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Brethren in Christ Church

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Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

VOL. XVII. HARRISBURG, PA., NOVEMBER 1, 1903. NO. 21.

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Preach The Cross.

In these days no preacher can improve on Paul. To his converts in Corinth he wrote: "I determined to know nothing among you save Jesus Christ, and him crucified." He also declared: "First of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time, for he had sounded the gospel trumpet elsewhere before he struck its key-note among the corrupt idolaters of Corinth. It means that as the principal thing he preached the cross and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the Gospel.

The atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its divine Founder. All its paths converge on Calvary. The Gospel does not underrate ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text: "Christ Jesus died for our sins." This is the truth which has lain closest and warmest to the Christian heart in every age of the church. This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemp- tive work of Christ Jesus on the cross of Calvary. It is the duty of every minister to thunder against injustice, and intemperance, and fraud, and selfishness, and hypocrisy, and covetousness, and every form of wickedness; but the true vantage-ground from which to assail them is beside that cross where Jesus died to condemn all sin, and to save the sinner.

Sometimes a theory of the atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The one theory of the atonement which meets the tremendous necessities of a world lying in wickedness is in this plain, short, simple lines: "Christ Jesus died for our sins." The three great and glorious ideas compressed into this line are—substitution, sacrifice, salvation! Christ became our substitute, and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt; the "Lord laid on him the iniquity of us all." Christ secures eternal life to every true believer and follower. The highest success in preaching lies just there. Paul's key-note, struck amid the idolatries of Corinth and in defence of Cesar's lictors at Rome, has been the secret of converting power everywhere. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizings and defenses of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingswood and the swarthy miners of Cornwall. Moody's bells all chimed to the key-note of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's church has in all ages held to this as the heart of all Christian theology: "Christ Jesus died for our sins." This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every young brother who is about entering the ministry, I would point the example of the mightiest of all preachers, and would say to him: Follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto him!—Theodore L. Cuyler.

Brother N. H. Reichard, a son of Brother Samuel Reichard, of Yale, Mich., who has for several years been connected with the Vanguard work in St. Louis, Mo., is now, with his wife on his way eastward to the coast where they will sail for the India mission field. Both have felt the call of God to the foreign field to which they now yield obedience. We presume their work in India will be in connection with the Vanguard Mission. They are at present passing through Michigan, Canada and other parts visiting near relatives, bidding them farewell, and where opportunities offer they try to encourage the missionary zeal among Christians by holding missionary meetings. They made a trip through Kansas where the wife's relatives reside, and had opportunities to hold meetings in meeting-houses of Mennonites and River Brethren, and they appreciate any such courtesy extended to them. They expect to pass through parts of Pennsylvania. We have no doubt of their sincerity and earnestness of heart in the great undertaking, and are worthy of the sympathy of Christians.

Editor.

Art is long, but it is not as long, as broad, or as deep as the plans of God.
—J. M. Buckley.
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The XXXII Psalm—Its Blessings.

This beautiful Psalm was recently studied as a Sunday-school lesson by the vast army of millions of Sunday-school scholars following the Interna­tional Lesson Course. It very appro­priately followed the study of the Fifty-first Psalm, which is the peni­tential Psalm. O, that its lessons may have been deeply impressed on the hearts of all who studied it.

A writer in the Sunday-School Times finds in the thirty-second Psalm six blessings which are for all who will receive them. They are for the encouragement of God’s children. Let us consider them briefly.

The first blessing is that of for­giveness of sin. The Psalmist makes it a real attitude when he says: “Blessed (O, the blessedness of) is he whose transgression is forgiven; whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose Spirit is no guilt.” “Thou forgastest the iniquity of my sin.” But sin could only be forgiven, could only be blotted out “as a thick cloud,” could only be covered—put away—on the basis or virtue of sacrifice—shed blood, for “without the shedding of blood there is no remission of sin.” Jesus said, “Thus it behoved Christ to suffer and to rise again the third day, and that repentance and remission of sins should be preached among all nations.” David confessed, acknowledged, cried to God for mercy—and God forgave. The blessing of forgiveness of sins is for all, since Jesus Christ died for all.

The second blessing is that of an­swered prayer. When David “kept silence” there was no prayer, but after forgiveness then every prom­ise in the Scripture can be appro­priated. God promises that he will hear and answer prayer. “Before they call, I will answer.” (Isa. lv. 24.) “Call unto me, and I will answer.” (Jer. xxx. 3.) “Ye shall ask what ye will and it shall be done unto you.” (John xv. 7.) These and many other passages are for the en­couragement of the believer, and he is invited to come “boldly to the throne of grace.” This man, now so bless­ed, is not exempt from fears and trou­bles, tests, temptations and trials, but the “floods of great waters” will not come nigh unto him.

The third blessing is that of safety. How different is his state now. Guilty as he had been and unwilling to take his place, his “bones waxed old” through his “roaring all the day long;” his moisture was dried up. To such an one God is terrible, but now, humbled, reconciled, forgiven, happy and fully restored, he nestles up close to Jehovah and finds in him a hiding place. “Thou (Jehovah) art my hiding place; thou shalt pre­serve me from trouble.” Yes, dear child of God, in the day of trouble he will keep you. Even though you should pass through the fiery furnace as did the three Hebrew children, or into the lion’s den, yet Jehovah will not forsake you.

“When through the deep waters I call thee to go,
The rivers of woe shall not thee over­flow.
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest dis­tress.”

Yes, there are troubles, but you are com­passed about with “songs of de­liverance.”

The fourth blessing is that of in­struction. Now it is Jehovah who speaks to this one, now so happy. He is journeying through this life. He does not know the way, but he finds an instructor and a guide. The way shall be made plain to him, and though in an unfriendly, wicked world, yet not of the world, he has one who says, “I will instruct thee in the way in which thou shalt go; I will guide thee with mine eye.” Now if he chooses to be mulish, stubborn, “bit and bridle” must be used, but to be guided with the eye implies the closest union and friendship, and intimacy, and the ready, unquestioning and joyful obe­dience to the instructor and guide.

The fifth blessing is that of divine care. “Loving kindness shall compass him about” (verse 10). In his peni­tential prayer David remembered the loving kindness of the Lord and the multitude of his tender mercies. Com­passed about with songs of deliverance (verse 7); compassed about with loving kindness (verse 10). How en­couraging this is to those who are God’s little ones! “With every need met and every fear at rest he is now on shouting ground.” “Let not your hearts be troubled.” “Casting all your care (anxiety) upon him, for he careth for you.” “Take no thought for to-morrow * * Your heavenly Father knoweth that ye have need of these things.” Compassed about with loving kindness.

The sixth blessing is that of joy. “Be glad * * rejoice * * shout for joy” (verse 11). The Psalmist as­sures us that the righteous shall be gladd in Jehovah, and Jesus says, “Your joy no man taketh from you,” and, “that my joy might remain in you and that your joy may be full.” The Apostle bids the Philippian Christians to “Rejoice in the Lord always.” So joy is the portion and privilege of the happy one of this Psalm. We notice yet that this happy man is “he that trusteth in the Lord” (verse 10). No merit in anything he has done or worked, but as the Apostle puts it in Romans iv. 6, “God imputeth righteousness without works” to that one who trusteth in Jehovah.

Yet, finally, what does this Psalm say to the wicked, O, the extreme misery as pictured in the third and fourth verses, and in the tenth verse, “many sorrows shall be to the wicked.”

“Stop poor sinners! stop and think,
Before you farther go!
Will you sport upon the brink
Of everlasting woe?
On the verge of ruin stop,
Now the friendly warning take;
Stay your footsteps, ere ye drop
Into the burning lake.”
going missionaries. The price of the paper is 25 cents per year. Many of the readers of The Visitor will remember that Brother and Sister Van-Blunk spent considerable time at the Matoppos Mission studying the lan-
guage, and getting acquainted with the field, and they still take a warm interest in the work there.

It will be noticed that this number contains the concluding papers of two of our correspondents who had been treating their subjects serially. Brother J. R. Zook concludes his "Notes on Romans," and Brother J. Myers Bosler gives the last of his series on "Social Purity." We don't know how many readers of The Visitor have followed these correspondents all through the series. We hope some good has been done. The articles as given must have cost the brethren no small amount of labor and research. But Jesus said that it is "more blessed to give than to receive," so we trust these brethren are the richer for giving out for the profit of others. Brother Bosler undertook the handling of a peculiarly difficult and delicate sub-
ject. That all were not fully in ac-
cord with some things he said is not to be wondered at. Three brethren felt pressed to protest against some things said. Two of these referred to special expressions, the other was a general criticism, questioning whether the subject was being treated in a way that the reading of the same would prove a benefit to some of those who constitute The Visitor family. Perhaps more felt the same way. The protests referring to special expres-
sions were (1) where the writer intimi-
ates the possibility, if not prob-
ability, of the transgression of our first parents in eating of the forbidden fruit, was in the indulgence of the sexual propensity, a far-fetched theory indeed, and (2) where the brother pauses to say that a certain preacher who had always had a dis-
position to steal, but grace had kept him, "was not sanctified." These protesting brethren rather would censure the editor for not protesting against the expressions. Perhaps we should have done so, but we are dis-
posed to go slow in the protesting business, or we possibly might do more of it than people would like. We would like if our correspondents would weigh carefully what they write and be careful to use language suitable and appropriate. When cor-
respondents specially request that we publish their articles as they write them, we don't feel at liberty to do

much doctoring, although we know before hand that what they say will cause them some unpleasantness. Brethren and Sisters, we desire that The Visitor may be filled with good things and that as it goes into the homes of its patrons they may find that which instructs, and nourishes, and encourages and edifies and con-
victs on lines that will tend to make us better and more useful in godliness. To this end may all pray and help.

Brother I. J. Ransom seems to have found a very open door and oppor-
tunity for Bible Readings among the Brethren in Canada and Clarence Center, N. Y. In this number we will be found a Bible reading which he has been giving in the different districts of that section, and which he was re-
quested to have published in The Visitor for reasons which he states in the introduction. We therefore comply with the request and publish the same. No doubt Brother R. will be variously judged by different indi-
viduals according as the stand favor-
able or unfavorable to that which he seeks to establish. As to the sound-
ness of his position in that which he contends for and seeks to inculcate, he seems to plant himself squarely on passages of Scripture which rightly interpreted go to prove his points. We, however, believe that in his earnestness to prove all he contends for he possibly may strain some pas-
sages as many others do. In this paper we think there are two points that come under this thought. We doubt whether his interpretation of Romans, seventh chapter, is strictly correct, although somewhat qualified in this paper. Then again we are not convinced that he is interpreting correctly when he refers to the work of Philip, the Evan-
gelist, at Samaria, Acts viii. It seems to us to rather reflect on Philip as a preacher and Evangelist, filled with the Holy Spirit, if he baptized a lot of unconverted persons. We do not say this to stir up controversy nor to hinder the brother in his work, for which he seems to be adapted, but with a desire that we may all be able to get nearer the truth and be mutual-
ly edified. Would Paul have to say to us, if he were here, as he said to the Corinthians, "Are ye not yet carnal and walk as men?" He told them in chapter i., verse 9, of the first epistle, "God is faithful, through whom ye were called into the fellow-
ship of his Son Jesus Christ our Lord." In this fellowship they were hindered by the existing conditions because of which he could not write unto them as unto spiritual, but as un-
to carnal, even as unto babes. May God help us all to enjoy that fellow-
ship to which we are called in Christ and our earthly conduct prove our heavenly calling.

Private advices inform us that there will be an active revival cam-
paign in different parts of the field during the next few months. Brother J. R. Zook is laboring in Brown, Kans., and will from there visit other parts of that State. May much good be done. Brother and Sister Zook, evangelists, are engaged in special meetings at the Buffalo Mission. They, as also does Brother J. R. Zook, desire that the saints everywhere pray earnestly for them, that the Lord may own and bless the labors of his messengers. We are glad for the favorable report in this issue from Marsh Creek, Pa., where Brother and Sister Zook labored. There was an ingathering of souls at Conoy M. H., near Elizabethtown, on October 22nd. Eight were received into church fel-
lowship and obeyed the Lord in bap-
tism. About an equal number that were saved during the recent revival, started by the sudden, unexpected dying of a young man, united with the Mennonite Church.

A Kansas correspondent writes of love feasts held in a number of dis-
tricts which were well attended and profitable to those present. A con-
siderable delegation of members from Dickinson county attended the love feast in Harvey county to the encour-
gagement and help of the small class there. Rainy weather and bad roads caused a small attendance at Rosebank, but those who attended were edified.

All subscriptions to "Notes on Bible Study," sent in through us, expire with the last number of the year. The price for Visitor subscribers will be the same again next year as in the past, namely, twenty-five cents per year. We would be pleased to re-
ceive all renewals as well as many new subscribers for it.

We wish all our readers would read "A Victory," by A. McG. in this is-
sert, and that every user of tobacco may not be able to shake off the ex-
pression of the young lady, "why, Mr. McG——you smell horribly!" This should prove an eye-opener and bring about a reform in all such lives.

"Do unto others as ye would that they should do unto you."
Tis almost time for the Lord to come, 
The stars of heaven are growing dim, 
Oh, it must be the breaking of the day. 
The night is almost gone, the day is coming.

Tis almost time for the waiting church 
The heavens are dimming in dour light, 
Oh, it must be the breaking of the day. 
The night is almost gone, the day is coming.

For the Evangelical Visitor. 
Notes on Romans. 
No. XIX.

Textual Analysis. 
Paul's special call, gifts and character of work. (Rom. xv. 16 to 26.)
Christian reciprocity recognized and encouraged. (Rom. xv. 26, 28.) 
A contemplated visit announced, co-operation requested in prayer for deliverance from unbelievers, and for the favor of saints at Jerusalem, etc. (Rom. xv. 29, 32.)
Phebe recommended to the confidence of the church at Rome. (Rom. xvi. 1, 2.)
Salutations. (Rom. xvi. 3 to 15 and 21, 23.)
The observance of the holy kiss commanded. (Rom. xvi. 16.)
Rigidity with heretics and offenders advised—reasons given. (Rom. xvi. 17, 18, 19.)
A triple benediction pronounced. (Rom. xv. 33; Rom. xvi. 20 and 24 to 27.)

The frequent mention that Paul makes of his "call" is evidence that it was ever in his heart, and that he never doubted it. This gives prominence to his pronounced faith, and characterizes it as being of the highest type. Brother, sister, have we doubted our call? If we have, then we have displeased God, because "the gifts and callings of God are without repentance."

 Gifts. 
It appears that Paul had all the gifts of the Spirit. A marvelous man indeed! He not only was mighty in word—teaching and preaching the gospel, but also "in the power of signs and wonders in the Holy Ghost," to bring the heathen world to the knowledge of God and "make the Gentiles obedient" to Christ Jesus.

He guarded against intruding on territory that was being worked by other men of God, lest he should "build upon another man's foundation; but as it is written, to whom he was not spoken of, they shall see; and they who have not heard shall understand."

This great Apostle most surely was an expert evangelist. How reverse to us plans of operations are so many times. How apt we are to overlook the neglected and those who never attend church. How many ministers are contended to preach to a regular congregation year after year without a single conversion, and without any apparent spiritual development, satisfied with the name "good fellow," or "fine orator," and his salary. A prominent young minister a few years ago came to me in the city and said he was tired and disgusted in preaching to a cold, formal congregation where he could not see any results, and had decided to resign his position and go right out without a fixed salary and preach to a people where he could see results.

"Woe unto them that are at ease in Zion."

May the Lord send conviction on many more.

Christians ought to reciprocate. 
"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Yea, it hath been their good pleasure, and their debtor they are, For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things."

This certainly will appeal to any reasonable mind. How many are trying to get to heaven without any expense, the saints of Jerusalem, after Pentecost, at least many of them, sold all their possessions and laid the money at the Apostles' feet, for the support of the poor and spread of the gospel; now God is remembering this act of sacrifice and love by supplying their needs through the instrumentality of those who were won to Christ through their agency. It always pays to serve God.

"He that giveth to the poor lendeth to the Lord." 
Paul expresses his contemplated visit to Rome, and desires to go "in the fulness of the blessing of the gospel of Christ," and also requests united prayer that he may not fall into the hands of the unbelieving Jew and that the saints at Jerusalem may appreciate his service in collecting means for their support. Where is there a person who does not enjoy appreciation for faithful service? This great Apostle had a liking to it. Many conditions can be affected by united prayer, even the preparation of a people to receive a blessing, and the quelling of the powers of adversaries.

Phebe was that devoted sister of the church that was at Cenchreae, and by whom the letter to the Romans was conveyed to the brethren at Rome. Paul highly recommended her to the confidence of the church, and advises them to assist her in any business she might need their help.

From this we infer that she was a noble and worthy Christian character, in whom he placed great confidence. May we also have confidence in each other as Christians, the thing so essential for the promulgation of the gospel. What is left when confidence is destroyed?

Salutations sent.
The naming of individuals in sending salutations gives them double force, How well the Apostle understood human nature. It is perfectly right to study human nature for righteous purposes, but if we study it in order that we may deceive, defraud and take advantage, then it is all wrong.

We know what a thrilling effect it has on us when our names are mentioned in a prayer or salutation, or a letter to be remembered. May it be our earnest desire for the state of grace that will raise us to the highest state of usefulness.

The Holy Kiss. 
This command is greatly neglected by the majority of the professed church of Christ. And why? Is it not for the lack of Christian love?

We may observe the holy kiss and yet hate each other, but how can we neglect the holy kiss if we love each other? The holy kiss is not love itself, but is a symbol of love, and when we have that divine love for each other we should be willing, and are willing to manifest it by a holy kiss. It is more common for females to kiss each other than it is for males. And since it is not the custom of the world for
men to kiss each other, so many Chris-
tians are ashamed to practice it, being
governed by worldly customs. Should
we not stand by the good old Bible in
to do what lies clearly at hand.—Car-
lyle.

**MARK THEM THAT ARE CAUSING
DIVISIONS.**

It is positively wrong to allow per-
sons who have the spirit of heresy to
run unnoticed by the officials, and al-
lowing them to work destruction to
the weaker element. They should be
pointed out and their heretical doc-
trines exploded, and no liberty grant-
ed to them for their ventilation.

Paul was right when he said, “Mark
them which are causing divisions, and
occasions of stumbling contrary to the
teachings which ye learned, and turn
away from them.” “For by their
smooth and fair speech they beguile
the hearts of the innocent.” Let us as
a brotherhood receive this instruction,
and adhere strictly to it, for we have
suffered greatly from such elements.

Let us heed the signal of danger and
protect the innocent from the cruel
grasp of the heartless heretic.

**BENEDICTIONS.**

Paul’s love to his Roman brethren
is discovered in the closing part of
his letter, when he pronounces a triple
benediction upon them. “Now the
God of peace be with you all.” (Rom.
xxv. 33.)

“And the God of peace shall bruise
Satan under your feet shortly. The
grace of our Lord Jesus Christ be
with you. Amen.” (Rom. xvi. 20.)

“The grace of our Lord Jesus Christ
be with you all. Amen,” etc.

What an expression of divine sym-
pathy and love. Three holy benedic-
tions on his brethren, most of whom,
possibly, he had never seen. His
heart was all aglow with the
burning passion of divine love.

Are we so full of benedictions for
each other? May we all be in that
state always for Jesus’ sake. Amen
and Amen.

Thus closes the series of articles on
the great book of Romans, hoping that
my weak efforts may have been a help
to some one, if not to many.

J. R. ZOOK.

Our grand business in life is not to
see what lies dimly at a distance, but
to do what lies clearly at hand.—Car-
lyle.

For the **EVANGELICAL VISITOR,**

**Abraham’s Faith.**

“By faith Abraham, when he was
called to go into a place which he
should after receive for an inheritance,
obeied; and he went out, not knowing
whither he went.” (Heb. xi. 8.)

I was recently greatly impressed by
the established faith of Abraham, for
the established and perfected faith
that Abraham had is one of the most
beautiful examples of the faith that
we, as children of God, should have,
that can be found in the whole word
of God. Paul tells us that by faith
Abraham when he was called, obeyed,
and should not this be a lesson for
every one of us. When God tells
us to leave all and follow him, let us
like Abraham, without questioning
the Lord, obey him. We believe that
when God called Abraham to leave his
country, his kindred and his father’s
house, and to go into a land that he
would show him, that Abraham’s fu-
ture life seemed to him as though he
was walking in darkness, for “he went
out not knowing whither he went,”
but through the darkness there shined
the bright light of hope and he saw
that God was leading him. His faith
in God was well established, but had
it not been, he might have mistrust-
ed God, for his faith was often tried
to its utmost; but all through his life
it was counted to him for righteousness,
because he was always willing to obey
God.

We find that when Abraham first
set out for the land of Canaan, he was
accompanied by his nephew, Lot, the
son of his brother, Haran; but when
they had journeyed for some distance
they could no longer agree, because of
the vastness of their herds, and Lot
departed and left Abraham, who was
now destitute of all his kindred. After
Lot had separated from Abraham, the
lord came to Abraham and promised
to him all the land as far as he could
see. The Lord also told him that his
seed would be as the dust of the earth
for multitude, and as yet he had no
children, but he trusted in God and be-
lieved that what the Lord said he could
depend upon.

After Abraham had trusted the
Lord and waited for him to fulfill his
promise for many years, he saw that
God kept his promise, in that he gave
him a son, which was Isaac, in whom
the promise of the inheritance of the
land rested. We believe that Abra-
ham greatly rejoiced, when Isaac was
born, and as he grew up in years he
loved him as his own soul. In looking
back over his past life he remembered
how his faith had often been tried, and
he might have thought that the trial
of his faith is now all over, but God
saw fit to test Abraham’s faith still a
little more. It seems to us that when
God told Abraham to take his son
Isaac and offer him up as a burnt of-
fering upon one of the mountains in
the land of Moriah, that this was the
severest trial that Abraham had yet
passed through. We cannot find that
he did as much as ask the Lord one
question about it, but he rose up early
in the morning, and saddled his ass,
and took two of his young men with
him, and Isaac his son, and clave the
wood for the burnt offering, and rose
up, and went unto the place of which
God had told him, and when he saw
the place afar off he told his young
men to abide there till he and his son
had worshiped on the mountain.
Abraham must have ascended that
mountain with a heavy heart, seeing
his son in whom he had hoped to see
the promise of God fulfilled, trotting
along side of him bearing the wood
for the burnt offering, which was to be
kindled with fire, which would
consume his little body.

Dear reader, think for a moment
the great faith and trust that Abra-
ham had in God at this time. As
Abraham and Isaac ascended the
mountain to go to the place of sacri-
ifice, Isaac asked his father where the
lamb of the burnt offering was, but
Abraham, with his trust in God, said,
“My son, God will provide himself
a lamb for a burnt offering,” and
truly God did provide a lamb for the
burnt offering, for after they had
built an altar and Abraham had bound
his son Isaac and laid him on the
wood, and had stretched forth his
hand with his knife to slay his son,
the angel of the Lord called unto him
out of heaven, saying unto him, “Lay
not thine hand upon the lad, neither
do thou anything unto him: for now
I know that thou fearest God, seeing
thou hast not withheld thy son, thine
only son, from me.” And after Abra-
ham had lifted up his eyes he saw be-
hind a ram caught in a thicket by his
horns; and he went and took the ram
and offered him up for a burnt offer-
ing instead of his son.

Should not this incident make us
ask the Lord for more faith in him: for
we see that Abraham was justi-
fied by his faith in God.

We are safe in saying that God was
more pleased with the obedience of
Abraham, than with his burnt offer-
ing, for in that he was obedient to
God; he sacrificed his own will and
showed plain by that he trusted in

November 1, 1903]
God. Let us, dear readers, profit by the example of Abraham's faith, and when God tells us to do things which we might deem almost impossible, let us not doubt God's word, but with Abraham say, the Lord will provide.

Your brother in Christ,

LEVY F. SHEETZ.

Florin, Pa.

For the EVANGELICAL VISITOR.

Social Purity.

(Concluding Number.)

The child is born in the world; it has now an existence, endless—out of which it never can get. Destined to heaven or hell. If it has escaped the instruments and methods of murder, and endured the awful denials of good birthright, it is now on the stage of life's probation, needful of the best of care and training, yet therewith it has poor chances of success. If the avoidipois of the child is normal; yet the vitality or nerve force, or in other words the perseverance and endurance, may be wonderfully lacking. Be the child planted in the world as it will, training has some very good things in store for it. Before the tender plant has many days of lactative life, it will need to be divested of self-will. It must be held, taught, led and compelled.

It is said that "as the twig is bent, so the tree is inclined." We verily believe that. The Psalmist is witness. The Catholic priest said, "Give me a child until eight years of age, and it will not depart from its faith." The Catholics are certainly successful in inculcating their faith in the child. Many Protestants bend the twig for twenty or more years, yet the tree does not incline. Their discipline falls to the ground.

The children need good examples. Their environments need to be free from the evil of sights and of vain and filthy speeches. Schools and orphanages are rank and fertile breeding fields, generally, for all kinds of evil habits and impure thoughts. Apparently very few are aware of it.

Many a poor victim of evil habits thus obtained, leaves college, and not a few times a theological seminary, broken down in health. The parents very affectionately receive their child from school. The family physician is summoned. After diagnosis he pronounces the patient to be overworked, or has nervous prostration. The which is not true, as he knows. But the pride of parents would not permit the facts of the case. Privately, many schools have filthy, damning pictures, and horrible literature, the which if many parents knew they would be fearfully grief-striken. Filthy, lustful stories should at any cost be kept from reaching the ears of the young. Many church members have their character tainted with impure sensual speeches.

Worldly society is tainted with impure and sensual words and thoughts. Theaters, shows, festivals, dances and many other society gatherings are greased planks to slide souls in an awful hell. The degraded public permits all kind of soul-damning business to shamefully advertise on bill-boards, fences, buildings and the press. Every Christian would do well to protect the rising generation from such evils in every way possible. Many parents not being aware of the alarming spread of the contagion of the evil habit of masturbation, would not believe, if told, that their own were victims. The condition of the rising generation, given by good authority, is horrifying to the pure.

In E. P. Miller's (M. D.) Book, "Cause of Exhausted Vitality," is given, among many others, the following testimony of prevailing conditions: "I have been consulted in cases almost without number by those on the brink of ruin, who sought relief from the consequences of this vice. I know it by its infallible signs, and go where I will, in the busy street, in the lecture room, in the family, they throng me like leaves in Autumn."

O. S. Fowler: "Not a few have inherited tendencies to help them to ruin, without the aid of society." Beloved, take caution! "Flee youthful lusts." A drowning man will grasp at a straw. Likewise, many brought to the brink of ruin by evil habits of lustfulness, will enrich the many quacks, in hope of restoration, who rob many a drowning man of his last dollar. Dozens of them can be found advertised in papers, some on bill-boards. "Manhood restored," etc., are of the doctors of ill-repute. The power of God only can restore.

Children must be watched closely. No teasing of the opposite sex should be allowed, even at the cost of a friend. A child should not sleep with another of opposite sex. They should not sleep in the same bed, or room, with hired help, or strangers. Evil habits often thus start. Uncleanness of person, tight trousers, treading machinery, riding bicycles, and having jolting riding on metal seats, are very helpful to get into the habit of masturbation.

We are also sorry to mention the fact of many mothers following the custom of having the person of girl's much exposed by the wearing of very short dresses. That is very helpful to immorality. Shame on the Christian mothers who thus do. Corset-wearing is also another curse. Put them forever away. Do not insinuate on the beautiful form the Creator has given. They originated from the pit. Low-necked dresses, and transparent dresses are also unbecoming and damaging in their effect on the male sex. Some mothers, professing godliness, are also in the unholy immodest way of clothing their person. Hygiene in diet has also a very important part in escaping habits of sensuality. No lust-producing pork or strong seasonings, or spices, vinegar, pepper and coffee and tea, pastries, sweets, rich dainties and eggs should be permitted to stimulate the sexual nature to abnormal. Food should be wholesome, and simply prepared. Nothing fried in grease, no stimulant should be used. Not a few mothers give as a medicine to small children often alcoholic beverages. Mothers, for God's sake, do not do it. Children should not sleep too warm, and not on or under feathers. Children should be kept out of worldly society. Keep interested in some employment. And all evils, as well as all facts relative to their body should fully be told to them.

We are exceedingly glad that many are awakening to facts, and wisely substituting independent pentecostal schools for the awfully corrupt district schools. Let all prayerfully consider the impropriety of sending pure children to dens of vice and iniquity.

Christians need a counter-balance to all the evil and cunning craftiness of the subtle, old devil.

Hence, since there is much of impure and very vile pictures and literature afloat, our children need the antidote of good books and pictures. Wall mottoes and pictures work much. A widow of a sailor had bitterly protested to her boys going to the same watery grave as their father, yet she kept on the wall a fine picture of a beautiful ship on a calm water. The oft seeing of that picture caused the boys to trample up over her protest and take high sea life.

Corrupt society has put on pure, innocent girls a high premium. And many schemes of all imaginable deception are used to fill the ranks of the fallen. Houses of ill-fame advertise deceptively under color that girls are wanted for house work or shop employ. Many have been caught in this
way. The expert sharpers are very subtle in catching their victims. Hence, mothers should not let their daughters travel without some protection. It is alleged that in St. Louis, under police protection, the organized business ran so rife that an innocent girl was dragged from off the streets into an house of ill-repute.

COURTSHIPS: In nature, sexuality is the base of genuine conjugal love. Hence there dare not be any courtships until ready for marriage. See Bible examples, that of Moses, Jacob, Isaac, etc., how God chose for them. In case the persons are not under guidance of the Spirit, the second best is for the two parties to form each others acquaintance as quickly as possible. The true womanly principles should entice, and not lewd, unbecoming dressing and flippant conduct. Theaters, dances, balls and parties are means of impure and brief marriages. Generally girls under eighteen years of age are flippant, trifling and unstable. Very few under that age are properly ready for the society of the opposite sex.

As aforesaid, courtship should be very brief. Prolongation, with its accompanied liberties of no holy sanction, has hundreds of witnesses of evil and sin on every hand. Some worldly writers also assert the evil and impropriety of darkened rooms, of fingering, fondling and caressing of one the other, during courtship. Sitting on each others laps is also a deed on the enemy’s territory. Until married the betrothed even have no God-given right or liberty on each others person.

Mothers, protest wonderfully against your daughters thus to be taken on the devil’s grounds. Young people giving the opposite sex their protection, their private society for popularity or for present pleasure, often end their adventure in very unexpected ruin.

It has been said that forty per cent. of young men are entirely unfit for marriage, sexually. Also persons of blood relation, and all persons of poor constitution, health and of poor mentality should not enter the marriage relation. Our civil laws should compel every applicant for marriage to pass a rigid mental and bodily examination.

God bless every reader of these imperfect, serial articles.

J. Myers Bosler.

For the Evangelical Visitor.

A Victory.

Shortly after my conversion I was convicted of the evil of using tobacco. Hoping that the story of my victory may be helpful to others, I here give it.

Having read of a lady fainting through inhaling tobacco fumes from the person of a guest at her table, I expressed my doubts as to the possibility of such a thing happening. I was assured that there was an offensive odor from a confirmed smoker, and one lady claimed that she was often rendered deathly sick by the stench from her own husband. I was not convinced, however, until I asked a young sister teaching in our district, if she could notice any disagreeable taint from myself. I shall not soon forget the sensation that came over me, as she stopped in the roadway, and with all the energy she could command exclaimed, “Why, Mr. McG— you smell horribly.” That was the first arrow of conviction, and I am thankful that the dart was sent home by an earnest, loving heart. In common with all true men, I desired to be gentlemanly and cleanly in my life, and here I was being told by one young enough to be my daughter that I was offensive to those with whom I came in contact. Until now I had been blinded to its evil effects, and was prejudiced against all attacks upon that which I thought was as necessary to me as food. How the pleasures of sense and the love of our own will, does prejudice the mind against the leadings of the Holy Spirit as he seeks to show what is for our best good. But now my prejudice was swept away, and I became as at conversion, like a little child and listened in humility to the Holy Spirit as he showed me how my usefulness was impaired by this habit and the need of being freed from it. And now commenced a struggle which made me intensely miserable whilst the battle was on, but when victory came what joy was mine, and what a closer union had taken place between Jesus and myself. I sought deliverance from him who had so wonderfully delivered me from other habits at my conversion, and yet deliverance did not come. I prayed and put away the evil out of my life and resolved that never more would I use it, and yet at the end of a few days, I would have to resume its use, for my whole nervous system craved the accustomed poison. Again I would pray and again get a temporary victory in my own strength of will, and again failure would follow.

During those waiting days my motives for seeking deliverance became purified and my eyes were more fully opened to the far-reaching evil of this habit. I saw a father punishing his child for smoking, and yet at the very time the father was doing the same thing himself. I saw children hiding away to enjoy the forbidden thing, the use of which they had learned from their own relatives. I heard a neighbor complain that children had broken into his house to obtain tobacco. I thus saw that the example grown-up people were setting was making liars and thieves of their own children, who moreover soon threw off all disguise and quickly drifted into more open and unholy sins.

Then I was shown that as long as I continued to misspend on that unnecessary and harmful habit, I was withholding from the Lord, and that I could never experience the blessedness of true giving to his cause until I had denied my selfish appetite. Many other reasons were shown me why a follower of Jesus should be free from this habit, but space forbids details. For two months I was under continual conviction, and yet although almost constantly praying and struggling against its use, I was a greater sinner than ever. During this time I was being taught more thoroughly the lesson of my own helplessness. There came a day when I came to an end of all confidence in myself and my own powers, and then it was that the Spirit turned defeat into victory by leading me to commit the battle altogether to Jesus. The Spirit spoke to me; his words were, “Then you confess you cannot save yourself?” I knew he was referring to the tobacco habit and so I replied, “Yes, if my will power has to save me, even helped by prayer, it cannot be done.” The Holy Spirit again spoke, “Yes, but Jesus came to save the weak-willed people as well as the strong-willed and he can save you.” Do not misunderstand me; the questions were asked and the message given from a Personality distinct from myself, and was not the outcome of my own reflections. In fact, the conversation was sprung upon me suddenly, at a time when my own thoughts were not engaged upon the matter. I heard the words and I replied as I would have answered any friend who might have spoken to me.

Truly, the Spirit does reveal the things of Christ to the believer and as I heard the encouraging words fresh hope and confidence in Jesus
animated me. Once more I threw the tobacco away and sought his delivery.

Hardly had I risen from my prayer before I thought of more tobacco in my possession. This I threw away, in spite of the intense craving I had to once more satisfy my appetite. With this craving upon me I knelt and just cast this burden upon Jesus. I was conscious that I had come to the end of my own resources, and that it was his part to deliver and my part to trust; and there and then the appetite left me. I retired to rest and slept undisturbed by any cravings, although the night before I had been awakened several times by the fierceness of my desire for tobacco, and had to go down stairs and satisfy this unnatural craving. The next morning I awoke with such a glorious sense of freedom that I almost shouted aloud my praises to "the Lion of Judah," who can indeed "break every chain, and give us the victory again and again." How thankful I was that I had kept up the struggle till victory came; how thankful I am to-day that I did so, for it has given me openings to testify to the saving power of Jesus, in a way in which I could not do, if I was in bondage to this or kindred vices. Twelve years have gone into the past since the night that the Lord freed me from tobacco; years in which I have never desired to return to its use; years in which I have over and over again thanked the dear Lord for his deliverance; thanked him for the second chance. With this craving upon me I tided me. Once more I threw the chain, and give us the victory again and again. 

For the Evangelical Visitor.

For the Evangelical Visitor.

Called Unto Holiness.

In Paul's first letter to the Thessalonians I notice beginning with Ch. iii. 5, eight points of especial interest.

First. He sent to know—not how they were feeling, or if they had any particular manifestations, but "I sent to know your faith." It is important that we consider this fact in the beginning.

Second. We find this happy state of theirs the cause of much thankfulness, not only because they were still saved, but especially because it was the qualification for the reception of a deeper work of grace for which he is "night and day praying exceedingly."

Third. We note also that this deeper work of grace was not to be obtained by growth or works. We are praying, he specifically says, "perfect that which is lacking in your faith."

Fourth. In obtaining this experience we see that Christians are generally aided by the faith and prayers of eminently holy persons who know how to prevail with God for others.

Fifth. We would naturally expect now, that since he was so desirous of their obtaining this blessing, he would, under the inspiration of the Holy Ghost, give some very helpful suggestions. We note them: (a) In the space of twelve verses he three times urges them to abound in their present experience, especially in love. The servants who received two and five talents, "traded with the same." We never will in 10,000 years get anything more from God unless we put to good use what we now enjoy. The failure to do this explains why many never cross into the Canaan of perfect love. (b) Ch. iv. 7, he seeks the annihilation of the "old man" by urging them to become "alive indifferent to the praise and censure of men." "Ye ought to walk and to please God." (c) He encourages their faith by stating a wonderful promise and call. "For this is the will of God, your sanctification, that ye should abstain from fornication." "For God hath... called us unto holiness." (d) Ch. iv. 11, Study to be quiet" (margin "be ambitious to be quiet.") To be led wholly by the Spirit we must honor God in "word" as well as deed, and in order to know the voice of the Spirit we must get quiet and cease from our own noise. (e) V. 12. The great hindrance to exercising faith is pride. "How can you believe which receive honor of men." Therefore Paul urges them in conclusion to "walk honestly." Do not wish people to form wrong impressions of your salary, ability, or anything in your life.

Sixth. In the promises mentioned we are made clearly to see the work of sanctification, differing from conversion or regeneration. As heathens they would find their greatest temptation, perhaps not to pride or vain-glory, but in lust. By meeting the will of God and getting wholly sanctified, this principle of inbred sin was to be eradicated.

Seventh. We also notice that Paul insists that they were called out of sin to enjoy this experience. The children of Israel were called out of Egypt into Canaan, not into the wilderness, but many from WANT OF FAITH, failed to ever meet God's will and enjoy the place to which they were called. Paul recites this sad fact to the Hebrews and says: "Let us therefore fear, lest a promise being left of entering into his rest, any one of you should come short of it. "For we which have believed do enter into rest."

Eighth. Some might reject this truth. They would say, "We have been soulishly converted—born of God, we still retain the witness of the Spirit to our acceptance, and we never can be made holy in this life."

"He therefore that rejecteth, Paul says, "rejecteth not man, but God, who hath also given unto us his Holy Spirit."

"Follow peace with all men, and holiness, without which no man shall see God."

E. H. Cook.

How can one be certain that Jesus is with God? It is a question of the last importance. There are four lines of proof. The first is the reliable evidence that Jesus rose from Joseph's tomb; this is for the lawyer. The second is historical, the existence of the Christian Church; this is for the scholar. The third is mystical, the experience of Christians; this is for the saint. The fourth is ethical, the nature of Jesus' life; this is for every one. The last is most akin to the mind of Jesus, who was accustomed to insist on the self-evidencing power of his life, "I am the resurrection and the life."—Rev. John Watson.

Christianity is not "trying to be good." That is what Paul did before his conversion. It is confessing our weakness, and handing over our lives to Christ to do what we cannot do ourselves.
The Holy Spirit: The Birth-Night of Every Believer

The following Bible reading, given by request and permission at the Brethren's meeting-houses of Black Creek, Markham, Nottawa, Ont., and Clarence Centre, N. Y., is offered to the Visitor, as a number who heard it wished to have the references to look up further.

It is the conviction of the writer who gave the Bible reading, that earnest Christians become troubled in their experiences, simply because of a lack of scriptural knowledge. It is hoped, therefore, on this subject of vital importance to every true believer, that it will be investigated prayerfully and carefully, and that anything not in accordance with the teaching of Scripture will be rejected, and that which accords with sound doctrine will not be thrown away because of previous bias.

The purpose is to show by seventeen different points that every true believer in the Lord Jesus Christ receives, freely as the promise of the Father, the gift of the Holy Spirit; that it is a condition of repentance toward God and faith in the Lord Jesus Christ, and not to have received the said gift—because it is impossible for God to lie. And certainly no one can show that any other conditions but repentance and faith were imposed in order to receive this gift, with the bare exception of being publicly baptized with water as an evidence of repentance and faith, required on the part of Jews only.

1. NONE ARE CHRISTIANS WITHOUT THE HO[eight]: So then they that are in the flesh cannot please God: but ye are not in the flesh, but in the Spirit, if so be that God's Spirit dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell-eth in you. (Rom. viii. 7-11.) No man can say that Jesus is the Lord, but by the Holy Spirit, (Rom. viii. 9.)

2. WE ARE CHOSEN TO SALVATION THROUGH SANCTIFICATION OF THE SPIRIT. We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (I. Thess. ii. 12.)

3. WE ARE REGENERATED AND MADE NEW CREATURES BY THE SPIRIT. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Titus iii. 5.)

4. WE ARE WASHED, SACRIFICED AND JUSTIFIED BY THE SPIRIT. But ye were washed, sanctified and justified in the name of the Lord Jesus Christ, and in the Spirit of our God. (I. Cor. vi. 11, R. V.)

5. THE SPIRIT PROMISED UPON CONDITION OF FAITH. When ye heard this, were ye pricked in your heart, and said unto Peter and to the rest of the disciples, What shall we do? (A fair question. What was the answer?) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call.) (Acts ii. 37-39.)

6. A CASE IN POINT WHERE FAITH IN CHRIST WAS LACKING, THOUGH REPENTANCE TO Israel, AND FORGIVENESS OF SINS. But they adored Moses at the rock, and they spake against me. (Gal. iii. 2. 3.)

7. A CASE IN POINT WHERE REGENERATION. And if Christ be in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you. (Rom. viii. 11.)

8. THE SPIRIT GIVEN TO NEW CONVERTS, BUT THE SPIRIT GHOST FALL ON ALL THEM WHICH RECEIVED THE WORD. And it came to pass on the next day, when they were come down from the mount, much people gathered unto him: and he healed them there. And when the day began, he went into a mountain. And when he was come down, much people found him. And they ran together unto him. And he began to teach them many things. And he said unto them, Let the little children come unto me, and forbid them not: for of such is the kingdom of heaven. And he laid his hands on them, and bare them witness that they should receive the Holy Ghost; for as yet he was fallen upon none of them: only ["to begin with," Rotherham] they were added in the name of the Lord Jesus. Then laid they hands on them, and they received the Holy Ghost. (Acts viii. 14-17.)

9. THE SPIRIT NECESSARY TO REVEAL TO US THE THINGS OF GOD. For in the Spirit of man knoweth the things of God. (Gal. iv. 6.)

10. SPIRIT AND THE SPIRIT SIMULTANEOUSLY RECEIVED. And as I began to speak, the Holy Ghost fell on all them which heard the word. And they spoke with divers tongues, and magnified God. And it came to pass, as soon as he had made an end of speaking, they were received of the Lord into the kingdom of God. (Acts xii. 17.)

11. WE ARE TAUGHT TO PRAY BY THE SPIRIT, WE CAN NOT PRAY ARIGHT WITHOUT HIM. And it shall come to pass, when the end of the days shall come, that there shall be a day when Peter rose up, and said unto them, Riza, and ye shall receive the gift of the Holy Ghost. (Acts x. 47.)

12. ALL CHRISTIANS ARE BAPTIZED BY, AND WERE BAPTIZED WITH, THE SPIRIT. For in one Spirit were we all baptized into one body, whether Jews or Greeks; whether be circumcised or uncircumcised, but all are of one spirit. (I. Cor. xii. 13.)

13. DIVERSITIES OF THE SPIRIT IN CHRISTIANS. Now there are diversities of gifts, but the same spirit. (Verse 11.)
10 EVANGELICAL VISITOR

of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in you. And to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the same Spirit, dividing to every man severally as he will. (1. Cor. xii. 4-11.)

14. BELIEVERS ARE THE TEMPLE OF THE SPIRIT.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1. Cor. iii. 17.)

15. THE SPIRIT AND THE FLESH ARE CO-EXISTENT IN THE BELIEVER.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for that which I would I do not; but what I hate, that do I. If I do that which I would not, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth nothing good: for to will is present with me; but to do that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. (Rom. vii. 14-23.)

While this reference belongs primarily to the natural man under law before Christ brought the gospel of grace, and is particularly applicable to such a time, yet it is as true in this age as it ever was, so far as the flesh or natural man is concerned; for it will ever remain “that in me (that is, in my flesh,) dwelleth nothing good.” This body of flesh, which was obtained from Adam under the Fall and the Curse, is not to be heir with the new man which we receive by a new birth of the Spirit. Hence we are promised also a new body, or a redemption of this old body. But this old body of flesh or “the old man” is, and will always be, rebellious, and must be destroyed. The next reference gives us more light on the contest that is in progress between the flesh and the Spirit.

But I say, walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to another: so that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. (Gal. v. 16, 17. R. V.)

If we live by the Spirit, let us also walk by the Spirit. (Gal. v. 25. R. V.)

15. OUR KNOWLEDGE OF JESUS IS OBTAINED BY THE INWELLING SPIRIT.

Hereby we know that he abideth in us, by the Spirit which he hath given us. (1. Jno. iii. 24.)

Hereby know we that we dwell in him, and he in us, because the Spirit which he hath given us his Spirit. (1. Jno. iv. 13.)

16. BELIEVERS ARE SEALED BY THE SPIRIT.

Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption. ( Eph. iv. 30. R. V.)

Now he that establisheth us with you in Christ, and anointed us, in God; who also sealed us, and gave us the earnest of the Spirit in our hearts. (1. Cor. i. 21, 22. R. V.)

For indeed we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God. Who gave unto us the earnest of the Spirit. (1. Jno. v. 14.)

The “earnest” means the bargain-price which binds a bargain. The gift and sealing of the Spirit is God’s bargain-price or guarantee to us that he will give us a new body, as he has given us a new Spirit—and “God cannot lie.”

In whom ye also, having heard the word of the truth, the gospel of your salvation, whom also, having believed, ye were sealed with the Holy Spirit of promise, which is an earnest of inheritance, unto the redemption of God’s own possess, unto the praise of his glory. ( Eph. i. 13, 14. R. V.)

—J. J. RANSOM.

What Is Gospel Temperance?

The famous temperance orator, John G. Wooley, in defining, before a body of young people, the meaning of the words “gospel temperance,” related much of his personal experience:

“I walked the streets of New York city one August day, starving—but I was sober. The play of my life was over; the light had burned out. I was a ruined man, Godless and hopeless, and that is hell, whether it happens to a man in this world or another. I saw the three witches—starvation, beggary, and crime—stirring a black broth for me on the bleakest moor of life that ever the fanged hounds of appetite and remorse haunted a man over. But I was sober.

“So I looked back on the wreck of my life that day. All was lost. Father had died calling me to come to him from the saloon to see him die. Mother had died calling me to stay out of the saloon and see her die. My wife was worse than widowed, her children worse than orphans—shelterless, but for the grace of creditors and God’s canopy that shelters all—and the future was an infinity of pitch.

“But I was sober! If I had said that I had left the drink forever, no man who knew me would have believed me. If I had been able to telegraph my wife I was going home, she would have answered, though it broke her heart: ‘You must not come home.’ If I asked for employment, no man would trust me. The asylums would not receive me, for I was sane. Nor the hospitals, for I was not sick. Nor the morgue, for I was not dead. I had not been to bed, for I had no bed. I remember nothing of the night before, or of the morning, but I was sober. I thought I was going mad. “I washed my face at the fountain at Union Square, and crossed over to Eighth avenue. At the corner of Twenty-first street I saw the sign of Stephen Merrit—you know him, some of you—all the angels know him well. I had never seen him, but had heard of him. It was not food I thought of, but an overwhelming desire filled me to touch the hand of a good man. I entered. A man with the joy of the Lord in his face came to me, with his hand extended, and as he grasped mine, I said, ‘I don’t know why I came’—The sentence was never finished for I burst into tears and then I told him who and what I was. I said not a word about money or hunger. I had forgotten both.

“He said: ‘You need the woods. Did you ever go to camp-meeting? I have a tent on the Hudson at the camp-meeting; there’s a boat at 1 o’clock. You can catch it. Go out and rest and perhaps you’ll enjoy the sermons, too, I’ll be out in three days.’ Then he snatched up a pen and wrote a letter to a Christian woman, and read it to me before he closed it: ‘This is my friend, John G. Wooley, of Minneapolis; show him to my tent and say I told him who and what I was. Then he slipped a five-dollar bill into my hand and said, ‘Good-bye, see you Monday,’ and pretending he was called, was gone before I said a word.

“I call that gospel temperance work. And when a young man simply declines a glass of wine, giving the name of Jesus for the reason, I call that gospel temperance!”

“And when a Christian man stands up and votes the will of God touching the drink, into the ballot box, and does it for his sake and in his name, though he stands alone among a million, and against overwhelming odds of policy or politics or worldly wisdom, I call that gospel temperance.”

—Exchange.

To reprove a brother is like as when he has fallen to lift him up again; when he hath broken a bone to help set it; when he is out of the way to help put him in it; when he is fallen into the fire to pluck him out.
OUR YOUTH.

The Opulence of Content.

I am not rich in heaps of yellow gold; But when the bubbling bobbolink has told His dream of the twilight in the morn, My heart o'erflows, so much of joy I hold.

I am not clothed in scarlet robes of kings; But, when the crimson cardinal so sings, That song and raiment flash at once on me, I have the ermine sweet, without the strings.

Not mine the learning of some men that are; But when I hear a lambkin, from afar, Bleating, and save it from the pit, my joy Is great as had I found an unknown star.

I have not castles, lands, or gems of art; But, in the thought that I have earned a reputation for laziness,—

Content enough to fill my soul with peace, An overflow of gladness for my heart. —Sel.

A Bone That Needed Breaking.

"Fred, I think I left my spectacles up stairs," said grandpa, after he had searched the sitting-room for his accustomed helpers.

"Oh, dear!" began Fred, who always thought it a great nuisance to go up and down stairs, unless he wanted something for himself and couldn't get any one to go; but before he had finished his grumbling sentence little Lillie had deposited her lapful of patchwork on the sofa, and with a cheery, "I'll get them grandpa," was on her way up stairs.

"Fred, you forgot to put your tools away," mamma said, a little later.

"Oh, dear! it's such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow, for I will want to use them again?"

"No I want them put away at once," said mamma, in such a decided tone, that Fred knew she required instant obedience.

"Oh, dear! I never can learn this long lesson!" he grumbled that evening when he sat down to prepare his recitations for the next day. "It's such a lot of work to translate all these sentences."

Dr. Morton had dropped in for a little chat with Fred's father, and he looked up as he heard the impatient exclamation.

"What do you think I've been doing to-day, Fred?"

"What sir?" asked Fred, glad of a diversion from his books.

"Breaking a little girl's arm!"

"Don't you mean mending it, doctor?" asked Fred, thinking that the doctor had made a mistake.

"No; I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family, but since her arm was hurt she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break her arm again and re-set it."

"I think I'd rather never be able to do anything than have that done," explained Fred.

"Why, that's unfortunate," remarked the doctor. "I've been thinking that there is a bone about you that ought to be broken very soon, if you expect to become an active man. I've been meaning to mention it to you for some time."

Fred turned pale. He was not at all fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice.

"Will you have to break it?"

"No; I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the lazy bone."

"Oh, is that what you mean?" And he was so relieved that he smiled at the doctor's words.

"Yes, my boy; that is the bone I mean; and it is a bone you ought to break very soon, if you ever expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest bones I know anything about; but you can break it if you make the effort. Will you try?"

"Yes, sir; I will," promised Fred, manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness.—Selected.

A Pause in Prayer.

"If I should die before I wake," said Donny, at grandmother's knee. "If I should die before I wake,"—"I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down stairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was samely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin'," grandmother—that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'if I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear, it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."

—Forward.

Did He Get In?

Little Charlie R—— had listened very attentively while his father read at family worship the third chapter of Revelations. But when he repeated that beautiful verse, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with Me," he could not wait until his father had finished, but ran up to him with the anxious inquiry: "Father, did He get in?" I would ask the same question of every child. Has the Saviour got into your heart? He has knocked again and again—is knocking now. Open your heart and bid Him welcome, and this will be the happiest day of your life.—Selected.

Boys Growing Larger.

The English boy in Marlborough school to-day, at the age of thirteen, averages five and a half pounds more and is two inches taller than the boy of thirteen in 1874. The Rugby boy is two and a half inches taller, and averages over six pounds more than the boy of the same age in 1874.

This improvement in size and height is said to be due to the physical exercises practiced in the schools, though better food and more healthful living may have something to do with it. When you hear a croaker lamenting that "boys are not what they used to be," kindly remind him of these facts, which would no doubt hold good in regard to American schoolboys.—Junior C. E. World.

George Washington could tell a lie —when he heard one.
To Subscribers:—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
4. To the Poor,—who are unable to pay, we send the same 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.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

Communications without the author's name will receive no recognition.

For poor, $1.90
A sick sister, 15.00
Bed and bed spring, 3.50
Repairing heater, 4.70
Love feast expenses, 45.00

Total, $85.60

Many thanks to all the dear saints who are so kindly looking after our Father's business. May God's blessing rest on all his children, and may it accompany this report.

Your Brother,

PETER STOVER.


August 3, 1903.

Baptismal Service at Hummelstown, Pa.

"And he arose, and was baptized." (Acts ix. 18.)

On the 3rd and 4th of last June, the brethren of the Lebanon-Dauphin district met at the home of Brother Jacob Brandt, near Aberdeen, for a love feast. There assembled also Elder Samuel Zook and wife, Elder John Smith, Brother Harvey Frey and wife and others from the West, and a large concourse of people. Seemingly the brethren and sisters and the neighbors from far and near were all filled with the spirit of love and concord. The services throughout the entire feast were spiritual and, we believe, left a lasting impression in the hearts and minds of those present. The spirit of conviction bore down especially on three of Brother Brandt's daughters and also a son-in-law, insomuch that they began to cry aloud for mercy. Those who were present realized that there was not only "joy in heaven," but also on earth. Suffice it to say that the Lord abundantly pardoned their sins and gave them a testimony that they are children of God.

In accordance to their wishes, Sunday, October 11th, was set for their baptism. The weather was very inclement, but it did not prevent their coming seven miles through rain and mud. The services were conducted in the Hummelstown meeting-house. After which the above-mentioned applicants, together with a dear young sister, Katie Hetrick, were baptized in the name of the Father, and of the Son, and of the Holy Ghost, in accordance with Christ's command.

How our hearts rejoice when sinners turn to Christ, but in these days there are so many that call him "Lord, Lord," but neglect to do the things which he says. "If ye know these things, happy are ye if ye do them."

Yours in the love of God,

H. K. KREIDER.
God in our bodies and souls, which belong to him, to-day God has, as to bring some dear souls to Jesus! Brother and Sister Stover are well qualified for the place they fill and they need the brethren's support and prayers. May God bless all who read these lines.

Yours in Jesus.

Philadelphia Mission, Pa.,

October 14, 1903.

On Our Mission.

To the Readers of the Evangelical Visitor:

We come with the salutation of Paul, "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of All Comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (II. Cor. i. 2, 3, 4.)

According to previous arrangement we came to the Marsh Creek settlement of Center county, Pa., on the 22d of September, and were greeted in the evening by a well-filled house of attentive hearers. We, with others, labored in these parts four years ago, and at that time had quite an experience. A great meeting when a number of souls sought the Lord, two of which were baptized before we left the vicinity. Others of those then converts were impressed by the Holy Spirit to also take the plunge, and forsake the world for draining Jesus according to the word, but because of a lack of courage, and of encouragement, they failed to take the way and, as a result failed to make progress in the divine life.

There are at this time only three persons that hold membership with the "Brethren in Christ" in these parts, one brother and two sisters. The Long brethren of Clinton county have been coming here once in four weeks to preach the word.

We began the meetings in a small church building that had been owned by the Evangelical Society. The deed to the property was so made that if they as a society ceased to use the house, the property would fall back to the party that owns the farm from which it was taken. We understand they have abandoned the field for two years or more, so the property now is held by Brother Miller. This gives the brethren the control of the house.

At this place we held ten meetings with a fair attendance, for a thinly settled community, and with good attention; but more than that there were no evidences, when we moved the meetings to the Mann school-house on October 1st.

The cause of Christianity has been at a very low ebb in these parts, there being but few who make any profession of Christianity and they are mostly below par according to the standard of God's word. As when we were here before, we, by the help of the Holy Spirit, have held up the standard of full salvation from sin, and victory over sin through Jesus our Lord, "Who of God is made unto us wisdom, and righteousness and sanctification, and redemption." (I. Cor. i. 30.) We are glad we have an all-conquering Christ to present unto the people who will be all in to those who are seeking and proving the way of the Lord in baptism, and were greatly blessed in souls. Praise the Lord.

The meetings were continued on another week with good interest, and on October 18th, we met in Summit Hill church to wash the saints' feet and celebrate the suffering and death of our Lord and Savor, and so show forth his death till he come. The house was crowded above its seating capacity while the best of order prevailed. This was the first time those lately converted and joined to the society helped in fulfilling the Savor's example and command on these lines, and they enjoyed it very much. There are now on Marsh Creek three new members, while there were only three when we began these meetings. We have expression to the facts for the glory of God. We are glad these young converts all gladly accepted the plain form of baptism, and were greatly blessed in souls. Praise the Lord.

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The meetings were continued on another week with good interest, and on October 18th, two more young people were received and followed the Lord in baptism, and were greatly blessed in souls. Praise the Lord.

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For the EVANGELICAL VISITOR.

An Explanation.

To the Readers of the Visitor:

In explanation to the reference made to me by the editor in the issue for September 19th in reference to me entering the evangelistic field, I will say, that it was no means a momentary decision. The starting point was, of course, my conversion to Christ; but since then it has been a gradual growth in grace until I could gladly give up all, and trust my thoughts of fame, and work for self-sacrifice and unchargeable service to my fellow-man, and especially to my brothers and sisters in the faith.

Quite early in my Christian experience I began tithe my gross income and later decided that after I should have a certain amount accumulated as a reserve fund for family, sickness and old age, I would then give all my income above living expenses to the Lord's work. My thought at that time was that I could earn an amount sufficient to support several other persons in distinctively church work and thereby accomplish much more good with my means than with my actual service. Later, the Spirit led me to believe that it was myself that was wanted instead of my money.

It came about in this wise: For the past year I would often express a desire to work with my wife, and especially that of an evangelistic nature. I had a great desire to attend Conference at Florin last Spring, as I had never been at a Conference meeting, and it was also near our parents' home. A few days prior to the time, I began to have a feeling similar to that which I experienced before being called to the ministry and spoke to my wife about it. I thought some of staying at home to avoid...
being given work that I would not be willing to accept.

At the organization of Conference I was appointed Reading Clerk, but not being able to say through with all the sessions, I was relieved. This incident, to some extent, relieved my anxiety about work that would be given me. But when the plea was presented from Ohio for more regular evangelistic work, I was moved upon very powerfully by the Spirit to offer myself as one willing to take up the work; and feel that I missed a great blessing for myself and an opportunity to give the work impetus, by not obeying at that time. Instead of coming out openly, I called two persons, near of kin, to the outside of the building and asked advice as to what to do. Upon my return to the inside the subject was disposed of, but I was appointed as one of three brethren to devise some feasible plan for furthering the work. Why the Moderator should have selected me was too doubt full to him, but to me it meant a seal to my convictions.

My present thought is that I will not be able to engage actively in the work for several years. I expect to remain at this place for another year at least and after leaving here I shall want some time for preparation in the way of Bible study and in studying sin as it manifests itself in fallen humanity, especially the convicts and the insane. Hoping that the Lord's will be accomplished in me, I am,

Yours for service,

Enos H. Hess.

For the Evangelical Visitor.

A Little Girl's Letter.

I am a little girl 11 years old, and I was baptized in August. I am here at the Philadelphia Mission and the Lord has kept me day by day. Pray for my papa and mamma, my sister and two brothers. Pray also for Father Stover and Mother Stover, for they have a great work on their shoulders. They have been very kind to me and have adopted me here at the Mission until I am eighteen. The Lord will reward them for their kindness, and we hope and trust that our brethren and sisters will also remember us and will pray for us all and God will also reward them. Sister Anna Stoner is here also doing mission work and we are very glad for her.

From your Sister,

Elizabeth Tracey.

3432 N. Second St., Philadelphia, Pa.

For the Evangelical Visitor.

Consecration.

Dear Saints and Readers of the Visitor:

I have often been led to praise God with a few lines through The Visitor, and will do so now. I was just singing that beautiful hymn,

"I want to go there, I do. I expect to go there, don't you?"

Oh, it is wonderful when we have this blessed privilege within our souls, for "perfect love casteth out fear," praise his holy name. I can not praise the Lord enough for his saving power and for this cleansing stream. It is joy unspeakable and full of glory. It is only a few months that the Lord has sanctified me, and thoroughly purged my heart from all that was not unto his glory. I do not wonder any more why sanctified souls are continually spreading the love of God abroad wherever they have an opportunity, so as to be so eager that all God's called ones should attain this heart cleaning. I experienced that it is an up and down life without it, and is not a successful Christian life, because "this is the will of God, even your sanctification."

I am glad that I can say to the praise of God that this blessing can only be attained by perfect obedience to his will, and cutting loose of every chain; then we can launch out into the deep ocean of God's love. Then we can say, who can separate me from the love of God, for if God be for us, who can be against us.

Oh, how we were consecrated workers in God's cause. If we are where Jesus wants us to be then we can truly say, "All to Jesus I surrender, in his presence daily

Hallelujah!

Your Sister interested in the salvation of

Silverdale, Penna.

Malinda Kratz.

For the Evangelical Visitor.

A Few Words of Praise for God.

To all the readers of The Visitor,

"Grace be unto you, and peace from God our Father and from the Lord Jesus Christ."

I have felt for quite a while that I should write for The Visitor again and will do now so, as I believe it is from God. It is my desire that it may be to his glory.

I feel to praise God for his wonderful love and mercy that he shows towards me and all mankind. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

In the sermon on the mount the Savior teaches us that we are to love our enemies and do good to those that hate us, so that we may be God's children, "For he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. How great the love of God is towards us."

I don't think we can love our enemies unless we have the love of God shed abroad in our hearts, but I know by experience that we can if we have his love. We read that "God is love," and I think if we have this love we have God.

I feel to praise God to-day that he called me to be one of his children and that he had mercy on me and forgave me my sins and satisfied my soul with his wonderful love. He changed my desires, too, so that I love to read his word. We find at one place, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I can truly say that at times I have a wonderful hungering after the things of God. The Savior said, "The words that I speak unto you, they are Spirit, and they are life."

How often I have realized the truth of these words.

I can praise God too, for this desire that I have to do his will. Satan has tried again and again to discourage me and to drown me in doubts and fears, but just as often as he has cast me down so often I've been helped again by God's word, either by reading it or by hearing it preached. It is my desire to be truly humble in heart, for God said he would dwell with such, and to obey that commandment, which says, "Ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

May we all do this is my prayer.

Your Sister in Christ,

Rife, Pa.

M. Alice Keefer.

Lessons From Joshua.

XVI.

"Go view the land." (Josh. ii. 1.)

"Go view the land." Get a good look at God's promises, learn to know the difficulties that confront you and you will be the better prepared to meet them. As a minister of the Gospel there is nothing we are more desirous of than that those to whom we would, or may preach, may get a good view of the land, figuratively speaking. The love of God is so great, and his provision for this life and the life to come are so wonderfully glorious, that all that we have to do is to get a good view of the land to desire it. No one having any conception of what God has provided for the redeemed ones but wants to share. "Let me die the death of the righteous and let my latter end be like his," has been reechoed by many a heart that, like its first author, was not willing to pay the price, and failed in the realization of his ideal.

"Go view the land." Face the difficulties. Walled cities are nothing to keep you from it, if God is with you, and God is with all who are on his side. It is his purpose and pleasure and plan that you shall have it. Canaan belonged to Israel because God had planned it for them and given it them. It was no scheme of theirs. Heaven and a life of victory over sin belongs by right to every one, because Jesus died that the realization of the life now, and the heaven in the future, might be possible. The power of sin and indulgence in the things that the heart of man knows full well are utterly inconsistent with the profession of, much less the realization of godliness, from strong walls, but those who are consecrated and provided and promised Canaan will take care of the walls and the giants.

"Go view the land." Let your faith be in God. He is ase and willing. Enter upon it at once. Some who will read this wish they were Christians. "Go in."
MISSIONARY.

Addresses of Missionaries.

Africa.
Brother and Sister H. P. Steigerwald; Sister H. P. Davidson, Box 132, Motherwell, South Africa.
Brother and Sister Isaac O. D. Simon, Roodépoort, Transvaal, South Africa.
Brother and Sister Jesse R. Byster, Portland, Oregon.
Brother and Sister M. G. Co., Germiston, South Africa.

India.
Brother and Sister S. H. Zook, Hidalgo, Texas.
Brother and Sister J. G. Cassel, Box 74, Hidalgo, Texas.
Brother and Sister S. H. Zook, Hidalgo, Texas.
Brother and Sister Jesse R. Eyster, Fordsburg, Box 115, Transvaal, South Africa.
Brother and Sister Isaac O. D. Simon, Bengal, India.
J. H. Sparrow, Anna Herr Sparrow, Ragunanthur P. O., Manipooum Dist., India.
Sister Elmina Hoffman, Redgeon, Poona district, Ramabai Home, India.

Central America.
Brother and Sister J. G. Cassel, Box 74, Guatemala, Central America.
Sister Martha Hoffman, San Salvador, Salvador, Central America.

Texas.
Brother and Sister S. H. Zook, Hidalgo, Texas.

(Only the Matopoo Mission, first mentioned, receives support from the Foreign Mission Fund. The others depend on the free-will offerings of the people.)

For the Evangelical Visitor.

A Word From Matopoo Mission.

Beloved Saints in the Homeland, Greeting: “Blessed is he whose transgression is forgiven, whose sin is covered.” (Psa. xxxii. 1.)

O, love the Lord all ye his saints, for he tendereth his faithful, and pityfully rewardeth the proud. By of good courage and he shall strengthen your heart all ye that hope in the Lord.” (Psa. xxiii. 23-24.)

O, how blessed it is to trust in the Lord, who hath redeemed us with his own precious blood! Who can comprehend the depth of his love, and the strength of his grace? “Who is this that cometh from Edom, with dyed garments from Bozra?” (Is. lxxvii. 1.)

Dear reader, “the year of the redeemed is come,” and salvation is to be proclaimed to every creature. O, let us arouse and be earnest for souls!

Life is real! life is earnest! (not mortal), earnest for souls! What would a man give in exchange for his soul? And yet there are millions of souls unredeemed! What will you give for one?

A people that provoketh me to anger continually to my face,” are those who know to do good and do it not. But souls groaning in sin, think for a moment, with no hope of eternal life, are dying because of neglect.

Dear reader, or you who are called of God, must God speak to you as he did to Moses and his prophets, and as Jesus did to his Apostles—face to face?

God hath spoken once, “Go ye into all the world and preach the gospel to every creature.”

How can a person that has the Spirit of Christ, or the Lord in his heart, not go and see some people. A girl was married out of our Sunday-school three years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her.

I went—it was in ’85—on a cold February day, to see that girl. Oh, I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses, into a back court. When I got to the entry with my friend, some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them, and went into the house, see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantel shelf a cup and saucer, broken and not another article of furniture that my eye rested on in that room. And there stood a woman in unwomanly rags, with the mark of a brutal fist upon her face, and three ill-clad bairns clinging to her gown. She said:

“Excuse the children running from you, but they thought that it was their father.”

Oh, the tragedy of it!

When I got on the rostrum that night to preach, my friend came to me and said:

“He is here.”

I said: “Who is here?”

“That woman’s husband; he is sitting right down in front of you.”

Now, I don’t often preach at one man, but I did that night. I put aside what I was going to talk about, and read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him, there and then; and when we got to our after-meeting, I asked: “What man is coming home to-night?” And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into some one else’s hands, and got my arm around him and prayed and wept with him, he entered into the kingdom of God.

My friend said to me one day about twelve months later, “I want you to go and see some people.”

I said: “Who?”

He said, “Don’t you remember going to see a woman last year whose husband was converted? I want you to come and see those people.”

I went. We hadn’t gone far—it was February of the next year—before I said to him, “Friend, where are you taking me?”

“Oh, we are going to see those people.”

“But,” said I, “we are not going the same way.”

“No,” he said, “they have moved.”

“Moved! Why did they move?”

“Well,” said I, “we are not going the same way.”

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“No,” he said, “they have moved.”

“Moved! Why did they move?”

“Well, the man was converted, and he soon changed his dwelling place.”

The man was re-made and he re-made his environments; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint these two. I can see that home now. It was on a Sunday, after the afternoon service, and he sat by the fire with his three bairns, who had run away from him a year ago. One was on his knee, another on his shoulder, and another stood by him;
and I never heard a sweeter solo in my life than the solo the kettle sang on the hool that day. The woman that last year was dressed in unwomanly rags was clothed, and the sunlight of love was on her face.

That is how you must deal with the problem of environment. Begin at its middle. Touch the man who makes the beastly environment, and re-make him, and he will soon move out of the tenement house and out of the slum; he will soon find his way on to higher levels. That is the way to gather men and women. Unless you are with Jesus Christ you can try education and culture, but it all comes short of life, and without life there is no re-making of men.—The True Estimate of Life.

The Teacher That Prayed.

A young girl teaching a village school was not allowed by the trustees to read the Bible and pray after school hours. One day the Lord spoke to her and told her to read and pray after school hours. To do even this meant to lose her position.

That is the way to gather men and women. Unless you are with Jesus Christ you can try education and culture, but it all comes short of life, and without life there is no re-making of men.—The True Estimate of Life.

We can help to send the workers out to do the work of the Lord. Let us give to send the Gospel of the kingdom to every land and nation. Let us pray. Let us go. Let us pray as well as labor, for “God alone the work can do.”

Pray that He will send forth more workers. Let the banner be unfurled. Christ is waiting till earth’s millions shall have heard the story of the cross. Let us pray. Let us go.

Help, and the old man began to cry for mercy and finally said, “Daughter, call the school teacher, quick. I am afraid I shall be lost!”

The teacher came soon, and after confessing his sin in turning her out of the school, she begged her to pray. She did so, and the man was saved, and his wife also.

The other trustees who had opposed her began to pray, and a glorious obedience followed. The teacher who feared that obedience would head her to the poor-house, found that she had lost nothing, and gained much.

—Selected by Adda Cassel.

Go, Pray, Give.

Let us go and preach the Gospel as a witness to the world. Over every land and nation let the banner be unfurled. Christ is waiting till earth’s millions shall have heard the story of the cross. Let us go.

We can help to send the workers out to do the work of the Lord. Let us give to send the Gospel of the kingdom to every land and nation. Let us pray. Let us go.

Let us pray as well as labor, for “God alone the work can do.”

Pray that He will send forth more workers. Let the banner be unfurled. Christ is waiting till earth’s millions shall have heard the story of the cross. Let us pray. Let us go.

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MARRIAGES.

HESS—WILDFONG.—Brother Howard Hess, of Montgomery county, Pa., and Sister Rosa Wildfong, formerly of Hershey, Ontario, were married at the home of Brother S. G. Engle, the officiating minister, on September 16, 1903.

ROSENBERG—LANDIS.—Married, in Philadelphia, Pa., Brother S. G. Engle officiating, Mr. William Rosenberg, of Montgomery county, Pa., and Miss Frances W. Landis, daughter of Brother and Sister Abraham Landis, of Philadelphia, Pa., on October 12, 1902.

WINGER—GINGRICH.—SIDER—GINGRICH.—On October 21, 1903, a very pleasant event occurred at the home of Brother and Sister Solomon Gingrich, of near Preston, Ontario, when two of their daughters were given away in marriage. Sister Lydia was married to Brother Levi Winger, of Walpole Township, Ontario, and Sister Lydia was married to Brother Andrew Sider, of Bertie Township, Ontario. Elder John Wildfong was the officiating minister.

OBITUARIES.

FRETZ.—Died, on the 2nd of October, 1903, in Berrie, near Donegal, Digenssion county, Kans., in the 21st year of his life. He left his home in Donegal, September 9th to go to the above place to attend school. On the 20th he became sick and in a few days died by strangulation, the sore opening on the inside and sloughed the discharge into his windpipe and instantly died. He gave his heart to God when he was 14 years old, and has ever since endeavored to live a Christian life. The funeral occurred at Belle Springs M. H., was improved to a large congregation, from Rev. D. E. Stackley, followed by D. H. Brechbuhl and J. N. Engle.

COPE—Died, near Hatfield, Montgomery county, Pa., at the home of his son-in-law, Rev. Samuel H. Rosenberger, Abraham K. Cope. He was born March 19, 1821, and died October 23, 1903, aged 77 years, 6 months and 28 days. He was the father of nine children, three sons and two daughters. He left three sons and two daughters. He left the world, he fell on his knees, and she began to think of environment. Begin at its middle. Touch the man who makes the beastly environment, and re-make him, and he will soon move out of the tenement house and out of the slum; he will soon find his way on to higher levels. That is the way to gather men and women. Unless you are with Jesus Christ you can try education and culture, but it all comes short of life, and without life there is no re-making of men.—The True Estimate of Life.

The Teacher That Prayed.

A young girl teaching a village school was not allowed by the trustees to read the Bible and pray after school hours. One day the Lord spoke to her and told her to read and pray after school hours. To do even this meant to lose her position on which she was dependent for support.

The struggle was severe, but short. She said, “Oh, Lord, I will pray after school if I go through the poor-house to heaven.” That afternoon she did. The next day one of the trustees came to her and said, “You must quit, or quit the school. We did not hire you to teach our children religion, and can not allow it.” “I am sorry to leave the school, but I stand pledged to God to pray with the children, and dare not break my vow. When must I leave?” “Saturday.” She prayed with the children each afternoon, and the last day bid them farewell.

A little daughter of the trustee who discharged her was converted. She went home and said to her father: “Oh, pa, you don’t know what a good meeting we had with the teacher tonight! We prayed for you, and then we prayed for ourselves; and while thinking how much Jesus loved little children, I got very happy. Come let us kneel down and pray.”

This was a new preacher, and such preaching as he had never heard before. It touched his heart, and after much persuasion, to satisfy the child, he fell on his knees, and she began to pray for him earnestly. Conviction deepened, until he began to groan. Finally she said: “Pa, shant I call the teacher? She can pray better than I can.”

“No,” he said, with emphasis.