2-2-1903

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George Detwiler
New Year's morning, 1892, thirty days before the threshold of the New Year, we look to see to the end of the year, should we position, or of health. What a mercy that to our friends, or of change of life or death to ourselves or

Don't you wish you could see it? Looking into the future with the eye of faith, believer can see much that is hidden from those who have no faith. Let me tell you, in a few words, what I see as I look into the New Year. I see a pathway made from the first of January, 1892, to the first of January, 1893. I see a highway cast up by the foreknowledge and predestination of God. Nothing of the future is left to chance; pay, not the falling of a sparrow, nor the losing of a hair is left to haphazard; but all the events of life are arranged and appointed. Not only is every turn in the road marked in the Divine map, but every stone on the road, and every drop of morning dew or evening mist that falls upon the grass which grows by the roadway, to the point to cross a trackless desert; the Lord has ordained our path. The steps of a good man are ordered by the Lord; and he delighteth in his way.

I see, next, a Guide provided, as our companion along the way. To him we gladly say, "Thou shalt guide me with thy counsel." He is the way and the truth and the life. We are not left to pass through life as if it were a wilderness leaning on the Beloved. We feel the presence of the Lord as the waters cover the sea. We are not left to pass through life as a wilderness leaning on the Beloved. We feel the presence of the Lord as the waters cover the sea. We are not left to pass through life as a wilderness leaning on the Beloved. We feel the presence of the Lord as the waters cover the sea.

Through should lose father and mother, and the dearest friends, there is One who will still be with us, who will never quit our side. One like unto the Son of man is still treading the life-ways of beings hearts, and he believeth come up from the wilderness leaning on the Beloved. We feel the presence of the Lord as the waters cover the sea. We are not left to pass through life as a wilderness leaning on the Beloved.

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I see an alembic in which all things are prepared. "Nothing shall by any means harm good to them that love God, to them are the called according to his purpose; and the steps of a good man are ordered by the Lord; and he delighteth in his way.

One thing more, and this is brightness itself; this year we trust we shall see God glorified by the light upon dark places, and make those who poor creatures as we are, "God is light." We cannot add to his brightness; but we may act as reflectors, which, though they have no light of their own, yet, when the sun shines upon them, reflect his beams, and send them where, without such reflection, they might not have come. When the Lord shines upon us, we will cast that light upon dark places, and make those who see the clay, but the Potter's hand. They have been in some measure glorified in some of us during the past year, but we trust he will be glorified by us far more in the year which now begins. We will be content to glorify God either actively or passively. We would have it so happen that, as our life's history is written, whoever reads it will not think of us as "self-made men," but as the handiwork of God, in whom his Father has 

God all-sufficient will not fail those who trust him. When we come to the place for rest, God will take the lead, and shall reach the place for receiving the strength. If it please the Lord to multiply our troubles to ten, he will increase our strength in the same proportion. To each believer the Lord still says, "As thy days so shall thy strength be." You do not yet feel that you have grace to die with; what will you do when you are dying? If you have yet to deal with the business and duty of life, look to God for the grace which these require; and when life is ebbing out and your only thought is about landing on the eternal shore, then look to God your Savior for dying grace in dying moments. We may expect an irush of discipline which now begins. When saints needed, and not before. When saints have strength enough, but none to spare; the strength which the Lord will find will come when it is needed, and not before. When saints imagine the way to be smooth, they turn sinners, and are apt to have their locks trimmed as long as they shall need to burn. If not our present weakness tempt us to limit the Holy One of Israel. There is a hospice on every pass over the Alps of life, and a bridge across every river of trial which these require; and when life is ebbing out and your only thought is about landing on the eternal shore, then look to God for the grace which these require; and when life is ebbing out and your only thought is about landing on the eternal shore, then look to God your Savior for dying grace in dying moments.
God Is.

The Apostle asserts in Hebrews 11:6 that in order to be saved the first condition is to "believe that God is," and secondly "that he is a rewarder." It seems that many persons stumble at this first proposition although it is declared in Rom. 1:19, speaking in reference to those who do not believe that "God is," that they know that God is, because it had been revealed to them for (verse 20) the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" so that we conclude that not to believe that God is, is being blind from choice, and in the face of God having sufficiently revealed himself. It is only after they had deliberately refused to accept God's light that "God gave them over to uncleanness through the lusts of their own hearts." No doubt there are honest doubters, and with them God has patience and is willing to give them needed light. We hear and read of numerous such cases. They were stumbling along in blindness, seemingly honest, and God by his wonderful goodness and grace brought conviction to their hearts. A brother, who had settled down in denying or disbelieving that God is, was convinced of his error by examining a common clover leaf or leaves, and finding that all these leaves were exactly alike to the minutest point. Others have been similarly convinced when, what is known as "Arithmetic in Nature" was brought to their notice. There is revealed a creative plan in everything sufficient to convince the unbelieving unless they purposely shut their eyes. We hope all of our readers, old and young, may not permit this great deception of Satan, that there is no God, find lodgment in their hearts. The young are much exposed to accepting this fallacy, especially are boys liable to be influenced by doubters, and if not wholly infidel may accept agnosticism which says, we don't—we cannot know. Accept the Bible's statement concerning this important matter, and the testimony of God's children.

But it is true that thousands are convinced that God is—they cannot get away from it. The godly life of a mother or father whose memory lingers with them still, is a constant witness to them that they were living out this conviction and that it gave them a happiness which was not of earth. Yet they are not saved by this belief, because there must also be an acceptance of God's gracious provision of salvation in Jesus Christ. But he that believes truly that God is has an open way before him to "Come to God," and find that which he most needs, namely the faith which saves as provided in the atonement and merit of Jesus Christ, God's Son. The provision is perfect—nothing remains to be done on God's side. He still says, "Come for all things are now ready." Then to those who believe that God is, we say will you not also come to the place where rest is? He who fails or neglects to believe on Jesus Christ, with a faith which appropriates and trusts him has not yet saving faith. "God give us such a faith as this; And then, what'er may come; Even here we'll taste the hallowed bliss, Of an eternal home." There is yet another condition stated in Heb. 11:6, namely, "that he is a rewarder of them that diligently seek him." "Seek the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon" (Isa. 55:6-7). Thus is encouragement given to seek and they who seek shall find—they so returning and seeking are assured that "he is a rewarder of them that diligently seek him.

So we would appeal to all those who do believe that God is, but have not believed unto salvation—have refused to comply with God's conditions and are yet outside of the fold, come—come now, accept the grace of God in Christ Jesus, and yield obedience to God in everything. Doing this there is before you an open way on which you may safely travel and reach the celestial city, and be forever saved.

We appreciate the expressions of kindness and interest which some of our correspondents take time to write, and we are encouraged much by the knowledge that some one is praying for us. There have been several expressions of approval of the Visitor's new dress, but as we are a staid people and not in the habit of going into ecstacies of delight over that which is new, we may not have many communications enlarging on that theme. Of course we are aware that more depends on the contents of the paper than on its appearance, yet we are also pleased if the food provided is served neatly, so that a neat appearance is not without its advantage.

We dispensed with the special departments for a few issues and we learn that they were missed by some. There came a letter from a mother in Okla., renewing her subscription, and expressing the hope that the Youth's Page and the Temperance Page would soon have their places again. She has a boy and finds that he is interested in those pages. Others may not take so much interest in those special lines, but may be interested in other departments and articles. The Visitor family is pretty numerous and of varied tastes so we endeavor to give variety, yet such variety as is in agreement with the Gospel of Jesus Christ. To this end we wish to labor and pray and ask others to help us, that the Visitor may be a safe medium to be welcomed into the homes of the people and that it may prove a messenger of good and a means of blessing.

We are much rejoiced to hear of God's blessing our revival efforts in different parts of the field. The meeting at Newburn, Kan., was yet in progress when heard from last. Bro. David Eyster, of Thomas, Okla., is being used of the Lord, and the people are revived, backsliders are being reclaimed, and sinners saved. At Canton, Ohio, a precious work of grace is being experienced under the labors of Bro. J. R. Zook. Many have already turned to the Lord, a few sanctified, and they are believing for
many more. The brethren, H. R. Heise and A. Winger are laboring at Nottawa, Ont., with what success we have not heard. May God own and bless such efforts everywhere to his honor and glory, and to the salvation of many precious souls. Let all the church be in earnest prayer everywhere for a great revival of pure religion.

We have found that a statement we made in reference to the expense of producing the VISITOR, in the January 1, number, needs correction. We said the expense of producing the VISITOR is now materially increased. We have since more closely looked into the matter and find that with the decrease in the number of pages, as is now the case, the expense is about the same as it was before. We are glad to make this correction. But we would no less emphasize the need of an increase in the number of subscribers. A few new names have been added but some have also dropped out. We need a substantial increase of paying subscribers, so that the paper may pay its way. Let the districts make a great effort at the district councils, and appoint some one to look after the matter.

The meeting at Harrisburg, Pa., was continued from January 8, until the 24th. The attendance was rather irregular, but those who attended seemed to enjoy the meeting. While there was none to turn to the Lord, there was one who had given up the work, reclaimed. Sickness prevented several from attending among whom was Elder H. Davidson. He is however able to be around again.

We would again request that all our subscribers examine their label now and if there is any mistake in name or credit date please write to us at once. We thank those who have already complied. Corrections can be better made now than later. So look to your label and see that your credit is kept in the future.

We learn from Brother Noah Zook that the outgoing band of India missionaries missed connection at Naples, caused by the three days’ delay at New York. They were thus detained at Naples for two weeks, and changed their route taking passage from Naples to Colombo, Ceylon.

The interesting news has come from the Matoppo Mission, South Africa, that a young son was born to Brother and Sister Doner on the night of December 26, 1902.

I Am Satisfied With Jesus Here.

"They shall be abundantly satisfied with the fairness of thy house, and thou shalt make them to drink of the river of thy pleasures. (Psalm xxxvi. 8.)" 
"He satisfieth the longing soul." (Psalm civ. 9.)

There’s not a craving of the mind
Which Jesus can not fill;
There’s not a pleasure I would seek
Aside from his dear will.

From hour to hour he fills my soul
With peace and perfect love;
While rich supplies for every need
He sendeth from above.

Chorus.

Yes, Jesus satisfies my soul,
He’s more than all to me;
For me he shed his precious blood,
And now I’m fully free.

The joys which this vain world bestows,
Have lost their charms for me;
Once I enjoyed its trifles too
But Jesus Life is free.

Its joys will perish in a day,
Its pleasures quickly fly;
My heart like mist will pass away,
And all its honors die.

But Jesus is my Savior dear,
My Rock, my Strength, my Song;
My Guide by day and night.

He is my Advocate with God,
My Way, my Life, my Light.
And my Rock, my Strength, my Song.

He stilled the angry tempests’ power,
Which raged within my heart; And bade each sinful passion there,
To speedily depart.

Yes, Jesus is my all in all,
He satisfies my soul.
For me he died on Calvary,
And now he makes me whole.

For the EVANGELICAL VISITOR.

The Lord’s Prayer.

The Lord’s prayer is the true model of prayer. "After this manner"—"When ye pray say." It lays down the lines on which we should frame our petition, and of our approach to God. It counteracts the selfishness of desires so as to include the welfare of the whole world. It was given by Christ to his disciples in connection with the sermon on the mount. It is the ten commandments turned into prayer: the commandments to keep God’s law being converted into prayer to enable us to keep God’s law.

There is a striking correspondence between each clause of the Lord’s prayer. The word our indicates the great change which Christ introduced into the whole conception of worship. There was no social worship in the Jewish temple; the priest went alone into the holy place while the people stood outside; but in the Christian church the worship of God is for all people with one heart and one voice and in private prayer. We cannot be accepted if we come in a selfish spirit. Sin is selfishness and separates us from God and one another in him.

Our CONTRIBUTORS.

Our Father. The relation of God as a Father belongs to all men alike by right of creation and providence but it is by the grace of God in conversion that we receive “the Spirit of adoption whereby we cry Abba Father.” While all are invited to come to God as to a loving father none will obey those whom the Spirit prompts and enables. The words “which art in heaven,” indicate that as our Father is in heaven so our desires and affections should ascend beyond earth, that heaven must be the background of all our views and acts and as we become fit for heaven so we do faithfully endure our trials in this world.

The order of the petition is very remarkable. It begins with the recognition of God’s right as Maker, Sovereign, Proprietor. "Thy name," "Thy kingdom," "Thy will," and then it goes to man’s needs, our bread, our debts, our temptations and our deliverance.

"Hallowed be thy name" teaches us that we are to treat with a holy God in the love and relation of Father in which we stand to God. "Thy kingdom come." God reigns; peace and joy may be set up in our hearts. "Thy will be done in earth as it is in heaven," shows us that God’s will is the highest good of all his creatures. United to God and obedient to his will, when our will and the Father’s are one, we shall know that all things work together for our good.

"Give us this day our daily bread." At first sight referring to the most urgent need of man we find that this petition is only one of several. If we hallow God’s name and submit to his reign and seek to do his will then we can with confidence ask him for the blessings our natural life needs for its support and welfare. "Forgive us our debts as we forgive our debtors." The word forgive means allow our debts to be put away from us. The word debt has a very close resemblance to the word duty and our debts are therefore our failures in duty. We ask God to take away our carelessness and indifference in which such failures originate; not to save us from our obligations or the consequence of sin, but from our sin itself—the love of it, the power of it, and the guilt of it.

"And lead us not into temptation." It is by temptation that we are tried and educated, yet we are justified in praying to our Father not to lead us into temptation so long as we leave with child like submission to his lov-
ing will the means by which our faith is to be strengthened, and our spiritual life purified. We are not to go willingly into temptation. Knowing God's power we ask him to "deliver us from the evil" that is in the temptation relying on his promise.

"For thine is the kingdom and the power and the glory for ever." It is his kingdom that we are to be subject to. It is his power we are to obey. It is his glory that we are to promote. He has all power in heaven and on earth and can give us all things we need when we pray to him. It is for his glory that all worship is carried on. He will hear our prayers and do for us exceeding abundantly above all that we can ask or think.

Your brother in hope,

Peter Reist.

Breslau, Ont.

For the Evangelical Visitor.

Changing One's Name.

On visiting a friend's home this morning, I found one of his daughters busily engaged over some dress materials. Being an old friend of the family, the young lady volunteered the following statement to me in explanation of her work, "Shortly I intend changing my name, unless I alter my mind between this and then." As I came away from the visit, I found this sentence remaining with me. Thoughts like this followed—what a tremendously important step this young girl is contemplating; has she well considered it, will it be to her advantage; is the man to whom she is going to link her life "worthy"; is he a true man; will he lift her up and ennoble her life or will he bring her down to shame and ignominy? How many there are, who, in the desire to secure a protector and a home, have changed their name, and found all too late that they were united to one who brutalized and brought to his own grovelling level all who were named by his name. At present she has her own name to guard and preserve; her name is her character and just according as she lives a stainless life does she honor her name. But when she takes another's name, she gives up and loses her own name, and now her care is to live so that she will be recognized as entitled to the new name, and that the name will be honored and respected through her efforts. If she is a true woman she will not do nor say anything that will bring it into disgrace, for that name now belongs to her. Just as jealously as she guarded her own name now she is called to guard the new name, for she is identified in it. And not only so, but her acts and her doings, will, from the moment of the change, be recognized as the doings of the one whose name she bears, or at least in a large measure it will be so; she acts in his name and he is largely responsible.

If she goes to the stores and obtains supplies they are delivered to her, not because of her former name, but because of the new name; they are given to her in the name of her husband. As long as she remains under his protection as his wife, he gives her all the privileges that his name and his position entitle her to, so she goes about, performing her mission in life "in his name." If his credit is good at the milliners, at the grocers, at the various places of supply, she simply goes to those places, selects the needed articles and directs them to be sent to her residence. She has come to the place of supply "in his name," she is waited on as the honored wife of the one whose name is good in that establishment, and as she completes her purchases, she knows that the things selected will be sent home, because she has gone "in his name." Formerly she might have gone to those stores, and unless she had ready money to pay for her selections, she would have had to have gone away empty-handed, for her name had no commercial value, but now since she has changed her name, and assumed this name, which is honored and respected in the financial world, all she needs is to declare her wants, and the suppliers vie with each other in satisfying her.

If such a wonderful transformation takes place in the prospects of one who thus changes her name and becomes the bride of another; may we not expect a far greater change when a lost soul, sunk in a mire of degradation and sin, is sought out and won by the Son of God. Jesus died and rose again, not only that the believer should be redeemed through his ransom blood, but that the church might become his bride, and might take upon herself his name, and having by faith entered into the new relationship of being dead to the old name and living in the recognition of the power of the new name should ask largely "in his name."

Jesus would not have his bride stint herself; he urges, "Hitherto ye have asked nothing in my name: ask and ye shall receive that your joy may be full." What an incentive to faith this is; do I come to God with petitions in my own name? Not if I am yielded up to Jesus and recognize my privileges as being united to him and bearing his name. I come to God, in his name, for without his name I am nothing, but he has linked the believer to himself by ties as close as husband and wife, and after Jesus has asked his bride to come to the great storehouse of God, and ask largely, how dishonored his name would be if his Father refused the petitioner. Moreover Jesus said, "Whatsoever ye ask in my name, I will do it, that the Father may be glorified in me." Then to have a petition thus presented in the name of Jesus refused, is to be able to declare that Jesus did not fulfill his word, and that he will never do. If a bride, after being urged by her husband to go to the establishment in which he had an interest as partner, to have her necessary needs supplied, should meet with a refusal, how dishonoring it would be to the husband, how false his position would be with his bride, how mean he would feel; Jesus will never occupy such a false position, A true bride takes delight in pleasing her husband, consults his wishes and tastes, would not bring anything into the home contrary to his will. She acts as she knows he would act, she ever lives in the consciousness that their interests are mutual, and the home furnishings and management are based upon her knowledge of his will and pleasure and she takes delight in deferring to his will. such a bride is in no danger of being refused as she brings a list of her needs to the princely establishment in which he whose name she bears is a partner.

How simple all this makes the meaning of asking in his name; just a change of name and position, wedded to Christ, going about in his interests, getting our needs supplied in his name. Is he rich, powerful, able to care for us? Surely he is. Has he influence with his Father? Will his bride be refused her request? Surely not, for his Father's name is to be written on her forehead.

Our only care then is to see that we really come in his name, even as a bride comes on behalf of her husband's interest. Our part to see that we are in abiding union with him and that his words abide in us, for then we have the promise "Ye shall ask what ye will and it shall be done unto you."

Another thought and I am done. A bride having consulted her husband's wishes regarding the necessary supplies, makes out a list and rings up on the telephone the firm—she keeps ringing until communication is established; she states her desires and has
the assurance that those desires will be attended to. If the firm believes that her prayer has been heard, and has received favorable attention, and then she is to exercise a like waiting faith, resting in the confidence that she will come into possession of the things claimed in their proper time. Just so Jesus urges his bride to knock, to seek, to ask until within her heart is born the assurance that the needed supplies will come into her actual possession at the proper time.

Then the Scriptures tell us that David was an ancestor of Christ. Matt. i. Then read II. Sam. vii. How inspiring, when God tells David, through Nathan, concerning his kingdom and his house [the Lord’s] for he says in verse 13, “he shall build an house for my name and I will establish the throne of his kingdom forever.” Psa. cxxxi. 11—“The Lord hath sworn in truth unto David: he will not turn from it; of the fruit of thy body will I set upon thy throne.” Then behold the birth of Jesus the Christ the Savior of the world, the Lamb of God: hear him say to the fishermen, come and follow me, I will make you fishes of men. Then hear him say, “The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away.” The gospel is the net; the fishes are those whom God has sent to proclaim the truth and the fishes are the people, are the nations, for it says in Ezekiel xlvii. 9, “there shall be a very great multitude of f.” and verse 10, “their fish shall be cast into the furnace of fire there shall not die in their worm dieth not. When we are born of God we have passed from death unto life and we shall live. Praise the Lord! And then we shall bring forth fruit, for we are likened unto a “tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall be for meat, and the fruit thereof be consumed: it shall grow all trees for meat, whose boughs shall be for all the beasts of the wood. And their fruit is for man to eat; in it is the tree of life which is in the midst of the paradise of God. Jesus is the life, the truth, the way. He is the door, no one can enter into heaven excepting through Jesus. Jesus says, “He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Again it is written, “Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.” When we are born of God we have reached with the name of the Lord forever! I fail to describe the beauty thereof, but you that know, you know it best; it is mine and it is yours to enjoy. Blessed be the name of the Lord! And you who do not know; come, for it is you. “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” “And the Spirit and the bride says, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.” (Rev. xxii. 17.) Now you who know nothing of this river of life it is for you. Whosoever, means you; it means all who want to, for Jesus stands with outstretched arms saying, “Come unto me all ye that labor and are heavy laden and I will give you rest.” It is written, “I have given you my laws and my commandments: meditate therein day and night and turn not away from them.” Then it is written, “Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city.” It is written, “To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. Jesus is the life, the truth, the way. He is the door, no one can enter into heaven excepting through Jesus. Jesus says, “He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Again it is written, “Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.” When we are born of God we have passed from death unto life and we shall live. Praise the Lord! And then we shall bring forth fruit, for we are likened unto a “tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall be for meat, and the fruit thereof be consumed: it shall grow all trees for meat, whose boughs shall be for all the beasts of the wood. And their fruit is for man to eat; in it is the tree of life which is in the midst of the paradise of God. Jesus is the life, the truth, the way. He is the door, no one can enter into heaven excepting through Jesus. Jesus says, “He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. 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As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Again it is written, “Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.”
thou wouldst do.—Thomas a Kempis.

"Of child shall this be" (Luke i. 66)?

So we see that all combined makes a perfect tree, and by the fruit we know the tree, and if the fruit be good we will not only look at it and think, oh, that's nice, but we will eat of it and thus enjoy the whole tree: the beauty of its appearance; we will enjoy its shade in the heat of the day, find shelter under it in a heavy storm, and eat the fruit of it and then we can say with a joyful heart, this is a good tree and tell our friends about it; tell them all about it; tell them all about its good qualities. Now that is the kind of tree we have in Jesus. He saves, he keeps. He is our shelter in the time of storm, our shade in the heat of the day; he is our meat and drink, and he is our medicine and our doctor and our shepherd. He leads us in and out in the green pastures and by the still waters. He is our redeemer, our sanctification and our King, for he is King of kings and Lord of lords.

How is it; do you enjoy Jesus in all his fullness? Don't stand there just longing, but come, I treat you, and taste for yourself. The Lord is good; you have no excuse, for, whoever will may come.

Dear Brethren and Sisters, pray for me; bear me up to the throne of grace as one of the least of the flock.

Your Brother in Christ Jesus,

JOHN BOCK.

Buffalo, N. Y., Dec. 23, 1902.

A tree cannot ignore the conditions of growth and still expect to attain vigor and fruitfulness. No more can a Christian neglect God's word, abstain from doing God's service, and abstain from doing God's service, and still be a developing sunny and rejoicing disciple.

To believe in Christ is to be like him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as he lived his—purely, lovingly, righteously—is to share his eternity.—Lucy Larcom.

If the hand of the Lord is with a Christlike child, we will not be left long anxiously asking, "What manner of child shall this be" (Luke i. 66)?

It is thy duty oftentimes to do what thou wouldest do.—Thomas a Kempis.
Dear readers of the Visitor.

In order that I might obey the spirit which has oftentimes ere this prompted me to express some of my feelings, I now venture to do so. I always enjoy to hear through the Visitor how others are getting along in the spiritual work which is the most needful of all work in this world and the world to come, (Luke 12:31) though we often feel sad to see how much this is neglected by the so-called Christian people, as the saying is that one half of our people do not know how the other half lives. Oh that God might print and rivet the truth upon half of our people do not know how others are getting along in the joy to hear through the VISITOR now venture to do so. I always enjoy to hear through the help and grace of God I am what and where I am. I am so glad that he blesses me with health and strength that I can go after my daily labor which is for the support of me and my dear family and also wherever help is needed.

Oh, dear ones, I have no right to murmur or complain but have many reasons to be thankful to God for what he has been doing for me. He knows all about our struggles and how we mean it before him. I am so glad there is such a thing as an overcoming power. There is no victory in an up and down life. I am so glad that God is still leading me out more and more into the deeper things that pertain to this Christian life, not of any good that I have done but alone through the help and grace of God I am what and where I am. I am so glad that he could place that Spirit in my heart; and to know that the Lord is all and in all. I would refer you as a well wish from one who does God's will is my brother and sister, and, dear ones, allow me to tell you that God has a mission for every one of us. Oh, let us look to the rising generation—look at all the allurements to evil everywhere. Some one may ask, how can we reach them? Why by encouraging the Sunday school work. While most young people attend Sunday school, yet there are thousands to be gathered in who neglect going to church to hear preaching. I have the burden of Sunday school work at heart. I do so earnestly long for the salvation of the dear young people, and the old as well. Oh how often, when I am in Sunday school, do I wish that some soul would ask for us to believe that Jesus is soon coming to gather his loved ones home. "Prepare to meet thy God, oh Israel."

Yours in Christ,

S. L. GROFF,

Hummelstown, Pa.

For the Evangelical Visitor.

Difficulties Which Meet the Reformer

I could not, for a while decide whether I should again report through the Visitor, but it was easy to decide that the Editor should have his money, but I did not know for a while where the five dollars were to come from. And I do not know whether I or my family are getting any better through reading the Visitor. (Brother Heisey has been paying every year for the Visitor sent to his five children. Ed.) But if not, the fault is not on the side of the Visitor.

I also have during the year gathered about 300 subscribers for The Manna, a good religion paper, so low in price that it is within reach of everybody, published at Quakertown, Pa. I think its teaching is straight. So many of the religious periodicals are degenerated into Delineators (fashion exponents). I never meant to be a garbile, but must confess that the plain people are following in the way in which others go. There are still mothers who see the wrong and would like to do different, but it takes so much nerve to resist the current. I think I am able to sympathize with them somewhat as I have spent a half life-time rowing against the popular current. I have tetotally quit the use of, and taken a deliberate stand against the production of liquor and tobacco. This I did thirty-five years ago, and must witness that sometimes, I had to be my own company. Once in a while I have met an honest brother who admitted that the Lord had told him not to use it and also to produce it. This goes to establish that the good Spirit has done his part, but many have failed to heed it.

Many of our good people admit that prohibition is a laudable cause, but when it comes near election time they get quiet. Many who do not vote are after all in sympathy with one or the other of the old parties, and so must not encourage prohibition, as it might affect the other party. Oh, what is man!

I have much reason to praise the good Lord that I could ever see the wrong and for giving me grace to nerve it out so far. I haven't the money I could have made by growing tobacco, but I have what the tobacco grower can never buy.
I also have great reason to praise the Lord for life and health. I am now free from sciotic pain with which I was afflicted more or less since I was a boy. I may have cut some of my expressions too short to be rightly understood, but as Pilate said, "What I have written I have written." Jesus said, "If I have spoken evil bear witness of the evil, but if well why smitest thou me.'

Rheems, Pa.

For the Evangelical Visitor.

Consecration.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

When God redeems a soul it is not merely that he may obtain peace, but He intends that he should be sanctified and have the infilling and anointing of the Holy Ghost, that he may be an instrument in His hand to bring other souls to Christ.

For the Evangelical Visitor.

Experience of a Converted Jew.

Cincinnati, Ohio, Dec. 29, 1902.

Editor Evangelical Visitor.—Dear Sir and Brother,—I am corresponding with Brother Samuel Whisler. He sent me your paper and the Confession of Faith of the so-called River Brethren Church. I was born a Jew, and I lived as such for 53 years. Nine years ago God by His Holy Spirit opened my eyes and gave me a new Heart, and showed me that Jesus is the Christ, I lost wife, and child, and have need of nothing and they are rich and increased with goods and pleasures of life, but if well why smitest thou me.'

A converted Jew: No. 15 E. 12th St., Cincinnati, Ohio.

Only for the Honor.

In 1862 Colonel Alexander, of Tepeka, an intimate friend of President Lincoln, visited him at Washington and found him greatly depressed.

"This being President isn't all it is cracked up to be, is it, Mr. Lincoln?" inquired he.

"No," said Mr. Lincoln, his eyes twinkling momentarily. "I feel sometimes like the Irishman who, after being ridden on a rail, said: 'If it wasn't for the honor av th' thing, I'd rather walk!'" —Sel.

If Abyssinia cannot be regarded as one of the "world powers," its emperor—Menelik—should at least be credited with better judgment than most nations display, for it is said that he has issued an edict prohibiting the importation of alcoholic drinks into his empire. He does not object to European arts and sciences, but he has prohibited the importation of alcoholic drinks in—United States Supreme Court.
HEALTH AND HOME.

The Human Scrawl Books.

"Some children are like little human scrawl-books, blotted all over with the sins and mistakes of their ancestors." What a thought is this to come upon on a perfect morning! A morning when we can almost see the Lord as he "walks in his garden;" almost hear his "well done;" and feel the assurance by the might of love, put this evil from our lives, and, within their maimed and broken lives is written deep the story of passion and injustice. "How long, O Lord, how long" will this be so? How long ere we shall awaken, and by the might of love, put this evil from us? What right have we to stamp the hearts and lives of our children with the story of our evil-doing, or to call them into being, handicapped by the weight of our sins and injustice, marred by the records of our wrong thoughts and wrong-doing? Truly "the sins of the fathers descend to the children even unto the third and fourth generations," and we could not if we would, save them from it, except only as we first save ourselves. If we would have them pure and beautiful equipped to run a good race, and wear the victor's crown of honor and blessing, we ourselves must first be pure and beautiful in thought, word, and deed; we ourselves must wear the crown of honest, true living, and make our life-story such as we shall not blush to read in the lives of our children.

Life is hard enough at best, and beautiful enough also, if we are wise to make it so; but the record never fails in its sure telling. We may hide away some secret vice and think the world will never know of it; but wait! The little child, in itself so pure and beautiful is doomed to bear witness to our crime. On the fair pages of its life the hideous story is written, in letters of blood, that all may read, and the child of our love starts out in life with the weight of our sin upon it; and, through all the coming years, it is hampered by that sin, and the story that should read so beautifully, as each day turns a fresh page, is marred by our injustice, made dark and drear by the wrong we did in secret and in the long ago.

"No man liveth unto himself."

Whether he wishes it so or otherwise, his thought, his deed, his life, will leave its impress on others, and what he does to-day, will be told in the lives of those that come after him; beautifully told if the deed be good; darkly, horribly told if it be evil, but inevitably told what ever it may be.

The "human scrawl-books" are waiting for their record and all shall be written there. Not a word, not a syllable will be missing, be it good or bad, and oh, the difference it makes in the lives of these little ones! What right have we to mar their life-story? Why make them bear our burden of wrong and error? If we could but once realize it all fully, but once feel to the innermost how we hinder them, how we keep them back from the pursuit of that which is good, how we make that which should be full of beauty and gladness a blot in its sure-telling, would we not gird up our loins anew for the fight and yield not so quickly to the tempter? Would we not try yet more earnestly and persistently to "make out of the broken sounds of life a song, and out of life itself a melody?" Would we not put all evil from us with stronger hands and cleanse our hearts anew for their sake?

We have no right to burden them. We have no right to aid in their creation unless we can give them good gifts, and start them out with truth and purity deeply stamped upon their shields, and with the strength to fight the good fight of a true life. But, if the evil be far-reaching, let us thank God the good is no less so. Good is stronger than evil, and, if the chance be given them, our children's lives will bear witness to the world of our right thinking and doing, and the record shall be bright with love, beautiful with truth, and time in its passing shall add to the beauty, until the life-story read as a grand poem, whose rhythm shall cheer and delight the multitude, and help to lead others into the pleasant paths of truth and goodness.

Each child-life may be a syllable in the mighty story of creation, a glowing word in the song forever singing, a verse that shall sound on and on in ever increasing beauty and blessedness until the whole shall be written in the light of infinite love, and the peace of heavenly places shall fill all hearts and be told in all lives. Then shall our children come to their true heritage and we shall not fear to have the story of our lives written in their lives, nor blush for the reward we have made, for it will be the love story of human life—not for a chosen few, but for all, and all shall be blessed, all shall be rewarded.—Florence Shaw Kellogg in Kansas Farmer.

—Selected by Annie Eshelman.

Religion in the Home.

Writing in the Christian "W. F. S." says: "Jehovah's instruction to his ancient people was very full and explicit concerning the public worship in the sanctuary, but it was also explicit concerning the teaching of God's fear, God's truth, and God's providence in the home: 'And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . And thou shalt write them upon the posts of thine house, and on thy gates' (Deut. vi. 6-9; see also verses 20-25). The solemn meaning of the feast of the Passover was to be carefully explained in the home circle (Ex. xii. 27-27; xiii. 8, 14, 15), as was also the significance of the twelve stones which were brought up from Jordan to Gilgal on the day that witnessed the wonderful passage of the nation through the angry waters into the land of promise.

No man can measure the influence of the devout acknowledgment of God in the home. Those who go out from godly homes may for long years seem to forget the early instruction, but how often, perhaps under some peculiar circumstance, the recollection and the influence of the childhood home come over the soul with overwhelming power, and the good seed so long buried yields its blessed fruitage. The following incident well illustrates this truth:

"Some years ago an English gentleman visited America and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterwards he returned to the same house—a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that when he was present at their family worship, on the first evening of his former visit, and when after the chapter was read they all knelt down to pray, the recollection of such scenes rushed on his memory, so that he did not hear a single word. But the occurrence made him think, and his thoughtfulness ended in his leaving the barren wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ."
TEMPERANCE.

The Saloon Ought to Go.

Let us start out with this proposition:

Whatever is a menace to the common good may by right be suppressed. Otherwise the welfare of the people could not be guaranteed. This proposition is but a broad though logical application of the generally accepted law of self-preservation. Were such an application of said law not allowable the whole fabric of human government would be left tottering on the crumbling edge of uncertainty.

I now call attention to a second proposition, namely: The saloon is a menace to the common good. The necessity of dwelling upon this proposition does not arise from a failure to recognize its truth. No person with a reasonable amount of intelligence can fail to see in the saloon a dangerous menace. But the necessity of urging it lies in the fact that the public conscience, while recognizing the evil and danger, is not sufficiently aroused to its enormity to raise an effective protest. In the long, black list of countless crimes not one can be named, from petty larceny to cold-blooded murder, which has not been committed over and over a thousand times as a direct result of the licensed saloon. With such a black record is there anyone who will defend this hydra-headed monster of iniquity, and still expect to be considered a lover of humanity? To defend and vote for, or to refuse or neglect to vote against, the licensed saloon is to countenance tyranny, law-defying, God-dishonoring, home-destroying, wife-murdering, child-killing, humanity-crushing, blasting, mildeyving, debauching, blighting curse that Satan ever transported from hell with which to damn this world. Who dares enter into league with such a criminal institution for debasing manhood, womanhood, motherhood and childhood?

We must impress upon the public mind the importance of taking a broader view of this great question. To effect this it is necessary to arouse the public conscience. Respectable people generally must come to look upon the saloon in its true light, as a menace to chastity, an insult to decency, a bar to justice, a companion of immorality, a breeding-place for crime and a spawning-bed for all kinds of corruption and vice. We need logical argument to convince the mind, and a sensational presentation of heart-rending facts to stir the emotions, until the people are cornered and compelled to admit their personal responsibility for the blood-curdling cruelties which blacken the pages of the history of the liquor traffic in every community where it is allowed to lift its serpentine head. Then will the saloon parasites be compelled to crawl out of their dens of vice and cease to live by corrupting public morals. If these parasitical specimens of the off-scorings of perdition are determined to continue their nefarious business, let them be forced to look for quarters in another world.

Now we will state our third proposition: The saloon may by right be suppressed. This is the logical conclusion of the two previous propositions. We have here a syllogism, with major premise, minor premise and conclusion. If the soundness of the premises be admitted, certainly the conclusion must be correct. This being true, by the same process of reasoning we arrive at the irresistible conclusion that the saloon ought to be suppressed.—M. H. Kendrick, in Free Methodist.

Sin Not.

(I. Cor. xvi. 34.)

Sin is damming. For instance, the saloon with its glitter and show. See how nicely it is lighted; hear the music as it rolls out on the air; hear the voices. Everything promises a good time to the runway feet of some mother's boy as he feels he must have a little taste of what he calls life. O my friend, once let the demon drink get a hold on you, and you are a doomed man unless you awaken and realize what you are doing. Sin is so innocent and fascinating and harmless in its appearance. For instance, take the card-table, the home dance, the social drink. You say the young folks must have something to amuse them. Fathers and mothers by consenting to these things, you have laid the first step to lead your own boy to a gambler's hell or a drunkard's grave. By permitting these things at home, it has stirred up the carnal nature that has lain dormant in their carnal heart. It has gotten their natures aroused. The social glass at home does not do any more, home is too quiet; he wants more company; late hours is the result. Mother and father prevail with him all to no effect. The deadly thing has fastened its deadly hold upon him and has become his master. Finally he leaves home, and he who was once a promising boy has developed into a worthless drunkard, his life wrecked, disgraced by the terrible effects of sin. Homes are blasted, hearts are broken, and the awful sleep of death has settled upon the soul of one that God intended to glorify him.

Satan does not stop here; he has more subtle ways of putting souls to sleep. For instance, the young must be in the Church and kept there at any cost. Often, instead of being taught to reverence the Church as the home of God and a place to meet God in the salvation of their souls, they come in contact with worldliness in the form of socials, theatricals, and entertainments which, being in the church, seem more harmless than on the outside. But, beloved, it is simply satisfying the old carnal nature under cover of the church. These things, instead of leading us to God, lead us away, and are only another subtle way of putting us to sleep under the garb of Christianity. O, beloved, awake!

We are called to be holy as he is holy. I. Pet. i. 15, 16. God demands that we live holy; that we live separate from sin; that we lay aside all worldliness. I. John ii. 15, tells us to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. So, as we get awake to the love of God, and his light comes into our souls, things fall off us as naturally as the sap in the tree drives the leaves out. Hallelujah! So, being awake, we live holy just as naturally as we once lived in sin. Righteousness implies righteousness with God and man. No one can be right with God and be wrong with man. Matt. v. 23, 24. Our righteousness is but filthy rags in the sight of God. His righteousness is not attained, but obtained through faith in Jesus Christ. Glory to God! Whosoever will may obtain it just now.

Selected By Sarah Wiebe.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

Certainly love is the force by which, and home the place in which, God chiefly fashions souls to their fine issues.—W. C. Gammett.

The character of our prayers in private determines the power of our lives in public.
**OUR YOUTH.**

A Grave.

A soldier's grave lies beneath
A crape close by the sea;
And all around the zephyrs breathe
And tenderly the breakers sob and weep.
On the seashore wild and free.

Long years ago there was a fight
Between two ships at bay.
The sun was setting in its gold,
And far into advancing night,
Sailing at last away.

Next morning with the running tide,
The crape went out of sight.
A soldier, on the seashore wide,
Floundered in and lay on his side
In his last eternal rest.

And thus he stayed for one whole day,
With his vacant eyes.
He gazed up at the wind clouds gray,
Chased about like wolves at play,
And hurrying through the skies.

When night came down upon the sands,
In came the waves and tide,
And with their thousand mighty hands,
That tore the crape to shreds,
Close by the dull seashell.

-Sel. by Fannie B. Heisey.

For the EVANGELICAL Visitor.

To The Young.

Dear Readers of the Visitor:

While reading the December 1st number of the Visitor, I was glad to hear that so many have started out to serve the Lord. While thinking about this the first part of Rom. xii. 12, it came to my mind, where Jesus says: "Teaching them to observe all things whatsoever I have commanded you." Also John xxi. 15, where Jesus says to Peter, "Feed my lambs;" and Prov. xxxi. 26, two commands are too much neglected and something said, write something for the Visitor. I felt myself almost too unworthy for such a task, having only been in the service of the Master about four years. Yet that grace will obey, and pray that it may not only be a blessing to the young, but to all that read it.

In Acts viii. 9 we read that the eunuch after he was baptized went on his way rejoicing. I think it is ordained that his people should be unhappy, for in different places we are told to rejoice. (Luke vi. 23; Rom. xii. 15; John xxi. 15.) I think this is the reason why Jesus calls His followers to be "blessed." He wants them to be happy, to be satisfied, and to rejoice. (Matt. xix. 11; John xvi. 23.)

So we see that happiness comes through Christ. Sometimes youth writes they think they will not be able to hold out to the end, but that should never worry us, for God is able to carry us safely through. Let us be careful in our conversation that we do not engage in foolish talking or jesting, but rather live a useful life. Paul says to the Corinthians: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with that call on the Lord out of a pure heart." Let us not spend any time in reading and carrying on, but let us study the word of God, for it is a "lamp unto my feet and a light unto my path." (Psalm cix. 17.)

Jesus, our brother, is living and will be with us in the world to come. He will be perfect, be of good comfort, be strengthened, and help the children of God. Let us try to follow His example.

Your Brother in Christ,

PETER J. WEIRE.

Shippensburg, Pa.

The Billy Lamb.

There was once a shepherd who had a great many sheep and lambs. He took good care of them, and gave them fresh grass to eat, and clean water to drink. If any of them were hurt, he dressed them with great care; and, when they climbed up a steep hill and the lambs were tired, he took them in his arms. Every night the shepherd drove the sheep and lambs into the fold, where they lay snug and warm; and the shepherd's dog lay out the outside to guard them from wild beasts. They were contented, and pleased with the kind treatment of the shepherd, except one foolish, little lamb that did not like to be shut up in the fold. This silly lamb seemed to think if he could skip and run about by moonlight and go where he liked, it would be much more happy than he would be to be shut up with the rest of the sheep and lambs. So when evening came and the shepherd called the sheep to come into the fold, this foolish little lamb would set up the greatest howl under a hedge and hid himself. When all the rest of the sheep were in the fold, fast asleep, he came out and ran and skipped and frisked about in high glee. He jumped out of the lot and ran into the woods. As he ran, he was a great way off and gave a very loud, fierce growl. Then the silly lamb wished he had been shut up in the fold; but then he will remember that he should not obey those who have charge over them.

-Sel. by Fannie B. Heisey.

Just previous to our removal from Kansas, the Visiting Committee of the Evangelical Church sent out a Christmas present, consisting of a box containing little children written by Sister Lydia A. Williams, of Victoria Square, Ont., which was intended to appear in our last issue, but it was too late for our last issue. Now that Christmas is past it may not be appropriate to insert it all, but we feel that it would be proper to give part of the article. She speaks about two things—first of the prevailing custom in celebrating Christmas. In this prevailing custom she sees much danger and wrong and advises the children, and all not to permit themselves to be drawn into these things. In some cases of the custom she feels that it is sinful to spend so much money for this reason, that the children may live forever with him. Secondly she wants to tell the boys and girls of the good things that can be done by every young convert, and that he may win many souls for Christ, for the children. She says, "All want to serve the Lord as long as they live." She further praises God for sending the dear brother into their midst and prays God's blessing on him and his dear family, and that he may win many souls. In conclusion she wishes that the children would all be interested in the Christ of birth, death, and resurrection, and the Bible, which is a stable, the Bible tells us, and wishes them to try and learn some of the first things which only perish, but "If we have the Spirit of God we have life everlasting." No one can take this away from us. She asks all those who are Christians to write a short piece for the Visitor and tell how they are getting along.

Two Good Rules.

There are two good rules which ought to be written on every heart—never to lie or die anything bad about anybody unless you positively know it to be true; never to tell a lie for anything. This is absolutely necessary; and that God is listening while you tell it.—Dr. Henry Van Dyke.

Sel. by Fannie B. Heisey.

By looking up we rise up.

Work weary, but worry wears out.

No wrong deed ever can be a gate to happiness.

To serve love's heart and lips along with the critic's head is to possess true culture.

No man is prepared to serve God or man who is afraid of anybody or anything this side of God.

To stop growing is the first condition of decay. The Christian life is no exception to this rule. Growth and vigor belong together always.

EVANGELICAL VISITOR

Feb. 2, 1903.
To Subscribers:—Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new addresses.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visiors within ten days from date of issue, write us once more and we will send the number called for.
5. To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
6. To Correspondents.—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.
8. Communications for the Visior should be sent in at least ten days before date of issue.

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

Harrisburg, Pa., February 2, 1903.

Addresses of Missionaries.

H. Frances Davidson; Bro. and Sister H. P. Steigerwald; Bro. Levi and Sister Emma Doner, Matoppol Mission, Bulawan, South Africa.
Isaac O. Lehman, Mrs. Isaac O. Lehman, Roopeodet, Transvaal, South Africa.
D. W. Zook and wife, Mrs. Amanda Zook, Anna Herr, Sripat Puruma P. O., Hong, Bankura District, Bengal, India.
Mr. and Mrs. S. H. Zook, Havana, Tex.
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Address: EVANGELICAL VISITOR, Harrisburg, Pa.

Church Work.

Philadelphia Mission.
Report for December 1902.
Balance on hand Dec. 1, $30.47
Expenses, $20; Mission, $8.10
Total, $48.57
May the dear Lord put it into the heart of his children to remember the poor. Jesus said, “The poor ye have with you always and if ye will ye can do them good.” I ask to be remembered at a throne of grace by all God’s children.

Your Brother,
PHILIP STOVER.
Philadelphia, Pa., 3423 N. and St.


A fairly large consignment of dried and canned fruit, some dry goods, school supplies, etc., etc., donated by friends in different States and Canada, consisting of seven boxes, was shipped from Harrisburg, Pa., freight prepaid to Cape Town, South Africa, in December and, we hope, may soon reach its destination in good condition and be a source of comfort and blessing to the little band of workers there.

Below we give, as best we can, a report of goods received and from whom or from what neighborhood where goods were collected. We specify as follows: Dried fruit from Hai Tien Belf, On, per J. H. Myers, Sister C. N. Hostetter, Sister D. Hitz, Sister Burkholder, Clarence Center, N. Y. per D. V. Heise, Sedgwick, Kan., per Miss Musser, D. H. Engle, from Canton, Ohio; Sister Cyrus Mann, Sister Kate Bauman, Bro. John and Sister Susan Lingenier, from Souderton, Pa., Sister Anna Meyers; Silvanus Doner.

Besides dried and canned fruit there were also donated other goods as follows:

Sister A. Hitz, butcher knife; Sister Emma Cassel, large bread bowl; L. Parthmore, pie plates; Sister Simon Engle, 2 bed sheets, and 2 pillow cases; Sister Lydia Heisey, dry beef; Sister Mary Hill (nee Barnhart) bed quilt; a variety of articles donated by some of the Brethren of Harrisburg, Pa., among them we name Brother and Sister Musser, Sister Garman, Sister Davidson, and others. In addition to the above goods there were sent a quantity of school supplies, such as blackboards, crayons, pencils and other stationary.

Cash donations for defraying freight charges are as follows: Cyrus Mann $2.00; Mr. Frey $1.00; Anna Myers $1.00; Elizabeth Myers $1.00; Martin Kauffman 25 cents; Sister Greenwalt 50 cents, Ashland, Ohio, (coll.) $7.66; Mrs. Long (coll.) $2.50;—and—Hamaker (little boy’s chicken money) $1.00; Sister Anna Focht (for dried peaches) 60 cents; Sister Long also sent a box of dried goods especially for her daughter, Sister Doner.

We have given a somewhat imperfect report of the fruit and other goods and possibly of the money too sent us for the Matoppol Mission but we have done the best we could from the indefinite way some things were addressed, some times the name was not given at other times the address was not correct and then too in other instances the goods were not sent direct to us, but there was especially one feature of the donations worthy of remark, namely the abundance and quality of the fruit sent. The missionaries, no doubt, will rejoice in this generous remembrance by their many friends. May the Lord bless you all for this good kindness.

Before closing this report we feel prompted to call your attention to the great need of the Mission in especially one other line and that is more workers. When we consider the great call and the few workers who are at the Mission we do think it is entirely inadequate to the amount of work that is to be done. Then we do not pretend to confine ourselves to any number neither do we wish to limit the Lord’s call, but we think there should at least be four more ready to go at an early day, say not later than October. Is there not some man and his wife or young Brother and Sister or both, who have felt the call. They should be consecrated Brethren and Sisters who are willing to lay all on the altar and go and stay by the Matoppol Mission Workers, and not be there only to prepare themselves for work somewhere else and when needed most then leave for some other field.

ELDER H. DAVIDSON,
Chairman of the Operating Board of Foreign Missions.

On Our Mission.

To all the readers of the EVANGELICAL VISITOR we come with the salutation of Mal. iii. 16, 17, 18, and with IL Peter i. 1-11. Praise the Lord for the many precious promises unto God’s children both in the Old and New Testament.

Over a month has passed away since we last communicated with you and with it many of our fellow beings have passed into the unseen, all to receive their reward according to their works, they that have done good to await the resurrection unto life ever-
last night and confessed she has been an unsaved church member, (of which there seem to be many in these parts); she with others has been secretly seeking for some time to get right with God, but Jesus says, if we confess him before men he will also confess us before his heavenly Father, but if we deny him he will also deny us, etc. One of the hardest things for unsatisfied church members to do is to come out before the camp and take their place, and yet it is God's way, and the only way to success. There are some real alive active members here and they with those that come over from Silverdale help to make the meetings interesting. Meetings become so much more interesting when elders, ministers, deacons and lay members are filled with the Spirit. Paul said, "be not drunk with wine wherein is excess (and may we not safely add with tobacco) but be filled with the Spirit." We are kept in health and our every need supplied, "Praise the Lord." Pray for us.

Yours for the coming kingdom.
NOAH and MARY ZOOK.

For the Evangelical Visitor.
Home of the Friendless, Hillboro, Kan.

(We have received the following letter from the Superintendent giving a brief report of the work there.—Ed.).

Hillboro, Kan., Jan. 12, 1903.
Geo. Detwiler:—Harrisburg, Pa.—My dear Brother in Christian bonds. As I have been doing some writing I felt especially pressed to write a few lines to the readers of the Visitor, in reference to our work at this place. Coming May 23, it will be five years since we entered the work at this place, of caring for homeless and friendless children of whom there were twelve when we came. This was quite a family for young, inexperienced persons as we were. We undertook the work without means of our own and without any pledge of support aside from the promises of God which we have proven to be never-failing; praise his name.

Realizing that God had definitely called us to the work, we looked to him for guidance, and for all the grace that we needed. The work of the Lord in our hands has been steadily increasing, bringing into our lives and experiences many tests which only those who have experience in similar work can appreciate or know much about. Our family now numbers fifty-six children, engaging two teachers in separate rooms, besides other workers. Besides these children we have had about 25 other children in our care in this time. Most of them were put out into private homes. Three infants died two years ago.

The care and training of these children on different lines has brought heavy burdens, but the heaviest burden was the concern for them spiritually—for their salvation. Especially of late has the burden of their souls' welfare been upon the workers, and accordingly, by request Brother D. Steckly, of Ramona, Kan., came to conduct a meeting in the Home, which commenced the evening of January 3rd, which resulted in a reviving time among us as workers and all the children who have come to years of accountability, except one boy of 13, starting for the kingdom, about forty in number. The work is of a deep type; God wonderfully broke up their hearts and gave them repentance, many unto life already. Our hearts are deeply humbled at the sight of God's mercies to us, and the feeling of increased responsibilities upon us. We ask your prayers for us that we may be able to feed the lambs. And for the children that they may be kept by the power of God from the evil that is in the world. Remember many of these children come from the slums of the cities, and some from homes wrecked by sin, and need tender care.

Your Brother seeking the lost,

ENOS N. ENGLE.

Spirituality is not mere emotionalism in religion. It is living after the spirit, abstaining from whatever is known or supposed to be sinful, and doing whatever is known or supposed to be the will of God. Spirituality means purity in thought and deed, honesty in all business transactions, truthfulness in intercourse with other people, patience under pressure, forbearance when ill-treated, gentleness, kindness, love. These are the fruits of the Holy Spirit, who is the author of all true spirituality in man. Let us not for one moment deceive ourselves with the vain notion that we are spiritually minded because we have acquired the habit of clapping our hands and indulging in certain pious ejaculations.—Nashville Christian Advocate.

Better the turmoil of progress than the quiet of stagnation.

The only real defeats are in character.
Meditation.

There is a time for all things—seasons of joyousness, of tranquillity, of deep sorrow. The cup we drink is a mixed one, and it becomes each individual to calmly consider the situation.

We are responsible for the use we make of our opportunities, and these cannot be properly estimated without serious consideration. There must be in every well-ordered life seasons of meditation, when we dismiss carking care and pleasurable pursuits and settle down to contemplation, by withdrawal from our usual avocations or vocations and reach conclusions such as prove a stimulus for greater endeavor upon lines our better judgment approves. We cannot afford to run the rounds of pleasure or gratify our taste in any given direction, follow a business, practice a profession, and engage in any pursuit with hope of permanent profit, unless we are at times disentangled therefrom by a determinate purpose to call a halt and take an inventory, see where we really are, what progress we are making, and fully examine the ground upon which we stand, and the methods and means we shall use for better work.

It is as serviceable for a wise businessman in his work as the professional man. It is a solemn duty imposed upon all Christian people to enter into the closet for prayer and meditation.

Very many claim they have not time; but they should remember that violation of such a law brings loss of health, of mental, moral and spiritual power, and their capabilities for best results are narrowed and weakened, and often they are put to shame and confusion because they ran before they were sent. They entered into doubtful experiments, and for lack of meditation they were swept by the force of evil associates and surroundings, or neglect, into hurtful lusts that drown men's souls in perdition. They give their labor for that which profiteeth not, and are like those that beat the air. Failing to meditate, they vegetate and become like a noble ship that gathers immense accretion upon her hull, makes but little progress, and endangers the cargo and the lives of the passengers committed to her care.

We are commanded to be diligent in business, fervent in spirit, serving the Lord. The Christian life is one of culture. The Psalmist says: “I thought upon my ways and turned my feet unto thy testimonies.” Bishop Bascom well said: “The way of not thinking is the way to hell.” It is well to have our emotional nature stirred, but the true method is first to think, then feel, then act, and all true progress is based upon this method.

“The law of the Lord is perfect, converting the soul,” and each hour and day is one that obeys this converting principle if we meditate. “My meditations,” said David, “are sweet. I meditate in thy testimonies.”—The Philadelphia Methodist.

The Conversion of Joseph Rabinowitz.

Some have regarded his as possibly the most remarkable Jewish conversion to Christ since that of Saul of Tarsus. About 19 years since Mr. Rabinowitz was selected, in connection with certain colonization efforts, to go to Palestine to secure land for planting Jewish emigrants, who desired to flee from Russian persecution. When fitting himself out with guide books for his contemplated journey, he was advised to take a copy of the New Testament with him, as furnishing an admirable directory to the sacred places of Jerusalem and vicinity. He did so, and while walking about Zion and gazing upon its historic sites, he carried in his pocket this yet unopened treasure. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began contemplating the city as it lay at his feet. Then came a train of reflection and questioning: “Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against us in almost every country of Europe? While he pondered these sad questions he gazed toward the reputed Calvary, where that holy prophet of his nation had been crucified. As he did so his eyes were opened; he looked upon him whom his nation had pierced. In a flash the truth entered his heart: “We have rejected our Messiah, hence our long casting off and dispersion by Jehovah.” He believed; he cried out to Jesus, “My Lord and my God,” and almost as suddenly as Saul of Tarsus Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the new covenant, a disciple of Jesus of Nazareth. He took out his New Testament, a guide book in a sense undreamed of, and read the first passage that fell under his eye: “I am the vine, ye are the branches... Without me ye can do nothing.”

“I saw in the twinkling of an eye,” said he, “that our only hope is in our brother Jesus; whom we crucified, and whom God raised up and set at his own right hand.”

(Missionary Review.)
Selected by MAX MAHLER.
Des Moines, Iowa.

The Upward Look.

“It is of no use to tell me to look forward,” said one in great trouble, the other day, to a friend. “The worst of my troubles, I know, like ahead. To look upon the past, before the shadow came, simply adds to my agony. I can only sit in darkness and shut my eyes to everything, and bear as best I can.”

“There is always one way left,” said the friend, gently. “When we cannot look forward nor backward, we can look—upward. I have been in every whit as hard a place as you, and I sat a long while in darkness before finding the way out. Try the upward look—it is meant for just such sorrows as this, that seem to shut in the soul inexorably. If we look up, we never look in vain.”

It was the advice of a true friend. Yet how many friends fail to give it. When we sympathize with those we know love as well as possible their trials and worries, how often we suggest that there is hope ahead, that they are not so shut in as they seem, that past and future should be dwelt upon rather than the present, and, saying all this, forget that we can give them a far truer comfort in teaching them to lift their eyes from themselves and their problems, up to the Eternal Father, who can give joy and peace to his children through all things.

“Time alone can help such sorrows as yours,” said a woman who called herself a Christian, to a bereaved friend, lately. There was no upward look suggested there. A heathen could have said as much. Time only can dull the edge of pain; the upward look robs the suffering of its sting surely and lastingly. It is always possible to lift our eyes to the sky; and though at first, perhaps, we see only the clouds, we shall find it true before long that “Over all our fears God's rainbow bends.”—Sel.

Nothing confers more genuine and substantial dignity than the long and faithful performance of duty, no matter how humble.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring-time.
Why the Church Has Few Revivals.

There are many prescriptions, but few cures. There are many doctors, but the disease continues. One of the causes of few revivals is the want of a cause. If we had the cause in operation we would have the revival. God is as willing as ever to give his Spirit. God’s word has not changed. Sin is just as wicked as ever. The cure is the same. The cause is in the sinner and in the promoters of revival.

1. There has been superficial work done, and revivals are held in low esteem.

2. The church has lost courage and fears to attack the strongholds of sin.

3. If the church had courage to attack in some places, she has lacked patience to hold on to perfect the work; or she has lacked wisdom in following up the attack with love and teaching.

4. The church has become a property-holder, and therefore conservative, and fears that loss will come if sin is rebuked. The minister is very faithfully warned and given to understand that he must get ready to travel if he attacks sin. But the minister who is wise to save souls will abide unto God and preach fearlessly. He will put the foe to flight, and will not fear what man can do.

5. Sin has taken on new and attractive forms, and the church is walking with the world and is trying to please the world. When the church sees her folly and repents, then the revival is begun.

6. Carnal inducements are held out to church members and Sunday-school scholars. The church is trying to catch men for heaven by using the worldly bait. It is like putting fuel on a fire to put it out. With candy and story and gifts and praise, the soul-winner seeks to entice men to become soldiers of Jesus Christ. They may become toy soldiers, but the best soldiers enlist for the struggle, and are able and willing to endure hardship without candy and with poor rations.

When the church sets forth with faith, without candy and with poor rations, able and willing to endure hardness to attack in some places, she has lacked wisdom in following up the attack with love and teaching. If we had the cause in operation we would have the revival. God is as willing as ever to give his Spirit. God’s word has not changed. Sin is just as wicked as ever. The cure is the same. The cause is in the sinner and in the promoters of revival.

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When the church sets forth with faith, when faith and patience will follow to see great revivals. You cannot tickle sinners into being Christians.

The better day is coming. The need of a great revival is upon us, and thousands of God’s faithful ones are calling for a revival. It is coming, and with it will come great light and power to lighten the world where the missionaries have gone in the last fifty years. Oh, that the day might lasten!—C. M., in the Church Advocate.
wings of praise to God; to mount from year to year, and raise at each ascent a lover and yet lower song unto the God of God, and by the teaching of the Holy Spirit. They know, who Jesus is—The Son of God and by the teaching of the Holy Spirit. The Lord is coming! What a moment of separation! In the moment, in the twinkling of an eye, every one who belongs to him will be caught up to meet him in the air; the unsaved will be left behind. The division will be because of him. Who can read unmoved the unspeakable solemn revelation of the eternal condition of men, the solemn revelation of Revelation xxii. 1-8. What a contrast is here presented! Life and death, ecstatic joy and agonizing sorrow, the new heaven and the new earth, the lake of fire! And once more we may truly say, the division is because of him. Oh where do our readers stand? We implore them to be sure of their position, and not to give way to the uncertainty lurking in the heart. Declare yourselves openly before God and man for Christ.

After a measure has been debated in Parliament, it becomes necessary to test the opinion of the House. The cry is then, "Divide! Divide!" And each member takes his place among the Ayes or Noes, declaring himself for or against the question. In any important matter it is expected that each will give a clear and unequivocal expression of his opinion, and neutrality would be thought cowardly and disgraceful.

To-day the question of the ages is proposed to man, "for or against him?" and a voice from heaven cries, "Divide! Divide!" The Gospel preacher takes up the word and challenges your answer. And now in these pages we send on the cry to our readers, DIVIDE! DIVIDE! No base neutrality! He that divideth with Christ is against him! Matt. xii. 30.

There was a division because of him to-day; there will soon be a division because of him for ever and ever. Take the right side now, and stand with Christ. DIVIDE! DIVIDE! He that divideth with Christ is against him!

--Gospel Truth.

In another item we spoke of Elder Davidson having been killed. But he was better again. Later there was an unfavorable turn in his condition. But as we go to press the condition is more favorable again.