glad to say to the praise of God, we are still among the living in the enjoyment of reasonable health of body and the right use of our mind. No doubt we, as a family, are highly favored above many of our fellow beings, and also above that we have deserved, for which we wish to praise and magnify the name of the Lord.

Our thoughts are often drawn to the Holy City, and we were favored in this locality with a very lovely Easter day which always reminds us of that first day of the week when our blessed Lord broke the bars of death and came forth triumphant over death and the grave. Thanks to Him, our hearts became the first fruits of them that slept. What joy it brought to the disconsolate to see their Lord restored to life and glory of His name if in some way we should be filled with joy and praise to God that though He were dead yet he is alive for evermore.

We were favored in this locality with a very lovely Easter day which always reminds us of that first day of the week when our blessed Lord broke the bars of death and came forth triumphant over death and the grave. Thanks to Him, our hearts became the first fruits of them that slept. What joy it brought to the disconsolate to see their Lord restored to life and glory of His name if in some way we should be filled with joy and praise to God that though He were dead yet he is alive for evermore.

The essence of faith consists in receiving what God hath revealed."
The New Testament, What It Is, and What It Does, and Also a Strong Plea For Unlearnedness.

By SYLVANUS DONER.

It has been much on my mind for sometime to write some thoughts for the readers of The Evangelical Visitor on this subject, and I hope to be excused if I should make any mistakes, for I want to write only the words which the Lord would have me write.

Now there are many good and useful books in the world that were written by men of God. Some of them are expensive, yet not one of these can be compared with this little book in excellence and worth. It never gets old; it will bear reading all our life time. Its price is very low so that all who want it can have it. I have seen some as low in price as five and three cents, and containing it all that is necessary. But it is of exceeding great value beyond what we are able to estimate. We could not imagine what this world would be like without it.

But what does it do that makes it such a wonderful Book? Well, it bears the name of Jesus. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). It teaches the way to heaven, that holy place that God has prepared for His people. And it is a light on the way. David said, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Now the Christian life is often compared to a journey on a road or path through this world; and it is a strange road for no one ever traveled it before; now, if we go on a Journey on a strange road in the dark we surely need a light, or we may stumble and fall, and rise no more, when the pitfalls and precipices, such as theaters, oath-bound secretism and the like, surely need a light, or we may perhaps the way, that holy place that never gets old, it will bear reading all our life time. Its price is very low so that all who want it can have it. I have seen some as low in price as five and three cents, and containing it all that is necessary. But it is of exceeding great value beyond what we are able to estimate. We could not imagine what this world would be like without it.

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What else does it do? It is the bread of life. Now bread is to support life, and we need a portion every day. If we go on a long journey we need to take bread along or we would get faint and weak and starve on the way. But the many blessed promises in that precious word can strengthen us and encourage us all the way.

What more is it? It is the "sword of the Spirit." (Eph. 6:17.) A sword is not always used to kill with but to keep the way to the tree of life (Gen. 3:24). Now, all along this way there are enemies who set snares and traps to catch the unwary, but if we keep the sword in our hand it will make the way quite safe, for these enemies cannot endure the name of Jesus. They will have to retreat and flee.

Then again, it is very plain and simple and is intended to reach every one, no matter how low or deep down they have gotten, even the "way-faring men though fools, shall not err therein" (Isaiah 35:8). Notice it says, "they shall not err." Then why should it take so much learning and studying to understand it as there is in these days? Has there ever been a time when things have been more divided up than the present? Could we not find five divided up in one house as the Lord said there would be? This may be because there are so many whom it does not suit. They would like to have it different. But I am glad that God will not allow His word to be changed nor to pass away, or it would have been done long ago. It has stood so long and we believe it will stand to the end, till all be fulfilled.

But someone will say, How will it bring salvation to me for I don't understand it; and when I read it it only confuses me and makes me out a guilty sinner, yea, a double sinner, for I have never done what it commands me to do, and have done over and over what it forbids me to do? Then what shall I do, or where shall I go? Now, right here I ask you to take special notice. There are two ways that may be taken, and we may be deceived very easily and take the wrong one, for it is a place where the enemy will try hard and say, "There is Mr. Worldly-wise-man, he attended college and was taught by the best of teachers. He will be able to tell you anything you want to know; he has helped many off with their burden of sin and put them in the right path."

Oh, no, never, never go to him, but go to Jesus, the evangelist. Ask Him for the grace of God that bringeth salvation that appears to all men, "Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world" (Titus 2:11, 12).

Then having received that lesson of good we might take the one that says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." (Matt. 11:29.) If we once have rest to the soul we are far advanced, and may hear these words, "I have chosen you out of the world," not away from the world, but simply out of it. Then having been so fortunate as to be chosen out of that dark hole, we should try and do all we can to keep out. Then we will get a great love for Him who has chosen us, and another faith which Peter calls a living faith. Then we should add to our faith, knowledge. Some think we must go to school, or somewhere to obtain this knowledge. But, brother, we don't need to; we can get it at home. If we love the Lord Jesus we will want to do His will, and to do His will we must know it, and to know it we must continue to read His word. In this way we would continue to add to our faith, knowledge. If there should be anything in this simple word that we don't understand clearly, to whom should we go to guide us? To worldly-wise man? Oh no, he is too high; we must "descend to men of low estate" (Rom. 12:16). We should go to the humblest brother or sister we know; those who have experienced many blessings from the Lord, and have sat at Jesus' feet and have been taught of Him, like sister Mary of old.

We would like to mention a few more of the simple ways that the Lord has chosen, but will mention a few thoughts on man's side. First, Men always want to do something great and big. They want to build a great house for the Lord with a very high steeple on it. But God don't dwell in temples, made with men's hands in these days. Then they go to such a great extreme. Sometime ago I read of a church that was burnt with lightning in Brooklyn, and it was to be rebuilt and the cost was estimated at three hundred thousand dollars. Another extreme that follows is to erect buildings in which to teach and prepare ministers to preach in these grand churches this plain and simple plan of salvation. Then these ministers look for a high salary for doing so. This altogether makes church going quite expensive. Is it any wonder we hear so many say that they can't go to church very much because they can't afford to pay what is asked of them. Now this high learning is much sought after in these days, but we always notice that too much of anything is not valuable, and if a vessel is full it is enough, for what runs over is wasted any way.

I give a few scripture verses found in the three first chapters of I. Corinthians. "For it is written I will de-
stroy the wisdom of the wise and will bring to nothing the understanding of the prudent. "For the wisdom of this world is foolishness with God, for it is written, he taketh the wisdom of this world, and causeth the wise men of this world to be fools. "And again, the Lord knoweth the thoughts of the wise that they are vain." But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." It is sometimes said if some of the missionaries had higher learning they could do more good among the heathen. But it might be that they would not be there at all, as there are not many of that class called. But they might be in some high office where they would be getting a large salary like thousands are to-day. Now we might follow Paul a little farther and see what he says: "And I brethren when I came to you, came not with excellency of speech or of wisdom; and my speech and my preaching was not with enticing words of man's wisdom, but of the foolishness of preaching; for the Jews demand signs and the Greek seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. For the foolishness of God is wiser than men's wisdom, and the weakness of God is stronger than men's strength." Now if Paul had chosen for a special purpose. He was to stand before the kings and rulers of Egypt, and he was to lead the children of Israel out and away from the house of bondage, and we believe Moses did so. And although it was very long ago, there has not been any need for another Moses since. But there was need for a Jonah to preach. Now we don't know whether Jonah had much learning or not; but one thing we do know, that his sermon wouldn't require very much, nor much studying to get it off, for he was to preach just what God would bid him (Jonah 3:2). Oh that all would preach so. Jonah was to preach to a doomed city of six score thousand people. "Yet forty days and Nineveh shall be overthrown." Read the effect and the result of Jonah's preaching in Jonah 3.

Now, there was also need for a John the Baptist to preach repentance to the Jews in Judea, and see the effect his preaching had, because it was with power and not with words only. We don't suppose that John received much learning from man, since much of his time had been spent in a wilderness. The apostles also preached repentance, and the Lord Himself preached, "Except ye repent ye shall all likewise perish." The same preaching is needed to-day, and everywhere, and that is, "Except ye repent ye shall all likewise perish."

Then again, we have often heard it said that we know that the apostles were not learned men, but they didn't need it because they had the Lord with them all the time to teach them. But I wonder what difference that would make, as we have the same words and the same lessons to teach us that they had, and what more would we want? I believe the doctrine they preached was pure and sound doctrine, for they got it right fresh from the fountain, and had not time to get all riled up like it is in these days.

But we find in II. Timothy 4:3: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears." Now I believe that time has come, it is here. But who are they that will not endure sound doctrine? Can there be any one who knows he might answer through the Visi­tor. But what will God do with those? Why, He will send them strong de­lusions that they will believe a lie.

Some will say that the prophet speaks of a great increase of knowl­edge that would come to pass in the last days, and that we should make provision to study that we might have our portion. Eve received a large portion, but it was the serpent that beguiled her. This prophecy certainly has come to pass, but its on the wrong side for me, its all on the side of the world, and on the gospel side it's very dark. Are not nearly all the nations using it to invent machines and plans and schemes for great destructions, and to kill and destroy man's life? Then are they not ruled by the powers of darkness? But Christ's kingdom is a kingdom of peace, love and light.

Now I have quoted quite a few scripture passages and how I under­stand them. It may be that many will not understand them the same, but I don't fault any for that; all are free to explain their way of believing and thinking. 'Then we might reason to­gether as the prophet said. My mind is now quite free. I have received many blessings while writing, as bless­ing always follows obedience. But it is about time to close, as there is a time for every thing under the sun. But I will yet say in conclusion to all the dear brothers and sisters, and ministers of the gospel, let us not speak or preach with enticing words of man's wisdom and put pillows under their heads, and deal out soothing syrup as it is sometimes compared, and say we are living in a very en­lightened age; that the world is getting much wiser and better, and it is not required of Christians to live and
walk and dress plain as they used to as everything is changed, and these things don’t matter so much any way as long as the heart is right, and as long as you believe the gospel and are not an infidel. Oh no, but better speak, like Paul, the things that will make them fear and tremble, like when he was speaking to Felix, and say we are living in a time of great deception, and if it were possible the very elect of God will be deceived. I believe that day is drawing very near that will come upon this world as a snare, or as a thief in the night, for, “When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape” (Thes. 5:3). Now, may the good Lord add His blessing to these few remarks. Amen.

Newmarket, Ontario.

For the Evangelical Visitor.

The Hindu Conception of Regeneration.

By P. Sen.

The question of regeneration, or transmigration of souls, as held by the Hindus, has long been disputed, dragging for centuries to the present day. But nothing has yet been decided as to its relevancy in accordance with the Scripture or logic. There are many who boldly assert that the Hindu conception of transmigration is identical with that of the Christian because Christ Himself realized its necessity and was compelled, under divine command, to explain to that Pharisee, Nicodemus, in these words, “Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.” The same is the doctrine of Hindus here in India who hold that a man must be born over and over again, not for a dozen times, but for 8,000,000 times in diverse forms, in animals, birds, vegetables, etc., before he can escape to the suffering millions who are in the bounds of human charity. They are not the food to strengthen the soul, then, the material food of this earth must be born a mouse; he who steals oil, a moth; he who steals a deer shall be born a wolf. The stealer of fruits shall become a monkey. He who robs a Pundit (Brahmin Priest) must take his next birth in an alligator, or in some other such animal. He who steals precious stones will be born thousands of times as grass, vegetables, creepers, etc.” In short, according to the nature of sin committed, such will be the next birth; wrathful and revengeful men will be born tigers and lions; the prodigal and unclean must take birth in the wombs of filthy and unclean animals, birds and creeping things. The inequalities of births is, the Hindus say, a great proof of transmigration, hence the idea being that a man is subject to fate or destiny, they do not feel inclined to extend any act of humanity to the suffering millions who are insane, blind, crippled or any way deformed in their structure. They say it was all predestined and, therefore, they have overstepped the legitimate bounds of human charity. They are thus abandoned to their fate to grin and bear it.

Now, taking for granted that the Hindu conception is reasonable, I will try, in this paper, to lay before you the proposition on critical tests of reasoning. I would suggest that a comparison be made between a man and a beast in order to make a narrow search as to the birth, attributes, character, nature, responsibilities, propensities, death, etc. Beginning from the birth to death of both man and beast, one finds little difference in life and body. For both are subject to parental issues having flesh, blood, bones, skin, limbs, hair; both have pain, pleasure, hunger, thirst, desires and both must pay their debt to nature some day. In every respect the man is no superior animal to beast as far as his life and body are concerned.

But when we look into the inner part of both we find that man differs from the beast as wide as the poles are asunder in respect to the never-dying soul which is absent in the lower animals. To illustrate it, let us bring a bull and a goat together and find whether either of these animals has a soul similar to what a man possesses. Suppose the bull enter a farmer’s field where there is plenty of corn. The bull goes there, eats some, tramples down many a plant and when caught and beaten he runs out but again comes back as innocent as he was to resume his feast. Here the bull does not know the farmer’s name nor can he understand that taking a thing without one’s knowledge is stealing. Nor can he form an idea of the great extent of loss sustained by trampling over the field in order to get one mouthful of corn. He returns and eats as his instinct drives him, having nothing to care for or to answer for his sinful actions. He needs no magistrates to convict him nor a God to account to for his stealing. As for the goat you are aware of his nature, for which he makes himself prominent. He is as loathsome and disgraceful as any language can represent him and is the one, among many, that makes no distinction in any closer relations of his family. He can violate the seventh commandment any moment with his own sister or even mother. But who convicts him for all such actions which, according to God’s judgment, would amount to canonical punishment?

My readers, are not these two illustrations enough to prove the absence of soul in the lower animals? Can we determine the respective necessities of life and soul in man and beast? Are not the material things as bread, meat, vegetables, milk, water, etc., the necessary to preserve or even fatten one’s life and body? Can you perceive the irrationality if I told you that the bread and the meat, or the milk and the water you take go to strengthen your soul and not the body and life? I believe one who has an ounce of common sense in him can never accept this proposition. Since then, the material food of this earth is not the food to strengthen the soul, what is it that goes to feed it? It is RIGHTEOUSNESS or the coming into spiritual reconciliation with God for which God has made a revelation in His book that man may know His commandments. Thus the man is responsible to God for all his actions and must answer on the judgment.
day. But do we find any such revelation given to the beasts. Have they got a book or a command to obey? The absence of a revelation is one proof why the beasts have no soul because they have no mandate to carry out that contributes toward righteousness. The lower animals are, therefore, not morally conscious of their actions and are not answerable to God. They are but heedless, ignorant creatures under the sun.

My next point is whether under such circumstances it is at all possible, according to the Hindu conception of regeneration, to be reborn in lower animals and vegetables. Take for instance John Smith who lived for forty years as man and died and according to his previous deeds of merit or demerit he was born a bull. He lived a bull-life say for ten years and was unfortunately slaughtered by a butcher for his trade! But the bull was reborn afterwards as a dog, then a hog, a mouse, a bug and so forth for quite a multiplication of times till according to the theory, he is purified. Poor John Smith, I really do pity you that you are still troubling mankind in lower animals and vegetables. Take for instance you were an alligator, a goat or a donkey you ought to recollect your previous state while you recognize your fellow-animals with which you grazed or sported. But pardon me for this bold remark I have made simply upon the fading strength of Manu's theory. No one has said to the present time his early state of beasthood or of any existence in which he ever entered by the force of these laws. According to the popular belief among Hindus one can not help but conclude that down from the mouse to the lion, all lower animals are in one way or the other related to mankind! Go to Kalighat in Calcutta, where hundreds of goats are daily sacrificed in the temples. Would it then follow that the worshipper who has taken the goat for sacrifice must know that the beast in question might be his own brother or even father who by the phenomenal process of regeneration happens to be a goat in his possession! How cruel it must be then to domesticate animals, to use them or to drive them when Manu has unfolded the secrets of recognition. It is a monster cruelty, absolutely fiendish, unpardonably selfish and appallingly cold-blooded murder of a father, mother, a brother, a sister, a husband, a wife, a son, a daughter, a friend and in fact of all who, by this peculiar law of enchantment-like stories in the Arabian Nights, could be so transformed into beasts. It must be a very poor and absurd method of self-introduction for the man with black teeth, the man with a stinky breath, the man with one eye or one leg to go about streets and alleys and thus introduce his shameful qualities of a thief, a drunkard and so forth.

But the Christian conception of regeneration as Christ has said, "Ye must be born again" (John 3:7), is diametrically opposite. The Hindu idea of re-birth is natural, the Christian spiritual. There are thus many Nicodemuses in India who are similarly enveloped in spiritual darkness and unable to decipher what it means to be "Born again." The modern Hindu is no less than an ancient Nicodemus who questioned centuries ago, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" (John 3:4.) It is exactly the same question that has puzzled many at the present age and popular answer given by Hindu priests is the same as you have read in Manu's words. Hinduism demands of 8,000,000 births in flesh; Christianity requires newness of heart and spirit which is regeneration. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart of your flesh" (Ezek. 36:26). It is not by the repetition of births that regeneration is obtained for the birth is only once like death, "As it is appointed unto men ONCE TO DIE, but after this the judgment" (Heb. 9:27). The corruption of human nature by the fall of the first Adam has necessitated regeneration. For surely in Adam we die; but in Jesus, the second Adam, we are redeemed and live to the newness of life both here and above. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God" (Rom. 8:7, 8). "We are buried with Him by baptism into death; and like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:4-6).

"Buried with Him in baptism wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 2:12). Christianity demands to "Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). "Therefore, if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new" (II. Cor. 5:17). What are those old things, then that are to be passed away? It is our walk of daily sinful life—"A proud look, a lying tongue
and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running mischief, a false witness that speaketh lies, the sowing of discord among brethren" (Prov. 6:17-19).

Is this then all the whole catalogue of one's sinful life? No, it is unlimited, and sinners know them as they commit. There are sins visible by the actions of a man's life which we can see, but there are innumerable of them that brood in his thoughts. My readers, will you remember how Christ explained of the sins that brood in the heart? Did he not say, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in heart?" (Matt. 5:28.)

We have seen subordinates, teachers, professors, and men in general, have written and can write the diary of their daily work which they can show to others without fear. But think how ugly will that diary be if a man were to write all his evil thoughts that overwhelm his bosom? Can he show it to others or even to his wife? Will he sincerely confess, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou comest near to me when I am not, and when I walk, I am not hidden from Thy sight." (Ps. 139:1-4.) Did not Christ explain what those evil thoughts are that defile a man? "Out of the heart proceed evil thoughts, murders, adulteries, thefts, false witness, blasphemies, covetousness, an evil eye, pride, foolishness, deceit, lasciviousness, wickedness," etc. These will undoubtedly form part in the secret diary of a man's secret thoughts which God has searched and known already. Has He not said, "I, the Lord, search the heart?" (Jer. 17:10.) Can any man attempt to hide himself from God? "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to Thee. For Thou hast possessed my reins; Thou hast covered me in my mother's womb." (Ps. 139:7-13.)

It is by the regeneration of man's spiritual life, the circumcision of his heart, in the spirit and not in the letter (Rom. 2:29), it is by the putting on of the new man, Christ Jesus (Eph. 4:24), the partaking of His divine nature (II Pet. 1:4), and by the renewing of the Holy Ghost (Tit. 3:5) in our life that we can be washed and made clean in His sight. Our righteousness does not avail much in the plan of salvation for it is "not by works of righteousness which we have done" (Tit. 3:5), knowing that our righteousness is but a "filthy rag" (Isa. 64:6), but by His "mercy He saved us." (Tit. 3:5.) Are we then looking for His protection by being born again for the kingdom of God? If we were DRUNKARDS, IDOLATORS, MURDERERS, FORNICATIONS, DECEIVERS, LIARS, and so forth we have, by being buried with Him in the baptism, absolutely forsaken the path that leads headlong to everlasting destruction? Are we "dying daily" (I Cor. 15:31) as St. Paul has said and loving one another with Christ's UNDIVIDED LOVE, thus proving that we are born of God (John 4:7), and born in the newness of our life? "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." Friends, you need not fear of entering the womb of your mother the second time by natural birth. You need not be clothed with the skin of a fox, a mouse, a wolf, a monkey, a tiger or a lion or even a serpent, an alligator, a bug or a fly to obtain salvation. God does not want you to become a beast, but He wishes that your beastly actions may be cast away and your wrongs buried in oblivion by the circumcision of your heart in the spirit of His grace. God's ways are not man's. He says, "I am God, and not man" (Hos. 11:9.) Man has planned things to suit his little wisdom and taste but God's ways, His wisdom and His plan of salvation are incomprehensible. Man has thought of a beast, a little monkey or a pig to be righteous in order to change his beasthood into manhood, having forgotten of its capability of ever possessing any spiritual merit by the absence of soul. "Ye must be born again" (John 3:7) "of God" (I John 3:9), after "His image" (Col. 3:10) with full heart to "know Him" (Jer. 24:7), hating sin and keeping aloof from the "wicked one" (I John 5:18) and with "victory" to over-come the world. (I. John 5:4.) "Ye must be born again," not "of the flesh but of the Spirit" (John 3:5), not after the idea of a Hindu, in the flesh only which is but dust, which is the same as any earthly creature without a soul but as a responsible being in God's creation. "Marvel not, therefore, I say unto you," as "I say unto all" (Mark 13:37), YE MUST BE BORN AGAIN."
Am I My Brother's Keeper.

(Continued from page 11.)

he takes it? If I use profane language in his hearing, and cause him to do the same thing, who is going to be held responsible at the final day of judgment? If I, or you, wish to escape the judgment of God (and that is the best thing we can do, for time and for eternity) it is to become very willing to do the will of God in obeying the truth from the heart, and then we can expect to satisfy our conscience in fulfilling the will of the Lord; and we can do it in no other way.

Every man, woman or child has an influence in this world and that influence goes out away from us, and that will be either for good or evil, for one or the other. There is no neutral ground for us to stand upon for eternal destruction. Like begets like, and the young man (or old for that matter) who uses profane language before his associates paves the way to make them kindred spirits in crime, and he is his companion's keeper.

The young woman (or old for that matter) who only thinks of adornment for her body with fine raiment and fails to walk humbly before God, is in danger of sowing the seeds of vanity. Impure thoughts and vain vain conversations among the young arises thereby and causes them to wander off into forbidden paths of folly and pride. In this she will be held responsible to that extent, for the keeping of those wayward souls.

God by the prophet Ezekiel says: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." If He sets watchmen over the heavens. When Elijah prayed he locked the heavens for three years and six months and it didn't rain; then again he prayed and it did rain. If we call upon Him in full expectation of not calling in vain He will not put us off and say, "I can't. You call again."

But He will positively answer and deliver. This is a cheap way of obtaining deliverance, nevertheless it is a sure way.

Matt. 11:28: "Come unto me all ye that are weary and heavy laden and I will give you rest." Others on whom we may call may tell you how sorry they are for you but the Lord will deliver you. He has always delivered all who called upon Him and will deliver thee. Bless His dear name. Our enemies may have mighty generals with them, famed for shedding blood and scattering desolation all around them, but what need we fear for they that be with us are more than they that be with them. II. Kings 6:16, 17: "And He answered, fear not for they that be with us are more than they that be with them, and Elisha prayed and said, Lord, I pray
Evangelical Visitor.

Reports of Funds.

Foreign Mission Funds.

Report for March and April, 1911.

General Fund.

Receipts.

Grantahm, Pa., Brethren, $24; Lydia Johnston, Ind., $2; Moses Shupe, Kans., $10; John Roland, Ohio, Conference offering, $8; Chas. E., Min., $5; Anna Myers, Pa., $5; Valley Chapel, O., $35; H. R. Bohn, Kans., $2; a sister, Mansfield, O., $1; Ellis and Adda Noake, Ont., special for Lizzie Engle, $10; Lizzie Tracy, Philadelphiæ, Pa., special, $2.50; Maggie K. Landis, $9; Susie Royer, 4; Sr. David Bower, Ill., $3; Harrisonburg, Pa., class, $100; Abilene, Kans., S. Homæ Department, special for Sr. H. F. Davidson, $10; also for General Fund, $7; Phileena Dumbaugh, Pa., $3; Carlbad, Mich., S. S., $25; Y. P. M., Philadelphia, Pa., $6; Miami, Ont., class, $244.95; Lebanon, Ont., $50; Lizzie Lenhart, Kans., $70; J. O. Wenger, Kans., $5; Belle Springs, Kans., $922.77; John E. Gish, Kans., $1.50; Levi Hoover, Kans., $3; Wayne county, Ohio, $39.10; Bainum, Ont., $17; Markham, Ont., $10; B. S. and Margaret, Ont., $50; Richland and Ashland, Ohio, $41; North Franklin, Pa., $125; Upland, Cal., $30; Montgomery, Car, $2.50; Black Creek, $225.25; Wainwright, Ont., $975.15; Pelplum, Ont., $60; Walpole, $125.

Steelville, Mo.

Ablene, Kans., $87.78; Thomas, Okla., $92.25; Pleasant Hill, Kans., $48.48; Elkhart, Ind., $257; Garrett, Ind., $65.83; Newbells, Kans., $20; Bethel, Kans., $182.97; Zion, Kans., $175.20; Valley Chapel, Ohio, $45.

Disbursements.

Randahmabi, India, special, $10.87; H. F. Ford, for purchase land, $820.50; Macha, $224; Sr. H. F. Davidson, special, $10; Sr. Lizzie Engle, special, $10. 

Land Purchase Fund.

H. T. Frey, on land purchased, $727.50.

Rest Home Fund.

H. T. Frey, on land purchased, $500.

Rescue Home and Girls' School Fund.

H. T. Frey, on land purchased, $3170.85.

Note—To account for the funds needed to purchase the land where the Mtnsabezi Mission, Bro. Frey's, is located, and where the Girls' School is located. For all the money on hand, the board of the Girls' School Fund, Rest Home Fund, and Land Purchase Fund, was forwarded, and in addition, to make up the balance needed, $884.63 was taken from the General Fund.

P. M. Clemenshag, Treasurer.

Chicago Mission.

Report for the Month Ending April 15, 1911.

Balance on hand. . . . . . . . . . . . . . . . . $14.41

In his name, Ont., $1; Jessie Powell, Chicago, $2; In his name, $5; Robert Shirk, Shannon, Ill., $1; H. Valkama, Shannon, Ill., $1; Valley Chapel, S. S., Ohio, $250; D. E. Glass, Chicago, $1; Y. M. M. Chicago, $25; Grandma Hutchinson, Chicago, $4; S. Sollenberger, Polo, Ill., $2; Survey Stump, Ind.; $1; M. G. Martin, Dixon, Ill., $2.

Expenditures.

Groceries, $24.62; gas for lighting, $8.79; express, $11.07; telegraph messages, $12.25.

Bro. Smith, New Paris, Ind., 2 gal. maple syrup, and 10 lbs. of eggs.

Brethren, Garret, Ind., one case of eggs.

Zion district, Kansas, one box choice clothes.

To all the saints, greeting in the holy name of Jesus. We surely deem it a privilege to acknowledge the wonderful goodness and love of God to us. We extend our heartfelt thanks to all the dear ones who by giving as the Lord has prospered us have helped carry on the work at this place.

We are especially grateful for the clothing for the Kansas sisters and children. Garments are given out, our prayer is that as the Master had compassion on the multitude and fed them, so sent unto the Lord has helped us and we will commit all the future into His hands.

Yours in Him.

Sara B. R. and Workers.

1009 Halsted St., Englewood, Ill.

Jabobk Orphanage.

Report for February, March and April, 1911.

Receipts.

Young People's Class, Abilene, S. S., Abilene, Kans., $12.50; Valley Chapel S. S., Canton, Ohio, $195. Mrs. Anna Herman, Ramona, Kansas, $50; Mrs. A. Abilene, Kans., $24.16; Bethel S. S., Moon­head, Kans., $30; Bethel S. S., Abilene, Kans., $5; Ramona, Kans., $50; J. E. Landis, Thomas, Okla., $5; Miriam May, Pa., $1; D. L. Book, Thomas, Okla., $100.

Other Donations.

Mrs. J. E. Landis, Thomas, Oklahoma, clothing; Ramona Sewing circle, Ramona, Kansas, 5 sun bonnets, 6 girls' dresses, 2 underskirts, 4 child's undergarments, 1 bed spread.

We thank the Lord for all His kind remembrance of us through His children, and pray God's blessing upon each one; and also upon those who are interceding in behalf of the work and may it be carried off to God's glory.

The building now has the water plant installed which is a great convenience, and little by little other improvements are being made.

Sister Lila Sauder of Philadelphia, Pa., is now with us and has the care of the little ones. Sister Anna Mellinger, being needed at home, returned to Ramona, Kansas, much to our regret.

Sisters Mary Engle of Abilene, Kans., and Ivy White of Thomas, Okla., came to visit the little ones. Sisters of the community continue to take turns in coming in once a week to help with the ironing and mending, all of which is much appreciated.

The school term of six months closed on March 17th, with a pleasant fellowship program with a good representation of patrons and visitors present. We were special for several months of school with the primaries, but on account of God laying His hand upon the teacher, Sister Sadie Book, to go to Africa this Spring, and as her time of preparation was short, we are having no more school for this term. The family now numbers nineteen children and four workers and all are enjoying good health at present.

Earnestly desiring your prayerful remembrance of the work, we are,

Sincerely yours in Him,

E. N. and E. Abella Engle.

Thomas, Okla.

San Francisco Mission.

Report from March 24 to April 24, 1911.

Donations.

Brethren Sunday-school, Heise Hill church, O., $1.50; Thomas, Ont., $1.25; Thomas, Co., Kans., $3.18; Boston Brethren church, Upland, Cal., $20.00; San Francisco friends, $5.00; Hildegarde, Ca., $5.00; In His name, Ont., $75.00. Freewill offerings at hall, $52.31. Total, $123.17.

Expenditures.

Groceries, water, gas, and home expenses of Mr. and Mrs. Brethren, $41.25; Charitable acts to and from hall, $6.00; current hall expenses, lights, oil, Bibles, etc., $129.63; given to poor,

May 15, 1911.
$4.00; one month hall rent, $20.00. Total expenses, $123.53.

Balance on hand, March 24, 1911, ... $39.61
Balance due mission May 1, 1911, ... $17.66

45 Cumberland St, San Francisco, Col.

Des Moines Mission.

Report for the Month of April, 1911

Donations.

Benj. Winger, Kohler, Ont., $1.00; Mary Trump, Polo, Ill., $1.00; balance in hand, April, 1911, which we forgot to credit, $21.52.

EXPENSES:

For water, $1.81; for gas, $1.50; for fuel, $2.75; for groceries, $52.67; for incidentals, $1.75. Total, $45.48

Balance due mission May 1, 1911, ... $77.66

We greet all the readers in the precious name of Jesus. The unavoidable delay of the work with the city for our beautiful mission property may cause some anxiety among our people but you may depend on it that nothing is being neglected in the matter in any way. We are quite sanguine it will be speeded up very long, and when it is we will report. The work, however, is going on in the Gospel Temple church. We kindly ask all our dear people to earnestly pray that we may get a fair settlement, and that the work may prosper at this time more and more.

Yours in the love of Jesus,

J. R. AND ANNA ZOOK.

Messiah Bible School.

Donations Received Since Last Report.

Sister J. S. Engle, 3 chickens; S. Shelley, 1 chicken; Anna Wolgemuth, 3 bu. potatoes; J. S. Engle, 1 bu. turnips; Fanny and Brechbill, 1 pk. dried fruit; D. A. Miller, 1 shad; sister Smith 1/2 pk. red beets; a friend, several quarts of cheese; a friend, six pieces of soap; a friend, a basket of dandelion; donation box, 1 dollar; friends from Grantham, Pa., 30 cents.

May God richly bless all who so kindly remembered us.

E. P. AND SARAH WIEBE.

“What Would Jesus Do?”

A young and earnest pilgrim.

Traveling the King's highway, Coming over the lessons From the Guide-book every day, Said, as each hindrance met him, With purpose firm and true, “If on earth He walked to-day, To ask the simple question, To walk where Christ has led, To ask in each temptation, “What would Jesus do?”

It gave to be his watchword In service or in fight.

Helped to keep his pilgrim-garb Unsullied, pure and white; For when temptation lurked him, It nerved him through and through. To keep his watchword firm. “What would Jesus do?”

Now, if it be our purpose To walk where Christ has led, To ask in each temptation, With ever-careful tread, O, let this be our watchword— “Twill help both me and you.” To ask in each temptation, “What would Jesus do?”

It is the spirit of the Christian religion to carry the gospel to the regions which lie beyond.

OUR YOUNG PEOPLE.

As I sit in the dusky twilight, And watch the day depart, A sadness enters my bosom, A longing stirs into my heart.

I ask, "Has the day been wasted?" Have I lived this day in vain? Have I given joy to my Master? Have I caused a brother pain?

"Have my thoughts been pure and loving, As I've mingled with friend and foe?" Would I answer this now truly? I must sorrowfully whisper, "No."

But why do I longer sorrow As the daylight disappears? Another day is coming, And days are followed by years.

But hark! a still voice whispers: "Thy life will not always last— The silken thread will be broken, The golden hours be past."

Ah, yes! I see it clearly, The moments I must grasp; Each day is a written volume, And the night is the iron clasp.

The book can me be opened When once the day is done; A new record must be started With the rising morning sun.

And how shall that record be written? Shall I write it in spotless white? Or pen words stained and uneven, Like a child who is beginning to write?

No, my hand is weak and unsteady, I dare not trust it alone; I will seek my Master as teacher, He will hold it within his own.

—Selected.

Rain From Below.

In mission literature there are but few mentioned of the victories won by faith. These victories are often as unexpected as rain would be were it to fall from a clear sky. In the life of the venerable missionary, John G. Paton, is an occurrence of this type, only in his case the rain fell not from a clear sky, but from the earth below. The story hinges upon the digging of a well and had much to do with the final breaking up of heathenism upon the island of Aniwa.

Aniwa is an coral island of the New Hebrides group, small and low. Having no hills or mountains to aid in the condensation of moisture little rain falls except during the rainy season. Throughout the balance of the year there is continuous drought. During these dry months the natives feared the worst fear was that the water might be taken by the ocean, water might be found. His worst fear was that the water might be salt.

The location of the well was chosen near the Mission premises, close to the public path, so that it might be of use to a large number.

As soon as he began to dig, the old Chief appointed a number of men as watchers, fearing that since he had lost his mind he might finally try to kill himself. He toiled for several hours and they as faithfully watched, but under the intense heat of the tropic sun the missionary at last became exhausted and felt too be imperative. Feeling, however, that it would not be best for the natives to get the impression that he had failed, he went to his home and secured some fish hooks and with these hired them to help him.

They agreed to help him, although they assured him that in Aniwa no rain ever came from below. In a short time the well had been dug to the depth of twelve feet, and then to Paton's consternation the following morning one side caved in.

This accident frightened the natives from further participation in the work. They also endeavored to debar Mr. Paton arguing that he might come to his death in the ill-fated hole and his queen would punish them for the accident.

In spite of their entreaties he went to work cleaning out the hole and sinking it deeper. He gave them to understand that he had such faith in his God that he would not talk like this. Don't let our people hear you talk about going down into the earth for rain, or they will never listen to your word or believe you again.”

Although Paton realized all the consequences hanging upon the success or failure of the venture, he nevertheless had a firm conviction that the well should be dug. So steadfast was this belief that he felt God must be in the thing.

He figured that by going down about thirty feet, or to the level of the surrounding ocean, water might be found. His worst fear was that the water might be salt.

In the center of the well's bottom he sunk a narrow hole about two feet deep. The perspiration broke out upon him and with uncontrollable excitement he trembled in
every limb as the hole filled with water, gushing up rapidly from below.

Muddy as it was, he dipped up a handful and lapped it, while his heart was almost bursting with the joy of water: fresh, and clean, and fresh. It was water! It was fresh water! It was living water from Jehovah's well!

He filled the jug and carried it above to the natives. The Chief took it and tasted it. He rolled some of it in his mouth for a time, finally swallowing it, and then shouted, "Rain, rain, yes, it is rain! But how did you get it?"

Paton answered, "Jehovah, my God, gave it out of His own earth in answer to our labors and prayers. Go and see it springing up for yourselves."

Reluctantly they consented to do this, holding to each other's hands, placing themselves in a long line extending backwards from the well. When they had seen the water, the old Chief said, "Missi, wonderous wonderful is the work of your Jehovah God. The world is turned upside down since Jehovah came to Aniwa."

The effects following the digging of the well were miraculous. On the next Sunday the old Chief asked permission to preach in the chapel and he used for his theme, "The Rain Which Came From Below," and in closing he placed himself definitely upon the side of the God of the well. Within a few days a great pile of idols were brought to Paton for destruction; not only this, but the transformed lives of the people showed they had accepted the God who gave them water from below.—John A. Storer in Herald of Gospel Liberty.

For the EVANGELICAL VISITOR.

A Sister's Letter.

I come with I. Cor. 15:55 this new morning: "O death, where is thy sting? Oh grave, where is thy victory?" And because we have Easter, the account of the resurrection of Christ in the four Gospels, Matthew, Mark, Luke and John, we can say it, believe it this Easter and can say with Paul, "Thanks be unto God which giveth us the victory through Jesus." For the EVANGELICAL VISITOR.

I have been living on the fourth chapter of Romans, and I feel happy in Him this morning. Praise His dear name. Pray for me. Amen.

AMANDA SNYDER.

Sanctification.

(Culminated from last issue.)

When Jesus prayed, "Sanctify them," He must have meant not only that they should be consecrated to His service so that they might be used to His glory, but also purified and made holy. It is one thing to be saved from the world and worldliness, as were the disciples, and another thing to have the affections purified. To have the heart cleansed Jesus said, "And for their sakes I sanctify myself." Surely, Jesus was consecrated. He did not need to make a consecration so far as His loyalty to the Father and devotion to service was concerned. Neither did He need to be purified from sin. "In Him is no sin." He was spotless, and yet He declared, "I sanctify myself that they also might be sanctified through the truth." Jesus did make a consecration of His life and gave Himself a ransom for many. He gave Himself for us, the just for the unjust, that He might bring us to God. He sanctified Himself that we might be sanctified. What was meant by that sanctification? It was more than a consecration. It was an atonement for us. His consecration was more than devotion to service. He went through crucifixion and death in order to fulfil the Father's will. The Apostle Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Paul must have passed through a death. It was not a literal crucifixion like that which cost the life of Jesus and yet He declares, "I am crucified." Paul was sanctified. He declares that "he that is dead is freed from sin," and that "our old man is crucified with him." Those who have passed through the crucifixion of the self-life and have truly died to sin and self, comprehend the meaning of what it is to be sanctified. We are to present our bodies a "living sacrifice," just as Jesus presented Himself to the Father. That is a step in our part of sanctification, but that is not all that is to be done for us. Did not Jesus pray the Father, "Sanctify them," and to sanctify in its primary meaning is to make holy: surely there is something to be done in us that makes us holy. The plane that He expects His children to walk on is the highway of holiness. The prophet Isaiah declared that the unclean shall not pass over it. Sanctification is the work of God in the believer that makes him clean and holy. It is the work of God that strikes the death blow to our "old man," our carnal self-life, and frees us from it and destroys the "body of sin" in us. We are to glorify God in our bodies and in our spirits which are His. We cannot thus glorify Him unless we allow the Holy Spirit an abiding place in our hearts and lives. One cannot serve God acceptably, and with a whole-hearted service until the Lord is allowed to have possession of the entire being. If the Holy Spirit is to dwell in us, these temples must be cleansed and made a fit place for His presence. This is just what God designs should be the condition and relation of His people. He said, I will dwell in them and walk in them and they shall be my people and I will be their God.

There can be no doubt as to it being the will of God for His children to be thus purified and made fit for His service. He plainly declares that it is His will for them to be sanctified wholly and to be preserved blameless unto the coming of our Lord Jesus Christ. Sanctification is not something which benefits the believer alone. It is just what fits him for useful service in the Lord's work. Not until the self life is crucified can the Lord have right of way in the heart and life. There is one theory that one is sanctified when they are forgiven or regenerated but these disciples were not. They were not of the world and still they needed to be sanctified. They needed to pass through the crucifixion of self that Jesus might be glorified in them. There is another theory advanced that one never gets eradication and complete crucifixion of the "old man," but the Apostle Paul did, and He declared that others who were dead were freed from sin. When men and women go through crucifixion with Christ and die to carnal self and are filled with the Spirit, it forever settles the question of sanctification and too, it settles them in God and brings them into the unity of the spirit with all who are sanctified in reality and whose lives are hid with Christ in God.

There are too many who are drawing back and too many who want an easier way, too many who are unwilling to give up the world. When a soul is willing to pay the price required in the Scriptures they can have a Scriptural sanctification, and can walk and talk with God, and will be
girded up with strength for the battle of life.—Selected from, “Sent of God” by Landon Steckley.

Out of the thing that is hardest, we often may get the greatest blessings. Out of the thing in your life by which you are nearly crushed, you are to have your grandest victory. Out of the thing that seems ready to conquer and destroy you, God wants to bring to you a faith that you never had before, and a revelation of his love and power that you never dreamed of. That very thing you thought a stumbling-stone, God means to make a pillow for your head, and a ladder of ascension to his very presence.—A. B. Simpson.

The inconsistency of Christians is the stronghold of unbelief. The lack of vital joy in the church is the chief cause of indifference in the world. The feeble energy, the faltering and reluctant spirit, the weariness in well doing with which too many believers impoverish and sadden their own hearts, make other men turn away from it in cool neglect.—Exchange.

Memorial of the Life and Death of Eld. Levi Herr, of Englewood, Ohio.

By J. R. Zook.

His happy voice and smiling face. Like sunbeams shone through saving grace. Doughty certainties, hope and joy within its wake, Helpful to all for Jesus' sake.

His lovely home, a Bethel too. Hearts beat as one with spirits true; A welcome there you'd always find, Helpful to all for Jesus' sake.

His messages, O, how they thrilled! Not from the pulpit, but Spirit-filled. Like burning lamp his holy walk, Did force impart to all his talk.

The little flock at Englewood, As shepherd good, he by it stood, And fed them on the finest wheat, That they in Christ might stand complete.

How strange! our hearts most humbly say, That God should take this man away; Here was a proof of heavenly way; That he'd so soon be called away.

With submission we calmly bow, Not knowing why nor seeing how; The breath thus made can be repaired, 'Thy will be done'—all we cared.

The triumphs of his death were grand. When leaving for the better land: He called his friends and the neighbors nigh And taught them how to live or die.

Gloom must not fall on chamber wall When death draws near—Hope after all Lives in my breast and cheers my soul— When death draws near—Hope after all.

Shouts of victory were often heard In his praises unto the Lord; With fortitude he met the foe, Heroic in mind and in a war, and halo glow.

His wishing plans all completed For wife and sons, he joyfully stated: Hav'ing his Bible in hand, he stood And two sons of children, two daughters, serving all of a former marriage, survive. She was converted and became a member of the church a number of years ago and maintained her Christian testimony to the last. Funeral services were held at her home the evening of May 8th, and on Tuesday, May 9th, at the Free Grace M. H., Lykens Valley, where burial was also made. The brethren, Geo. Detwiler, J. C. Dick and J. D. and J. A. Keefer, of Lykens Valley, served in the ministry of the word in these services. Her choice of text was John 14, the first verses.

OBITUARIES.

HEISEY.—Sr. Mary A. Lauver, wife of Bro. Fred. Lauver, of Harrisburg, Pa., was born January 19, 1831, died April 6, 1911, aged 84 years, 3 months and 21 days. Two daughters by a former marriage, and her husband with his five children were all of a Quaker faith. Since that time all but one have passed to the beyond, the subject of our notice being the fifth, leaving only Prudence Frantz, who is aged 94 years and 6 months, and the last survivor of the family. She was able to be at the funeral, apparently real smart. She has her home at the Odd Ladies' Home, 513 S. Main St., from where she came to wait on her sister, but was needed only a short time until death claimed its victim. Funeral was held on Thursday afternoon from the home of her daughter, Bro. Levi Fretz, to the Old Mennonite M. H., Sherrickton. Obsequies by A. Bearss. Subject, "The Ripe Christian Dying," from Job 5:26. Interment in adjoining cemetery.

BRUBAKER.—Sr. Frances (Aunt Frany) Brubaker, was born September 5, 1832, and died April 23, 1911, aged 77 years, 7 months and 18 days. "Aunt Frany," as she was known to many even outside of her own kindred, was of a kind and loving disposition and to know her was to enter into fellowship with her was a benediction. Through her death the church has lost an intelligent, steadfast member of the community, a steady worker in the church work and to know her was to enter into fellowship with her was a benediction. Through her death the church has lost an intelligent, steadfast member of the community, a steady worker in the church work and to know her was to enter into fellowship with her was a benediction. Through her death the church has lost an intelligent, steadfast member of the community, a steady worker in the church work and to know her was to enter into fellowship with her was a benediction. Through her death the church has lost an intelligent, steadfast member of the community, a steady worker in the church work and to know her was to enter into fellowship with her was a benediction.