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The devil, or Satan, is the "prince of this world." The "world," it is said, of his disciples, "They are not of the world." He also said, "Neither do I belong of the world." He is an animal. And he has many things in common with other animals. But there are characteristics which wholly differentiate him from the animal, and in so far he is not of them. The most characteristic difference between believers and the "world" is in their spirit. Paul said to the Corinthians, "Ye have received, not the spirit of the world, but the spirit which is of God." And to the Ephesians he wrote, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." This "spirit" was expelled, and these Ephesians, like all true believers, were renewed in the spirit of their mind, or had a new spirit created in them. The phrase, "spirit of your mind," may be taken as a definition of "spirit," which is the mental disposition of a man, the state or temper of his mind as governing his actions; the disposition or influence which fills and govern one's soul. This in the true Christian can not be the same with that of the "world." It must be the spirit of Christ, who is not of the world. For if any man have not the spirit of Christ he is none of his. The "spirit," therefore, is a decisive test of discipleship. Look at a few of the striking contrasts in these two antagonistic spirits. The spirit of the "world" is characterized by emulations, seditions, wrath, censoriousness, strife, envyings and such like. But the spirit which is not of this world manifests itself in longsuffering, gentleness, meekness and moderation in all things. It is not desirous of vain glory, nor pro-voking one another, envyng one another. The "spirit" which is renewed in believers casts out anger, wrath, malice, filthy communications, all of which belong to "the old man with his deeds." The new man, "renewed after the image of him who created him," has for his chief social traits "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearance, and above all charity, which is the bond of perfectness." The spirit of the world is one of worldliness and anxiety in the pursuit of earthly things. But the spirit which is renewed in believers seeks chiefly to lay up treasures in heaven. The former spirit loves the world; the latter is in harmony with the command, "Love not the world, neither the things that are in the world." Evidently there must be no conformity on the part of believers to that which is characteristically the "world." So we are emphatically commanded: "And be not conformed to this world, but be ye transformed by the renewing of your mind." To be conformed, or fashioned, according to this world is to be like the world in "its hollow-ness, in its insincerity, in its envy, hatred, malice and all uncharitableness, in its measuring all things by money; in its worship of the present and the seen; in its inability to appreciate, and in its unwillingness to learn to appreciate, what is real, and noble, and good, and in its persistent efforts to drag down all that presumes to rise above its own petty level." The world-spirit is marvelously subtle, and is in evidence in a thousand things in so-called Christian people. It is the most insinuating, stealthy, clandestine, deceitful, insidious and simulating foe the believer has to contend against. And so it comes to pass that this deadly spirit to-day so largely prevails in the church. But "this is the victory that overcometh the world, even our faith."—The Church Advocate.

All new subscriptions must now begin with the first number in March, as we are out of January 1-15—February 1, numbers.
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EDITORIAL.

Come to Jesus.

The Apostle Peter said when he was answering to the "rulers and elders, and scribes, the high priest and others of the council, Acts iv. 12, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Therefore salvation is alone through Jesus, and by the merits of his atonement.

"Salvation, O, the joyful sound! To music to our ears; A sovereign balm for every wound, A cordial for our fears."

Then the condition of the obtaining of this salvation is that we "come to Jesus." It is distinctly a great act of condescension on the part of God that there is permission given unto the sinner to come. But it is nevertheless true that the vilest sinner may himself come and if he comes he will in no wise be cast out. "Whosoever will, let him come and take the water of life freely." (Rev. xxii. 17.) Here is earnest entreaty, and in Rev. iii. 20, we read, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him and sup with him and he with me." See, the Savior, Redeemer, Friend, stands and beseeches you to permit him to come in and cleanse you from sin.

"Knocking, knocking: who is there? Waiting, waiting, oh, how fair! 'Tis a Pilgrim, strange and kingly, Never such was seen before; Oh, my soul for such a wonder, Will thou not undo the door?"

"Knocking, knocking: what, still there! For the weeds and ivy-vine, With their dark and clinging tendrils, Ever round the hinges twine."

"Knocking, knocking—what, still there! Waiting, waiting grand and fair; Yes, the pierced hand still knocketh, And beneath the crooked hair Beam the patient eyes so tender, Of thy Savior waiting there."

Thus there is given to everyone every encouragement to come to him who both died and rose again, and who now appears in the presence of God for us and who will come again to those who are "looking for him" the second time without sin unto salvation, The poor and needy, the wretched and blind, all, are invited, yea, entreated to come and be made partakers of the divine nature, and become citizens of the kingdom of God. No price is demanded: neither gold nor silver could atone for the sinner's guilt, but the price demanded was fully paid by "our brother Jesus," when he gave himself a ransom for all.

There is another side. If we fail to answer the call of God—if we refuse to hear him when he invites, entreats, commands, we must suffer the consequences of our refusal. The loss to us will be an eternal loss.

"Whosoever believeth not shall be damned." O what momentous issues depend on our decision! Believing, accepting, obeying we become heirs of heaven, and are assured of salvation now—to-day, and know the gladness and joy of redemption, and at last be saved even from the presence of sin in heaven itself. But refusing God's offer of mercy we stand in rebellion against him, and for a little fleeting pleasure of the earth we barter heaven with all its joys and happiness. Will we not consider well whether it will pay us to refuse the offer of grace and mercy as it comes to us in the redemption of Jesus Christ?

Surely we are convinced that it is better to choose as Moses did, "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, for he had respect to the recompense of reward."

Notice to Correspondents.

Lately several articles have been sent in for publication without signature. The rule pertaining to anonymous articles is that no notice will be taken of them. As a matter of good faith it is required that the name of the writer shall not be withheld. If so requested we withhold the name from publication, but in this connection we may say that to some readers the nameless article has no interest. Sometimes we for reasons known to ourselves have withheld the name, but generally we chose to let an article go forth fully identified.

We would also remind those who write that it is preferable to us if the writer uses pen and ink instead of the lead pencil. Some written with pencil becomes pretty dim and the contributor finds difficulty in deciphering it. Then also the writing should not be crowded unless it is copy that needs little or no correction. When considerable correction or changing is needed there should be sufficient space for the purpose. We are glad that a good share of copy comes in good shape, and needs very slight changes, but other copy needs considerable of reconstruction.

In our two last issues we asked that all our subscribers examine their address label and if there be any mistake, either in the name or in the credit, to write us at once so that we can make correction. We find that in transferring the list from the old to the new in a number of cases the month date was so blurred that we could not make it out for certain.
The month dates, Jan., and June were confused in a few cases and we would again ask all who have not done so already to examine and if there is a mistake to write to us at once.

We are able to offer to our subscribers special prices on our Combination Family Bibles. These Bibles have the authorized text, with all the changes of the New Version indicated in notes at the bottom of the page. We offer them at prices, according to the style of binding, ranging from $4.00 to $15.00, with a special discount of 10 per cent. To agents we could make a special inducement.

We learn through private correspondence that special meetings were held in the Clay county, Kans., M. H. Brother Harvey Fry, of Dickenson county, was there to help and the church was revived and a number of the unsaved were brought out on the Lord's side. They expect to have baptismal service in the near future.

During the two last weeks special meetings have been in progress at the Hummelstown, Pa., M. H. It was the privilege to attend the same, and formed pleasant acquaintances with the brethren there. The meetings were fairly well attended, but at the time of writing there were no special visible results.

The report of the Newburn, Kans., meeting is that they continued three weeks: a few sought and found peace in believing, several wanderers were reclaimed and the church generally revived. Brother Eyster's labors were appreciated.

The work in Ohio of which we made mention in last issue, is still going on. Brother J. W. Hoover is engaged at the Fairview M. H. at Englewood, Ohio, and Brother J. R. Zook is yet laboring in northern Ohio.

Special meetings were in progress at the Cross Roads M. H., Lancaster county, during last week. It was expected that Brother S. G. Engle, of Philadelphia, would be present part of the time.

Brother Peter Steckley, of Bethesda, Ont., is helping at the Buffalo Mission in special meetings and we hope the work may be much revived at that place.

Since our last issue Elder Davidson's condition, was considerable worse, but we think he is now making rapid progress toward recovery.

**OUR CONTRIBUTIONS.**

### Out of Touch.

Only a smile, yes, only a smile,
That a woman o'erburdened with grief
Expected from you: 'twould have given her relief.

For her heart ached sore the while
But weary and cheerless she went away.

Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered, "Speak."

But the worker passed onward unblest and weak.

Whom you were meant to have stirred
To courage, devotion, and love anew,

Because, when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "Write," but you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—

You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing to-night,
Thy voice is thy Master's by purchased right;"

But you thought, "Mid this motley throng,
I care not to sing of the city of gold."

And the heart that your words might have reached grew cold—

You were "out of touch" with your Lord.

Only a day, yes, only a day,
But O! can you guess, my friend,
Where the influence reaches, and where it will end,

Of the hours that you fretted away?
The Master's command is, "Abide in me,"
And fruitful and vain will your service be
If "out of touch" with your Lord.

—Jean H. Watson, in the Baptist Outlook.

For the Evangelical Visitor.

Notes on Romans.

**NUMBER ELEVEN.**

Consciousness of over-ruling Providence.

(1) Predestination of Character.

(2) Inseparability of Christ and his disciples, and more than conquest for Christian soldiers.

Perfect consciousness and implicit faith "that all things work together for good to them that love the Lord, to them who are called according to his purpose" is conducive to continual hope, joy and victory.

The confidence in God that he will not allow anything to befall us save that which is for our betterment, is universally preceded by the sweet assurance of perfect love, and obedience.

When love cannot fully analyze the mysteries, faith, nevertheless, determines to trust, saying, the Lord is too wise to err and too kind to injure me.

Things, which from a human standpoint appear detrimental, when properly appropriated by faith, many times prove the greatest blessings—blessings in disguise. May we ever abide in the undoubting realms of holy confidence where distrusts are foreign and forbidden. How hallowed, serene, and reposing is such a life. It is for all.

**PREDESTINATION OF CHARACTER.**

It was fore-ordained that all believers should be "conformed to the image of his Son that he might be the first-born among many brethren." This was also foreknown. The believer is not only thus fore-ordained, but he is also called into active service by the Holy Spirit, and those who faithfully respond are justified; and as a sequence of this state of justification God honors (glorifies) him—causing a sitting together in heavenly places.

The only possible way that God's purpose in us can be frustrated is through our own disobedience. We cannot fall if we yield instant and universal obedience to God for "if God be for us, who can be against us." Then who shall lay anything to the charge of God's elect?—"for it is God that justifies—not men nor devils. And who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is at the right hand of God, who also maketh intercession for us."

"Who art thou that judgest another man's servant? to his own master he standeth or falleth." The pure and holy rejoice in the righteous judgment of their Master. Saints may often be unjustly criticised and misjudged, but their consolation is found in the unerring and impartial judgment of their God who knoweth all things as they really are and will render reward accordingly. Retribution for sin is equal in degree to reward for righteousness. God hates sin as much as he loves obedience. And how could God manifest his love for truth and faithfulness without revealing his hatred to iniquity?

The same terms which express degree and duration are associated alike with sin, and righteousness.

**INSEPARABILITY OF CHRIST AND HIS DISCIPLES.**

How shameful and ridiculous that Christians when persecuted, or called to suffer in any way, because of that, will turn away from God and enter the service of sin. How it must grieve our Lord to witness such incompatibility, while he remains faithful and true, fulfilling every promise of his covenant.

Instead of turning away from his service it should produce a higher state of appreciation of his love and
mercy. What would you think of a son that would forsake a good home and a loving mother simply because some one mistreated him? We would be quick to say that it is a burning shame, and that he should appreciate home and mother more than ever.

Or what would you have for a man who would seek and force a divorce from his devoted wife because someone made a face at him, or in some other way misused him? We would hardly censure him, and call him a foolish man. We would naturally say his affections should be increased to his faithful companion; for when others abused him she still remained kind, loving and sympathetic.

How many times the happenings of life are misunderstood and misapplied—divine messengers mistaken for omens of evil! The great Apostle to the Gentiles truthfully declares—nothing shall be able to separate us from the love of God that is in Christ Jesus our Lord; for "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor ANY OTHER CREATURE shall be able to separate us from the love of God."

And when treating on the conquests of these things he exclaims—"We are more than conquerors through him that loved us." How transcending delightful is this glorious truth. The trophies and honor of victory always give the warrior great joy, but the Christian soldier shall have more, for he shall be "more than a conqueror."

What does that "more" consist of?—"He that overcometh (conquers) shall inherit all things." "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt by the second death." "I will give him the morning star."

"He that overcometh the same shall be clothed in white raiment; and I will in no wise blot his name out of the book of life, but will confess his name before my Father and before the angels." "I will make him a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, as I also overcame, and sat down with my Father in his throne." Paul is right—"more than conquerors through him that loved us"—being made "heirs of God and joint-heirs with Christ"—"if so be that we suffer with him * * * for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." "Brother, sister, let us put on the whole armor of God and take our God-appointed places in the field of battle and do faithful, valiant service until the last foe is vanquished, and final and eternal victory is perched upon the blood-stained banner of King Immanuel under which we war against principalities, and powers, and spiritual wickedness in heavenly places."

O, the exultant and ecstatic joy when the shout of final victory shall peal from the holy lips of the sanctified soul!

When earthly conquerors, such as Alexander the Great, Napoleon or Grant, look back they find their path of conquest thickly strewn with human blood and bones, and cities lying in smoldering embers. How different the Christian conqueror's path which is decked with kind and noble deeds, holy prayers and heavenly benedictions. In his last days as Napoleon was reflecting on his past life he exclaimed—What a contrast between my kingdom and the kingdom of Jesus Christ! May we have this great and glorious truth nailed down in our memories that "we are more than conquerors through him that loved us." Praise the Lord.

J. R. ZOOK.

For the Evangelical Visitor.

Beautiful California.

The name "California" has a magic sound to it. The stories told of it—its richness, climate, etc.—had the tendency to inflate my imagination, as I apprehend it does with others likewise. The reports of it generally are not exaggerated. But it is with this country as with other things and places, that "distance lends enchantment to the scene." However, it is with beauty, as with other characteristics of a person's ideality, the elements of appreciation dwell within the individual. The story of the dull lad and "the cowslip by the river's brim, a yellow cowslip was to him, and it was nothing more," is not without its lesson. We may magnify beauty or minimize it according to our conception of the beautiful and the true. Some may see beauty in a worm or the vital organs of animate creation; may gaze with amazement thereupon, and be profoundly stirred with awe at its mechanism, while others would wonder why such fascination should take hold upon an individual and bewitch his senses with such meaningless comprehension. The other would be inclined rather to shrink from disclosing the internal organs, which nature has so graciously contrived to keep hidden from the superficial observation of man. And so it is with every phase of human action, investigation and discovery.

When a person has been traversing a variety of country within the narrow confines of a railroad car for two or three days, through arid plains and jagged mountains—up hill and down grade, "over mountain and glen and dale"—he loses his fascination for railway living. He gets tired reading, sleeping, eating, gazing, talking and sitting; and it certainly affords him sweet relief when he can dismount from his rocking, dusty prison to set foot once more on terra firma.

Among the first indications of civilized life, which greet the optic senses of the "tenderfoot," are the dark-green colored orange and lemon trees, with their glossy appearance—something low and shrub-like. As he scans the rows of beautiful trees in the well-laid out orchards, kept scrupulously clean, it puts a vim and freshness into him which make him almost forget the wearisome riding of the days previous. When the oranges and lemons are ripe, it certainly affords gratification to the traveler to behold the trees studded with the golden fruit. To the newcomer the scene is more charming as the train passes rapidly along. Exchanging the smell and heat of the desert, the brackish air of the waterless plains, and the unsightly sands and scrubbery, which become so monotonous during the hundreds of miles which are rapidly skipped behind the snorting iron horse, for more genial surroundings, it whets his appetite once again for a leisurely observation of things.

A stranger is particularly impressed with the fresh and new aspect of his surroundings, which seem to challenge one's attention upon his first entrance into populated Southern California. The houses are pretty built, though many of them small and but one story high. The old-fashioned, large, frame houses, so prevalent in older localities, are conspicuous here for their absence. For a cohesive, enduring substance it is not excelled by any
of the other materials. The old Spanish Catholic missions are generally built of this artificial stone.

Beautiful palm trees and other plants decorate the lawns of almost every house. Flowers in richest profusion, of deepest hues, sweetest fragrance and numberless varieties abound. This is peculiarly the land of flowers. “Bloom is perpetual and floral plenty overflowing everywhere. Acres of poppies yellow the hillsides and shine afar like a field of the cloth of gold, and wild flowers in vast variety and delicate beauty star the fields.” From November to May are the more noted months for flowers, while the rainy season obtains. During the Summer months when the rains subside flowers are not so plentiful, though they are not scarce. Roses and carnations attain perfection here. Then there are the wild hyacinth, lilac, heliotrope, mariposa tulip, prickly phlox, beach aster, arbutus, rhododendron, snow plant, Alpine primrose, Dutchman’s pipe, miner’s lettuce and many more. Every year in the month of April they have a “fiesta,” or feast of flowers, in the city of Los Angeles and, perhaps, other large cities also. It partakes of the nature of a carnival in an eastern city. Every wagon, piece of machinery and everything exhibited is decorated with flowers. They are prodigal in this respect. But with everything of a worldly character, it is gotten up to gratify more “the lust of the flesh, the lust of the eye and the pride of life.” And these things the beloved Apostle John says are not of the Father, but of the world. “And the world passeth away, and the lust thereof, but he that doeth the will of God [in serving him rather than gratifying these lusts] abideth forever.” (I. John ii. 16, 17.)

Among the trees peculiar to this region are the majestic Eucalyptus, with its blue-colored, long leaves, putting one in a mind of a large feather duster, the whole trunk bare except near the top. There are a number of varieties of this tree. It serves as a wind-brake, as well as for fuel, and placed together in a row alongside the highways, they ornament the same. I have heard it said it adds to its growth six or seven feet each year. Then there is the beautiful Pepper tree, with its small reddish-brown berries and soft, waxy branches. The Umbrella tree, so named after its resemblance to an umbrella. The Palm tree, with its broad, brown-colored leaves, more like a plant than a tree, standing like sentinels as you enter the premises. The Century plant, one now and then in bloom, and many more, each lending charm and quiness to the whole. One certainly needs the full play of his senses of sight and smell to enjoy in a satisfactory manner the pleasures afforded by nature’s enchantments in this Eden-like country. The perfume-laden, sweet-scented air, emanating from these varieties of plants and flowers, enhanced by the salubrious climate of the semi-tropics, spraying the olfactory nerves of the newcomer, is quite in contrast with the dusty smell of the desert air.

The long stretches of unbroken desert lying between the cultivated patches of fertile green, remind one of what the country once was before the white man entered it. It demonstrates the magic powers of water and human ingenuity to make “the desert blossom as the rose”—a type of the barren heart of man before the magic touch of Divine grace and the washing of regeneration, under the operation of the Holy Spirit, bring about a new creation, And like these uncultivated patches lying between the living green, so does it indicate even yet the “much ground” in the character of every Christian which remains to be brought under the hoe, the harrow and the cultivator of Divine discipline, chastisement and culture.

One is struck by the artificial, cement-lined, irrigating canals and gray-colored clay pipes, jutting up here and there at uniform distances, to convey the precious fluid, truly the elixir of life, to an arid country, which are part of the appurtenances to a well-tended and romantic scenery. Picturesqueness tamely expresses its environments.

California is a land of various climates, various scenery, various industries, various altitudes—and, “variety,” it is said, “is the spice of life.” Where all these favorable conditions obtain, and people ascertain that fact, it means a flocking to the place—“where the body is, thither will the eagles be gathered together.” And the choicest parts thereof will necessarily demand a premium, and there is apt to be a live stock for any rare position. This, perhaps, may lightly indicate why land is so high.

It was estimated that there were at least 50,000 tourists at one time in the city of Los Angeles alone last Winter, in addition to its own population. Almost every house and hotel have rooms to let; and, though the building trade is booming, oftentimes it means a good deal of searching to obtain a suitable room. The citizens look as confident as to obtaining the same, except as the season and facilities afford it. Moreover, the cost of making your irrigating ditches, and lining them, and equipping the ranch with clap pipes, so that no water may be wasted in passing through to the desired spot. Then the necessary fertilizing and frequent use of the horse and cultivator for forming the irrigation ridges. These, and other expenses, while you are waiting for your first crop, five years from the planting, take the patience, which only those having the funds to spare on the enterprise can afford. When it comes to making money on investments, I believe I would prefer a quicker method than developing an orange ranch. But once it is started—then it is a bonanza. And it is no wonder it means a thousand or twelve hundred dollars an acre to the would-be purchaser thereafter.

Land is booming in Southern California. Uncleared, desert, brush land selling at two, three and four hundred dollars an acre, without any water-right or other facilities—to a Kansas farmer means very little. And I will vote on the side of the Kansas farmer on that proposition. But this is not all of it. Lately land values have been rising—some to such fictitious proportions as to scarcely be believed unless you were right on the scene. Some one is bound to fall with a crash when the slump comes.

It may be asked, why such boom in land where irrigation is depended upon? There are several reasons, chief of which is climate, then its adjacency to the Pacific, its mountains and romantic scenery. Picturesqueness tamely expresses its environments.
appear, some people who at home pass for good Christians, who seemingly are zealous for their Master's cause, spend more money on these trinkets in a single season, just simply to take home and exhibit to their friends, and display their vanity, than they give to missionary or other religious causes in five years. I do not think I am exaggerating. I would be glad to discover I was mistaken. Not that I am opposed to moderation in this respect. But a few dollars, it would seem to me, were ample investment for Christians along this line. "Whether ye eat or drink, or whatsoever ye do," said an ancient Apostle, "do all to the glory of God."

With all the beauty of scenery and healthfulness of climate, which California affords, sin still abounds here as elsewhere. In connection with this thought I am reminded of the words of the poet, Thomas Moore, as follows:

"Poor race of mortals! cried the pitying Spirit,
Dearly ye pay for your pristine fall:
Some flowerets of Eden still ye inherit,
But the trail of the serpent is over them all."

I. J. Ransom,
(To be continued.)

For the Evangelical Visitor.

Neglect.

A man intends to sow, but neglects to do it: he reaps nothing.

A servant is given a work to do; he neglects to do it: he rightly deserves punishment though he have done nothing bad.

The foolish virgins had some oil, but neglected to take sufficient: when the Bridgroom came, they were shut out.

God says, "Repent." We try to have faith on top of our sins and miss the blessing.

The word says, "Present your bodies a living sacrifice:" we neglect to do it and fail to live a life of victory.

The Lord says, faith is the victory that overcomes the world. We try, but neglect to trust, and are defeated.

The command says, "Go into all the world and preach the gospel," we neglect to go or send and grow lean in our souls.

We try to remove the mote from our brother's eye, but neglect to pull the beam out of our own eye, and before we know it we are stone blind spiritually.

The servant that received but one talent neglected to use it; he was cast into outer darkness.

Oh, that little and yet that awful word, neglect. How much sorrow, how much pain, distress, and anguish it brings. As never before, I feel like saying:

"I'll be what you want me to be, dear Lord,
I'll go where you want me to go,
I'll do what you want me to do."

Amen.

For the Evangelical Visitor.

A Sister's Concern.

To the Dear Readers of the Visitor:
As on a line of warning and as a duty in regard to the great work that there is to do, I am moved to write.

To-day, in Sunday-school, we heard a letter read telling us how necessary it is that we give a helping hand to those who have gone out, being willing to deny themselves. I sometimes wonder what we are doing—whether we are doing what we can to help those who have gone to carry the message for Jesus and his power to save? Or, are we more concerned to have our houses fixed up, and have carpet in every room and oil cloth on top so it will not get soiled, and lace curtains, organs, and many changes of fine raiment and everything so handy? I sometimes think it can't be that there is not more giving and less buying for ourselves or even for our children, when it is so needful to do good.

The Bible says, why spend your money for that which is not bread and your labor for that which satisfies not. I know sometimes feel, and I have so said to my companion, may be we ought to stay in the old house yet. It is pretty poor, being only a one-story box house, sealed only with building paper, not one room plastered, only half windows, and a shed kitchen at the side whose roof leaks when it rains. And I never felt like murmuring a bit as it is so much better than many have it.

I often think if God wants me to live this way; amen, and if he wants us to have something better he will furnish the means as we give to him in his work. The time was when I wanted everything, and wanted things nice, but could not have it so. We were too poor. I then stood in the church. I guess most of the members thought I was pretty good. I never made the church any trouble and did live as straight as I could, but I did not seek first to do the will of God, and I did not have him first of all, did not seek to know his will. But now I can say with all my heart, show me thy will, O God, and I will do it. It is my delight to seek God's will. This living here is only a dressing-room for the next world. Oh then, how awful will it be if we have been trying to make things nice for ourselves only, or getting richer for ourselves in place of trying to help others. We are not to live for ourselves, and "It is more blessed to give than to receive."

Well some one may say, "that missionary did not go out under our church: they are none of our brethren or sisters." There is only one church and every one who does God's will and is honest and true is in that church, for the word says, "that he doeth the will of my Father the same is my mother, sister and brother." That includes all who live for him.

Well, I can say, by the help of God I will live for him and obey him at last, and it makes no difference what men may say. In these last days the devil is so busy: he tries to settle people down and tells them they are all right; and to others he will say if they wear plain clothes and do the commandments and deal straight they are all right, but I know the time when I did all this and yet I was not satisfied. I liked to dress my children, yet when I would heed the Spirit I would get convicted. It was in my heart and it would get the better of me, but I know when God took it out of my heart. I do not want it now. We would not grieve the Spirit, no. No, oh; let us examine ourselves and give every one to God as never before and then we will think everyone else is doing better because we are right ourselves, and we will not have time to see everything and pick at it. We will be eager to get more of God's holy will, and we want the Spirit of God our teacher to be. Oh I can't express my heart in words, but the shortest I can make it is, if only all who are professing in the Brethren Church were really hot for God what a wonderful power they would be for God! Oh if it were only so, is the cry of my heart!

I have a well-wish for everyone who may read this. Seek to find out how you stand: are you ready at any moment, or would you have something you would want to do or say; or, have you anything to straighten up? "For in such an hour as ye think not the Son of man cometh." Work while it is day for the night cometh when no man can work. And let us not only
work for ourselves but try to win others to him. I write this all in love, and may God bless just as he sees fit is my prayer.

From your loving sister,

AGNES EYSTER.

Thomas, Okla., Jan. 18, 1903.

For the EVANGELICAL VISITOR.

Tame Holiness.

How nice it is! How careful of others' feelings! How it prides itself on others to him. I write this all in love, and may God bless just as he sees fit to work for ourselves but try to win him. He wonder what he should try next to cause the devil to groan within himself as security, stirring all hell, and causing the frozen in, asleep in their carnal security, stirring all hell, and causing them to use the two-edged sword and plant upon the rubbish of the devil's lies. "You will scare them away if you preach sanctification.

The truly justified soul pants after holiness. He has had a taste of joy, but he wants fulness of joy; he has peace at times, but he wants the peace which passeth understanding, which flows like a river and never leaves; he has love, but he wants perfect love. Jesus comes to him again and again, but he wants him to be an abiding Member of his household, the full Controller of all his affairs, the Ruler upon the throne of his heart. Shall we deny these hungry souls for which Jesus died, the very thing he died to obtain for them? "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." (Heb. xiii. 12.)

Then there are others who are not taught that unless they have on the wedding garment of sanctification they are not ready to meet the heavenly Bridegroom when he comes. They realize that they would rather shun the topic, that instead of standing on tiptoe, longing and praying for him to come, they would rather put it off to some future time, not knowing that only unto those who look for him will he come the second time without sin unto salvation. How necessary then it is for God's ministers to warn and urge them to their duty and privilege.
lest Jesus come and they are left behind to deride us for our negligence in declaring the whole counsel of God.

The holy church is the bride of Christ; and as Eph. v. 25 we read, "Even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word: That he might present it to himself a glorious church not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

But the one who listens to the evil one fails to see the beauty in leading souls into full liberty. Ah, he is so blinded that, like a wrecked vessel on the sandy reef, cast aside as useless, the holy Ghost has ceased to use him. Thus shorn of power, he is like an engine on the track, everything in order, but no steam, consequently only a blockade in another's way. Preaching a milk and water salvation, arousing no sinners, singling believers to sleep, throwing a cloak of safety over the backslider and hypocrite, having the form but denying the power, one of the lukewarm ones of which Jesus said, "I will spew them out of my mouth." This is tame holiness.

MRS. C. D. EBB.

Deer Creek, Okla.

For the Evangelical Visitor.

Marks of Jesus.

NUMBER TWO.—THE HOLY SPIRIT.

"And Jesus, when he was baptized, went straightway up from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him." (Matt. iii. 13.)

Then Jesus was led of the Spirit to be tempted of the devil. We know only a little of Christ's former life; but when entering upon his special work he needed the Spirit. Jesus said to the disciples that the Holy Spirit was to be with them, and to keep them (after the day of Pentecost). The Spirit is with sinners and the ungodly in convicting power; but only is he within those who have clean hands and pure hearts, who have had their personal pentecost. How vain is it to try to do any service for God without the special anointing of the Holy Spirit! Under the baptism of the Spirit only, can lasting good and fruitfulness be produced. To be a successful soul-winner we must have this work branded on our lives. When Peter and John were sent to Samaria to see the work of the revival, and the converts, the first mark they looked for was the mark of the Holy Spirit.

The first thing the Apostles did was to pray the baptism of the Holy Spirit, and fire upon the new genuine converts. See Acts viii. 14; also John xiv. 17. When the Apostle Paul came to Ephesus, he found a few newly-made disciples. These were thoroughly converted and espoused fully the doctrine of John the Baptist. Too many stop as did these with bare repentance and conversion, not going on unto him who baptizes with the Holy Spirit and with fire. Also whose fan is in his hand, thoroughly to cleanse his threshing floor. See Luke iii. 16, 17. Paul also sought for this mark of the Holy Spirit first of all and above all. Not finding it Paul instructed them and laid hands on them, and they actually received the Spirit, not to be with them, but to be in them. See John xiv. 17; also Acts xix. 2.

MARK NO. THREE.—HUMILITY.

Jesus said for "I am meek and lowly in heart." Many have this mark only in their apparel; but the "follow me" actually had it in his heart. "For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat but I am in the midst of you as he that serveth." (Luke xxii. 27.) True humility seeks to serve instead of seeking to rule or dictate. Humility of heart is the greatest and the rarest thing on earth. Paul in Phil. iii. 21 speaks of the body of our humiliation. Contrasted with the glorified body, it is indeed humble to live in the flesh with its imperfections, limitations, and its depravity. Yet many are proud. John Knox says, "Oh, why should the spirit of mortal be proud!" Please answer.

"Have this mind in you, which was also in Christ Jesus: who being in the form of God, counted it not a prize (a thing to be grasped) to be on an equality with God, but emptied himself, (not of unworthy but of well-worthy honor) taking the place of a servant, being made in likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. ii. 5 to 9.)

The greatest condescension man can possibly make is in no comparison at all to that made by our lowly Jesus. Many are quite willing to be lowly esteemed by the world; but how about losing the cherished esteem of the visible church—the dear brethren. How often we hear expressions to the effect of what will the neighbor and church think of you if you do that or omit to do this. O, the people will make a talk about us if we do thus and so, or if we do not closely follow the local customs in way of doing things! Oh, proud heart, only inquire of what will God say, or how will he be pleased! If humble, there will not be a revolting when a great untruth is said. No revolting in the heart. Be humble at heart. "What think ye of Christ?"

J. MYERS BOSLER.

Canton, O.

For the Evangelical Visitor.

The Christian Life.

Dear Readers of the Visitor:

May God bless these few lines to his name's honor and glory.

"Thou shalt call his name Jesus, for he shall save his people from their sins." Let us look at this statement with the invitation of Jesus, "Come unto me, all you that labor and are heavy laden and I will give you rest. Take my yoke upon you, and ye shall find rest unto your souls." In the first statement, the angels' announcement to Joseph tells us what Jesus will do for mankind. In the second, Jesus himself bids us come and receive a double rest, which agrees with the first statement. "He shall save his people from their sins," for the former takes away the guilt, and the latter the power of sin.

The Christian life, according to God's will, should be a happy life. Our souls should continually feed on Jesus. He should be our meat and drink, daily and hourly; for we cannot live without him and unless he actually abides in our hearts, we are yet dead, for only as he lives in us do we have life.

We cannot live by or of ourselves. It is Christ that lives in us; it is he that makes us to rejoice always; it is he that has "begotten us again unto a lively hope" in Christ Jesus. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;" then, and then only, can we realize God's great love for us. 'Tis then we realize there is nothing able to separate us from the love of Christ.

This is a real experience, and it should be the experience of every one who has turned away from the devil. Let us as God's professed followers, examine ourselves and see whether we measure up to the standard of God's word. Have we only a form of godliness, denying the power thereof? Is the fact demonstrated in our lives that Jesus saves from all
sin? If not, why do we claim to be a Christian?

A Christian is one who is Christ-like; and if we ever profess holiness without having Christ actually living and reigning in our hearts, we are not one whit better for it. Our punishment will be all the greater in that final day for we "knew to do good" and did it not. Are there any among your hearers, who find themselves in this condition, throw away your profession, take your place before God and man and repent and be saved.

In my own experience, I know a time when I professed something I did not possess, and when God sent his searchlight into my heart, I went through the above experience. Glory be to God for it! Repent now, for God does not commend our lukewarm ways.

But, some may say, this message is only for sinners. So it is, rebellious sinners, careless sinners, self-righteous sinners, in fact, every one who has realized his need of a Savior, and even those who have never realized their need. To one and all comes the message, "repent!" Who will heed the Spirit's voice and have this question settled once for all? "His name shall be called Jesus: for he shall save his people from their sins." Is he doing this in your life? If not, where is our hope?

It is God's will that we live a life of holiness. We can, by his help, live a pure and holy life, whatever our circumstances.

Are we walking in all the light given us when we were converted? Does sin appear as exceedingly sinful now as then, or have we had our conscience seared as with a hot iron, thus losing that keen touch with God.

May the light of heaven break in on every heart, and those who have kept their souls' first love will lose nothing by it, for the light of heaven abides in their hearts continually.

They love the light; they enjoy it. They "walk in the light as he is in the light."

Those on whom the light will break and will reveal their back-slidden condition, will be smitten by God's power. Some will take their places; others will harden their hearts.

To which class do you belong, dear reader? Has God revealed your condition, and have you obeyed? May the message of God awaken us all to our privileges! "He shall save his people from their sins." Yes, he not only saves from the guilt, but from the power of sin.

He is able to save to the uttermost all that come to him.

Does he do it for you, dear readers? Has the cleansing blood been applied? Have all your sins been taken away? Do you really believe in Jesus? If you do, see to it that his blood is applied now.

"His name shall be called Jesus, for he shall save his people from their sins." This is the secret of a happy, Christian life. "Thanks be to God for his unspeakable gift."

Yours in Christ,

CARRIE DIXON.

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For the Evangelical Visitor.

Make Friends of the Mammon of Unrighteousness.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." (Luke xvi. 19.)

As we read this parable given by Jesus to the people one can readily see that the motive of man in life where honesty could be fairly tested—namely, stewardship. Now Jesus views the whole stewardship of his kingdom—the whole creation, and in speaking to each steward he is speaking to us, because we are all stewards over a certain investment, entrusted to our care. And here Jesus related the parable of this rich man and his steward who was dishonest and wasted his Lord's goods. O, the many, many ways this wasting can be done! But I will not dwell here, but will hasten on toward my subject. When the dishonesty was reported to his Lord he pronounced his discharge and declared he could not use him any longer. A very serious problem now confronts the dishonest steward, for now he must give an account of his stewardship and of his dishonesty. O, how hard and painful that experience must have been!

Another serious consideration in his case was that he would lose his home, and be without a position whereby to gain a livelihood, and so would soon be cast upon the mercy of his surroundings. He was made to see his real condition, resulting from his dishonesty. I can imagine hearing him say, "What in the world will I do?" (The prodigal said, I will arise.) "My Lord will take away from me the stewardship. I cannot dig; to beg I am ashamed." And while passing through this solemn meditation he concluded still to continue his dishonesty, by resolving that as he closes up his stewardship he will exercise the wisdom that will work out for him a future home, and escape the humble position of digging and an exposure of his poverty by begging. It is remarkable how, in order to make a fair show before the world and to conceal their sinful reality, men will practice dishonesty. Now as this steward called his Lord's debtors, he had in mind to specially win their good-will, love and affection for him, and as his stewardship would fail him, his new-made friends would receive him into their homes. He won them by giving them a little less than half of the goods which was due his Lord.

Here is where our subject, especially begins. Jesus recognized that this unjust steward had gained friends by exercising wisdom, and this wisdom reached the admiration of his lord in so much that he commended him. There is one striking lesson right here. Though admiration upon adoration, and praise upon praise be given upon a dishonest act of wisdom, it will never make that act just or honest. This steward was dishonest, and in a dishonest way secured himself friends, and Jesus makes use of it, that he may impress on the minds of the people of all time that wisdom is commendable.

"For the children of this world are in their generation wiser then the children of light." It is plainly to be seen that Jesus never approved of dishonesty, yet he would say, if wisdom is good, and a medium through which to secure safety here in this earthly life, how much greater and more glorious is wisdom in the affairs of the future life. Now Jesus says to us, if the unjust stewards are successful in securing earthly safety, which is but a short time, by the exercising of the wisdom of this world, how much more important to exercise wisdom in securing our future and eternal welfare!

"But make to yourselves friends of the mammon of unrighteousness." How? like the unjust steward? No, no. But use the wisdom of honesty, not as the world, but that which cometh down from above. This command, to me, means like this: Make friends with your money. "It is more blessed to give then to receive."

Now comes that which is central in the motive power of Jesus Christ our Lord. How to make friends with our money. And who are they? and why shall we make them? I will relate an incident which occurred in our
home several months ago, and which brought this subject closer to my heart than ever. One Friday evening, while on my way home from my labor, I saw standing on the porch of our third door neighbor a poor beggar, poorly clothed and his head bound up with a white bandage. When I came home I spoke of the man to my wife, and as I expected him to come in I waited for him. Soon he came limping along and came up to the door. When I opened, he asked me to buy some writing paper to help him along, as he was very poor and had met with an accident through which he had been unable to work for a number of weeks. He came in out of the rain, and sat down. When we, my wife and I, consulted as to what to do for him, we had the same impression as to the amount we should give him. I said, my friend, we are in no need of writing paper, but as Jesus has taught us to help the poor, and because he is so good to us, we feel it our duty to do something for you; and dropped the money in his poor, weary hand. He looked in my face, with tears running down over his cheeks, and said, "do you give me that?" "Yes," I said. He said, "Let us pray." We all bowed in prayer and he called on me to lead. O, how graciously the Lord blesses us in just such small acts of kindness! Then he called on my wife and lastly he offered up a prayer in our behalf and thanked the Lord for the money and asked him to bless it, and we obey, God is our friend. John xv. 14—"Jesus said, ye are my friends. If ye do whatsoever I command you." Prov. xviii. 24, "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." And now if we have won God and Jesus as our friends by obedience in the use of our money, we can expect that the Holy Spirit, and the angels also are our friends.

The last question, Why should we make friends with our money? "That, when ye fall, they may receive you into everlasting habitations." That, as the stewardship ended with the unjust steward, and was received into the home of his unjustly made friends, so shall, when our stewardship ends upon earth, and our life fails, and our career is over, our friends in heaven receive us into everlasting habitations. God our Father, Jesus our Savior, the Holy Spirit our Comforter, and the angels our guardians. O, can we comprehend what an innumerable company of friends that will be! When we meet it will be once and forever. Everlasting habitations! Jesus said at one time, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." And again he said, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (John xiv. 2, 3.)

In conclusion, I will ask, dear brethren and sisters and kind friends, does it pay, and will it pay, to make friends with the money the Lord has entrusted to our care? Yes, O, yes. It will pay in life while passing down the valley of time and will also pay through all eternity. There may rejoice in the friendships we had won, and with the friends we had made to ourselves with the mammon of unrighteousness, and which, I say, is an eternal result of honesty.

W. H. Boyer.
Dayton, O.

"The difference between a man and a dog is that they will go into a saloon together, and the dog will come out perfectly sober."

For the Evangelical Visitor.
The Old and New Year.

Another year has passed and gone, Another one has now begun; So let our hearts with thanksgiving praise, Give thanks to God for mercies done.

The rising and the setting sun, Which has fulfilled its course so well; So let the sun of righteousness Shine in our hearts and wonders tell.

The year of nineteen hundred two, With all its sad and great events; Will stand as long as time shall last, With sad and living moments there.

If we look back and see the woes, That have occurred in the past year; That should awaken every soul, And fill their hearts with godly fear.

The Lord has called in many ways, In this last year that's past and gone; How to prepare to meet our God, To meet him at his heavenly throne.

Now in the year that's past and gone, Many have laid their armor by; They now are dressed in robes of white, Happy through all eternity.

But many in the past old year Have with the foolish virgins slept; And when the bridegroom came did call, Their lamps were out and they were left.

But with the others who were wise, Were clean and washed from every sin; And when the bridegroom came appeared, Were ready, and with him entered in.

Come old, come young, come every one, And now the warning call beware; And have your lamps well filled with oil Ready to meet the bridegroom there.

Earthquakes and pestilence have been, In many parts of this wide world; And famine, fire, and sword, and storm, That many souls away has hurried.

Come Zion's children old and young, Begin this year with songs and praise; Let every heart and every tongue, To God with tuneful voices raise.

Now if this year should be our last, And we shall meet on earth no more; May we the welcome message hear, Come live with me forever more.

To sing and praise our Saviour's name, With all our loved and dear ones there; Now help us Lord to do thy will, And make us free from every snare.

God bless thy children everywhere, In this new year throughout the world; And may the banner of the cross, Be here and everywhere unfurled.

And when our race on earth is run, Then we shall lay our armor by; Then grant us Lord a mansion there, With all the sanctified on high. 

HENRY BALSBAUGH.
222 South 17th St., Harrisburg, Pa.

Mere belief would make religion a mere theology. Mere emotion would make it a mere excitement. The true, divine idea of it is a life begotten of grace in the depths of the soul, subduing to Christ all the powers of the soul, and incarnating itself in a patient, steady, sturdy service. In short, it is doing the will of the Father which entitles us to a solid assurance of our redemption by the Son.—Roswell D. Hitchcock.

A wide-awake Christian finds every-where a mission field.
OUR YOUTH.

Tribute to the Mother.

To her care have been entrusted
All the heroes of all lands;
Still the fate of church and nation
Holds in her slender hands.
Guiding willful feet and faltering
On through childhood's happier years,
On through youth with its temptations,
With its hopes, its doubts, its tears;
Cultivating all that's noble,
Gently chiding all that's wrong,
Till her children gather round her;
Men and women pure and strong.
By the quiet ministrations,
In the little realm of home,
For the structure of the ages,
She hath laid the corner-stone.

Wound Up.

Bishop Taylor tells an incident in his work in Tasmania concerning an earnest Christian who doubted whether he could obtain the blessing of perfect love. In response to his question, "Well, Brother John, how do you prosper?" the man replied: "Oh, Brother Taylor, I don't think I have that perfect love that you were preaching about to-day. I have been trying to serve God ever since the days of my youth. I have had a hard pull of it; the Lord has been very patient with me, very kind, but I have not been made perfect in love, and I feel very sad about it. I fear the mainspring has been broken."

The bishop replied: "Oh, no, Brother John, the mainspring is not broken, it is run down; it just needs to be wound up, and it will tick on all right."

The brother feelingly said: "Oh, Lord, wind me up."

The bishop replied: "A timekeeper to be wound up has to lie quietly in the hand of the winder; if you will submit yourself wholly to God, and let him take you in hand, he will wind you up all right."

He responded: "Blessed Lord, I do submit; I put my life, soul and body into your hands. I want you to have your own way with me and wind me up to-day." Then he exclaimed, "Why, bless God, he is winding me up! Oh, hallelujah! he has wound me up snug. Now I have got it. I have got the perfect love of God, and I expect to keep on all right now to the end of my life." And he did.—Sel.

Real religion is as high as heaven, and yet it is not real unless it has its feet upon the earth and its hands stretched out in helpfulness to every brother man it can reach.
FACSIMILE OF A PAGE OF THE "EVANGELICAL VISITOR" PUBLISHED MARCH 1, 1903.

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Feb. 16, 1903]

CHURCH WORK.

Our City Missions.


Chicago Mission, 905 E. Peoria street. In charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bent and Brother G. C. Gross, pastor.

Des Moines, Iowa, Mission, Second and Grand streets, in charge of Brother J. R. and Sister Anna Zook.

Buffalo Mission.

RECEIPTS.

Miss Margaret Carver, Buffalo, N. Y., $ 5 00

Grandpa and Grandma Winger, Fisherville, Ont., 2 00

Bro. Benjamin Winger, Kohler, Ont., 1 00

Bro. William Steventen, Neth­

erby, Ont., 50

A Brother, in J. H. Name, Koh­

ler, Ont., 5 00

Bro. S. L. Herr, Bridge­

wood, Ohio, 1 00

Sister Sallie Kreider (student) (for board), 6 00

Sister Ada Sider (student) (for board), 6 00

Bro. Simon Sider, Stevesville, Ont., 1 00

Sister Francis Hisey, Cash­

town, Ont., 1 00

Bro. Melvin Sider, Buffalo, (for board), 10 00

Bro. D. L. Gish (student) (for board), 5 00

Total, $ 30 00

EXPENSES.

Boards for coupling chairs, $ 1 48

Tacks, staples, sundries, 2 00

12 yards of carpet, 5 00

5 gallons coal oil, 60

Groceries, street and sur­

dries, 13 33

Total, $23 98

Balance on hand, $104 00

The word of God tells us to be thankful in all things, and, reading the reports given in the Visitor from other missions of the liberality in giving of the products besides cash, we felt as if we should not done justice to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friends and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries. Yes, dear ones, we like your loaves; they remind us of our mother's baking of yore. Bro. Abram Heise and his dear wife, have not done justice, to the liberality of the saints here, our dear Brethren and Sisters and friendly helpers. We wish to say that the Bertie and Bainfeet, Ontario, Brethren have been generous in giving honey, butter, eggs, apples, pears, vegetables, bread, cakes and sundries.
your intercessions for us and the work. I know this work is upon the hearts of many saints. We humbly ask you to still continue to pray for us. We expect to put forward some special efforts for the ingathering of souls. So will you specially pray that we may not be spared.

Your sister in Jesus’ name,

Sister Hoffman, Rowenna, Pa., 1.00

Sister Nisley, Salona, Pa., 2.00

Sarah Paster, Springfield, Ohio, 1.00

Martin Kaufman and wife, New Cumberland, Pa., 5.00

Sister Nisley, Salona, Pa., 2.00

John Zook, Aven, Pa., 1.00

A Sister, Dayton, Ohio, 5.00

David Eyer, Rowenna, Pa., 1.00

A Sister, New Cumberland, Pa., 2.00

Miss B. A. Brumbaugh, Harris- town, Pa., 1.00

Matthew 6:1, 2, 3, 4. 10.00

Cumberland District, 13.00

Total, $1,779.95

The good Lord is still providing. We believe he will continue to do the same, as he changes not. We all are looking forward to a glorious spring for renewed strength and victory. We expect our love-feast to follow close to conference, possibly the Sunday following, expecting quite a number of distant visitors. We look forward with joy to meet such whom it has not been our privilege to meet before.

We have before us a letter from Bro. J. D. Keefer, Lykens Valley, saying that the valley has not been reported. Lykens Valley gave liberally and how the Brother overlooked the mention in the report we do not know. We have done all the reporting: cannot say if we reported in bulk or individually, but it appeared in the first report, which contained Perry county and the other outlying districts with Lykens Valley included, which gave liberally. By consulting the first report of this account it can be found.

JOSEPH DETWEILER,
PETER STOVER,
S. G. ENGLE, (Secretary)
Committee.

Special Meetings at Chicago Mission.

Dear Visitor Readers:

Feeling assured by faith that “Christ died for our sins according to the Scriptures,” we deem it our greatest privilege to tell out the good news that God is reconciled to the world and that men should be reconciled to God, since he has laid upon Christ the iniquity of us all. While we are pressing on in our work the year round, we felt it was that the mind of the Spirit to make a special effort in soul-saving at this time; accordingly we secured the services of two able ministers of the gospel of grace and began a revival on January 25th. From the very first night God has signally set his seal upon the work. Meetings for prayer and conformation have been held every afternoon and have been well attended by those who felt the burden of the work resting upon them. On the 5th inst. we had a day of fasting and prayer beginning at ten in the forenoon and lasting until five in the evening. About thirty men and women spent these hours in waiting upon God for an outpouring of the Spirit and a deep work of revival power at this place. The work has been deepening and the interest increasing as the services go on. We are continuing at least all this week and possibly longer.

Up to this present date there have been at least twenty-five believers at the altar seeking for the blessing of a clean heart, for the baptism of the Spirit, or some other urgent and apparent need. We feel somehow that we have not so much of God as we need; that we are not so deep in Christ but that we may sink deeper; that we are not so filled with the Spirit but that we may receive a fresh anointing. And believing that it is God's will to revive his work, I, as the pastor, Bro. Brubaker, as the deacon, the other workers, some of our S. S. teachers, and many others have presented ourselves afresh to him who has called us to be clean and pure, honest and earnest, and filled with the Spirit. We are conscious of God's approving smile in this matter.

The work seems to be starting among the children of our Sunday School. About twenty boys and girls ranging in age from nine to eighteen have come out publicly and confessed Christ and desire to live a new life in him.

We are still believing for a wider spread of this blessed work and while at present the amount is not up to our expectations, yet the quality seems to be superlatively good. Pray with us that it may be a last work also.

Yours for Christ,

J. CLIFFORD CRESS.

February 9, 1903.

How Sweet Is the Reward.

’Tis but a little thing to do To lend a helping hand To one who stumbles on the road, And has not power to stand; Oh, how rich the recompense we win For favors slight and small!—Josephine Pollard.
ones, hold on to God for this people that they may be saved. We can do no more than point them to Jesus. He must do the work, but we may all help by faithful fervent prayer.

The natives are coming still closer. Some of the huts of the Pundita have been built near our place lately. Most missionaries have naturally been suspicious of the white man, and learned that it takes a long time to gain their confidence, since they regard it as a sign that the Mission has come to stay. Present indications are that the crops will be short this year on account of lack of moisture. The rains began early. Five inches of rain fell in October (more than the average for this month) then a dry spell followed by some rain in November. Last month, December, had but little rain, and the temperature ranged from 103 to 110 degrees in the shade, thus making it almost impossible for vegetation to thrive. If rain does not soon come we may have another famine. But we are trusting the Lord, and that he will not suffer us to go hungry.

May God’s richest blessing rest with you all. Amen.

P. Speerwald.

My First Christmas With Pundita Ramabai.

Christmas day at Mukti begins early. Long before daybreak the Pundita is up, and has dispatched a message with her hearty greetings and some little tokens of love, to her different workers.

Her girls quickly catch the spirit, for soon after all from sides come the strains of Marathi of the beautiful old Christmas hymn, "Hark! the herald angels sing." Soon after from all sides come the strains of "Hark! the herald angels sing." The girls quickly catch the spirit, for soon after.

At the close of the day, when the workers, with the Pundita, are together in the}\n
The angels made a ladder of my dreams, Which upward to celestial mountains led. And when I woke, before the morning\n's beams, Around my resting place the manna lay; And, praising God, I went upon my way, For I was fed.

I asked for bread; God gave a stone in\nstead; Yet while I pined there my weary head

The mountains were calling, and I said, "I must go." These words were meant to be the first of a new life.

But what are those big boxes coming in at the doors, those baskets placed in the front of the platform and those piles of large and small, are displayed. They are the gifts of fellow Indians and Englishmen.

To every child in the crowd, when the doors opened, there is something given. There is a box of English dolls with white faces and fair hair dressed in such strange clothes. Why, everybody wants to have one. The women, who of course can not have these playthings, are delighted if one of the workers takes a few in her hands and goes about among the poor Indian women, and especially her widows, have known very little else but hard work and ill-treatment. So Christian school is like the commencement of life to an English child.

But something is going on by the big boxes, and the Pundita is standing there with some of her faithful Indian helpers. The children advance in line, beginning with the first class. The tiny tots are kissed by the Pundita, who brings with her the shoes and fruits, that little hands cannot possibly hold, are slipped into the skirts of their frocks and off they go to the rooms, or some sheltered nook in the garden to enjoy their dainties. Very reverently the kissing has to be relinquished, for there are nearly two thousand girls to file past.

But everything is done by the Pundita herself into every open hand, or outspread Marie-end. Many expressions of thanks and words of greeting are exchanged, and at mid-day this work is over. The happy girls are sent away in every direction, while the Pundita, with aching arms and tired body, is looking the happiest of all.

Written for the month of S. S. class of the Belle Springs S. S. and all others who may be interested in this large work for the child widows of India.

From Mukti Mission.

ELMINA HOFFMAN.

It is an amazing thing to see the churches multiplying in our cities and towns, until it is no uncommon sight to see three costly churches within one block! Two out of those three should have been planted in heaven, or heaven already in them! Our sects and societies are increasing instead of decreasing (a consummation devoutly to be wished) and the poor and humble and Christian workers are fairly elbowing each other, and, alas! in many cases contending with one another without any love or sympathy with the others.

It is a fact, alas! in many cases contending with one another without any love or sympathy with the others. It is a fact, alas! in many cases contending with one another.

I fainted, while the reapers, singing sweet, Went forward with rich sheaves I could not bear.

I asked for strength; for with the noontide heat

But something is going on by the big boxes, and the Pundita is standing there with some of her faithful Indian helpers. The children advance in line, beginning with the first class. The tiny tots are kissed by the Pundita, who brings with her the shoes and fruits, that little hands cannot possibly hold, are slipped into the skirts of their frocks and off they go to the rooms, or some sheltered nook in the garden to enjoy their dainties. Very reverently the kissing has to be relinquished, for there are nearly two thousand girls to file past.

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**BIBLE STUDY.**

**The Prayer-Life.**

Prayer is primarily the peculiar privilege of God's redeemed children. We do not mean that we live our daily life, and that the moments in our lives are not dealt with by seeming exceptions to the rule), none are supposed to pray; but to be, or because the time is living God, he delivers them out of their

And as a recognition of their faith in the living God, he delivered them out of their

**Lessons From Joshua.**

**II.**

"The Lord spake unto Joshua," Josh. i. 1.

1. A. Z. M.  

Only a Letter.

I wonder how many of the sisters living in the country make a practice of occasionally sending a note to a sick neighbor or friend when it is not convenient for them to call on them as often as they would like. If you have never received a loving, cherub note from some dear friend when you were sick and shut in from the outside world you have no idea of the pleasure so small a thing will give one having poor health like myself. How I appreciate the thoughtfulness of some loving friend who sits down and writes a letter or a note. It is a message of love from one heart to another. It brings encouragement. More failures occur through discouragement than weakness. Cheer up. God still lives; still cares. He has better works. See Ephes. ii. 7 for a broad view, and II. Tim. iv. 3 for a close view.

I. J. Ransom.

**Athele, Kanu.**
And there are many dear sisters who are not sick who get gloomy and discouraged, who have their trials to bear, and whose many cares keep them almost like prisoners seeing but little outside their own four walls from one week’s end to the other. To those who are better favored I think it is a duty and ought to be a pleasure to go to these shut-in ones when you can. When you can not, make your pen talk for you, tell them all about last Sunday’s sermon. Don’t forget to tell them if the minister or some other dear friend inquired for them, for we all like to be remembered, and I assure you you would be amply repaid for the trouble it may be to you, could you see them take the letter from beneath their pillow, if they are invalids, or from the shelf, or their pocket perhaps, if they are shut in from any other cause, and read and re-read it; or could you hear the change in their tones when they speak or hear the snatches of old, almost-forgotten sacred songs that come joyously from their lips. You would say as one of old, truly “it is more blessed to give than to receive,” even though it be but a few kind words.

And there is another letter let’s not forget to write, and that is to mother, to the dearest of all earthly friends, though her hair is white, though the snow and her step is feeble, yet if you are from home and sick, mother goes to you and how she labors to save you: works and prays, the dear mother does. “Lord spare my child,” for she is in from any other cause, and read and re-read it; or could you hear the change in their tones when they speak or hear the snatches of old, almost-forgotten sacred songs that come joyously from their lips. You would say as one of old, truly “it is more blessed to give than to receive,” even though it be but a few kind words.

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