
Brethren in Christ Church

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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.

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The Breadth of God's Commandments

That the commandments of God are very "broad" is a conception of the Psalmist (Psa. cxix. 96). The literal idea is that of being roomy in any and every direction. To apply this figuratively would give us the conception that God's commandments are very comprehensive, in fact without limit. They could be this without being numerous. Paul tells us that all the law is summed up in one word. Christ declares that there are but two commandments. The breadth of the commandments, their extent or limit, therefore, does not depend upon their number, but upon their character.

A law that lays hold of the central and ultimate power or purpose of the soul may cover the whole life. Of such a statute is the great law of love, or universal benevolence. Similar to this is the Golden Rule in our human relations, or the duty of glorifying God in all that we do. To love God with all the heart and our neighbor as ourselves is the whole duty of man. The whole life of duty, therefore, is summed up in these two commandments. What breadth! No human statute can be thus broad. Man can only enlarge the limit of his laws in governmental affairs by multiplying statutes. It is because the infinite God is the executive in moral Government that the law may be embraced in one word and yet be limitless.

But this law being so very broad, let us note that it teaches moral perfection in the entirety of our lives. It commands virtue, purity, righteousness, holiness. It commands this in the inner man, in the center of being, in the very fountain and spring of moral being and activity. Now, the theory is that if the fountain be pure the stream must be pure also. If the tree be good, the fruit must be good also. The facts correspond. So they do in the spiritual and moral world. Not always as man judges. But man is not capable of judging. But let us never lose sight of the fact that if the heart of a man is right with God his life, his actions will be right. If not, there is a contradiction; which is not possible.

If this doctrine is true what should follow? We answer but in part in the points we shall enumerate.

1. There must be rectitude of purpose. The aim and purpose governing a man's life must be good, pure, holy, right. He can purpose nothing sinful. It is from this view-point that John affirms that "he that is born of God cannot sin." It would be a contradiction if he could. He is committed to holiness, wholeness of moral character and conduct, in the ultimate purpose of his soul. How could any particular purpose deviate from this?

2. There must be universal right doing. When a man is justified; that is, made right, just, straight in the very heart of his being, how can he be crooked in his ways? It is not in the nature of things that a man can do injustice to his fellow man, can withhold what is due another, can defraud any one, if he is right at heart. And so broad is God's limitless law that it covers every possible relation and action.

3. This broad law of God also covers every word that proceeds out of our mouths. It must be a pure word, a true word, an honest word, a sincere word, a loving word, a faithful word, a straightforward word. "Put away from thee a froward mouth, and perverse lips put far from thee." "Take heed to your words." Our words must not be vehicles of error, of pollution, of obscenity, of vituperation, of hatred and malice and blasphemy.

4. The commandment is so broad that it covers also the great duty of thoughtfulness, of circumspection, of a cultivated memory and studious habits that we may know and remember and be constantly watchful that all its requirements be observed. "I didn't think." "I forgot." "It was a mere matter of neglect." These are expressions which are made to serve as covers for multitudes of sins. It is our duty to remember. You owe a neighbor $5.00, or any amount. You have several duties respecting this debt, the greatest of all being that you pay it. Do not try to get away from this. God's law will not permit you. But if you must make the debt, though even as to this there evidently is a commandment, it is your duty to remember it; to make the money, or to economize and retrench, so that you may pay, and then to pay at the earliest date. God's law does not look with favor or allowance on our excuses, our negligence, or our forgetfulness.

God's law is exceedingly broad, brother. And it is a law which requires righteousness in the heart and soul, that it may shine out in all the life.—Dr. Forney, in The Church Advocate.

In all warfare there are many days in camp to one of battle. So in the Christian Endeavor warfare there is more practice than combat; but the practice must be zealous, or the combat will be lost.

Every campaign that is successful has a goal—some fort to capture, some territory to win. Make your Christian Endeavor fighting definite.

Count not duty too little, no round of life too small, no work too low, if it comes in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.
The Board of Managers of the Messiah Home, Harrisburg, Pa., at their January meeting passed a resolution expressing very high estimate of the merits of the work of Sister Doner in connection with the deaconess and funeral of Sister Rebecca Landis, lastly an inmate of the Messiah Home, and that the above resolution be printed in the Evangelical Visitor.

The regular District Council for Dauphin and Lebanon, Pa., district, will be held on February 25, 1904, at the home of Brother John S. Engle, near Hummelstown, Pa. It is expected that the membership of the district will be well represented.

The article entitled "The Earth" is of interest, perhaps principally, because it is the testimony of a native of India. He is the teacher at the Premananda Faith Orphanage, and possesses to have accepted the Christian faith.

Three of the longest articles in this issue are selections sent in by readers of the paper, and although lengthy, we trust they will be found of sufficient interest to be carefully read and appropriated for good.

"Christ is the embodiment of grace; the Cross its supreme expression; the gospel its message to mankind, and every saved man its trophy and witness."

The Kingly Guest.

Hast thou room for the King in thy house, if haply he seeks thee today? Its chambers are really fair, In which will thou bid him to stay? For never, ah! never is mansion so blest, As one that hath held the dear Lord for its guest.

Hast thou room for the King in thy heart? It treasureth many a treasure, It crownd it hark it thrillth to see; Yet, busy, and toilome, and sad, it shall sing.

If but to live love cometh Jesus the King, Hast thou ready a room for the King? It may be he cometh this way, Defer not thy welcome! Prepare, If Jesus should seek thee to-day, since in house, and in heart, there is never such rest.

As when they have held the dear Lord as their guest.

--Selected.
The River of Life.

When we walk by the crystal sea,
When the angry waves, sin and strife,
Are ended eternally.

Where pure of the main we're gathered here,
And washed and sanctified our brows,
That stopped, our pulses and caught our breath.

From which we could not turn back.

Shall we quiet forget the river of death
That gloomed so cold and black.
That stopped, our pulses and caught our breath.

We cannot tell, but this we know,
The farther shore your dark tide laves
To give us greeting and cheer the day.

Oh, river of life, so clear and strong,
Of the ageless, deathless home.
Our lost and mourned, will come,
Will be then around us thrown.

Is the home for which we are fain.
Whence all our streams are fed,
When the death we dreaded is dead.

The conditions were not favorable for
The creation of the plants and animals
And best creation of this age is that of
Connection with these acts of creation and adjustment which we must not lose
Sight of in connection with the origin and the destiny of our little planet.

And the Spirit of God moved (brooded) upon the face of the waters.

Every since the earth was in a fluid
And burning state, the Maker of the universe has had a holy and immutuble purpose with reference to our earth, and he has been gradually and steadily bringing his holy purpose in to fruition. God, the Holy Ghost, has been hatching into existence out of that original nebulous matter and dust, a new heaven and a new earth—perfection of holiness of beauty of form, out of the materials, spiritual and corporeal, with which we are surrounded.

The creation which is "very good" or perfect is ever present in the mind of God from the very beginning, but it is a "procession," or a gradual working out of the Holy Spirit, and we will be privileged to see that perfect earth as God sees it only when "we shall be like him" (I. John iii. 2), when "That Day is swallowed up in victory." (I. Cor. xv. 54.) But the Book of Revelation moves away the veil for an instant and we get a glimpse of the final work of the Holy Spirit—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down out of heaven from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice, saying, Behold the tabernacle of God with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying: neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, It is done." (Rev. xxi. 1-5.)

In the divine mind this new earth

The subject I have undertaken to write about in these columns is so vast that it is difficult to make anything of it in a few words. The earth may be looked upon in the light of a planet—a mere speck in the universe, whirling round the sun in certain definite courses. Or the component parts of this planet may be studied geographically or geologically, and the continents, mountains, rivers and seas, the races, their languages, their history, made and arranged. But I am sure you do not expect me to give you either an astronomical or geological or geographical discourse. Ours is a Christian body, and you expect me to deal with the question from the point of view of a Christian. Let us then imagine our earth as a nebulous and burning mass of vapor spitted out by some accident, or as it will be more proper for us to say, by a direct will of the Almighty Father, and thus commencing her separate existence. She still continues her revolutions round the sun ever since she was thus spitted out. She became gradually cooler and

cooler, and the vapory mass became liquid and the crust of this boiling and seething mass of liquid became solid and always thicker and thicker as the mass got cooler. The whole mass is not solid yet, as during some volcanic eruptions the molten liquid is gorged out from craters and we can thus imagine what the inside of the bowels of the earth is like. Though solid, it was long before the earth became habitable for plants or animals.

The surface of the crust was still very warm, and even when sufficiently cool the earthquakes were still very violent. Some animals then appeared on the scene that were so fashioned that they could stand the great heat and earthquakes. It was out of question for them to live on the solid earth, but the disturbances in the water were just bearable to them. These peculiar aquatic animals, furnished with strong plate-armors or a bony skeleton outside their bodies, were followed by others of gigantic shape and strength, and parts of the surface of the earth, viz., those on the seacoast, were of sufficient stability to give rise to plant growth. But many millions of years must have elapsed since those peculiar forms of plants and animals were supplanted by those with which we are familiar. The conditions were not favorable for existence of man, and man did not exist in those ages. The last upheaval of the earth of any very great magnitude took place at the end of what is called the "Tertiary" period. Our Himalayas were under the sea before this period. So you can imagine the nature of this upheaval that took place before the earth was brought to a finished state for the habitation of man.

The account of creation we have in the Bible contains only a few suggestive words regarding the state of the earth before the earth was made habitable for man. "The earth was without form and void and darkness was upon the face of the deep." The "Tertiary" upheaval that heralded the approach of the "recent" period is also mentioned in a few suggestive words: "And God said, let the waters under the heavens be gathered together unto one place, and let the dry land appear." This upheaval was preceded by the appearance of light and of a clear firmament; but these are facts of only temporary importance. This new upheaval and depression resulting in the former times of the earth and the seas, closely resembling the state of affairs we now have, was followed by the creation of the plants and animals of the "recent" period, and the last and best creation of this age is that of man.

There is one little verse in connection with these acts of creation and adjustment which we must not lose sight of in connection with the origin and the destiny of our little planet.

"And the Spirit of God moved (brooded) upon the face of the waters."
has been always present, but with reverence to time and the relations of human mind, this final state of the earth, with the mountains all gradually washed down, filling up the seas, with sorrows and obstacles of all kinds to happiness, removed, with man standing in a more direct spiritual relationship to his Maker—this ultimate evolutionary state of our earth is a "procession" brought about in objective reality by God, the Holy Ghost. The things which are seen are temporal and they have no existence in eternity. But the things which are not seen are eternal, and these are perfect and truly real. But it has been so ordained by God that the eternal verities which are perfect should be worked out or evolved from the temporal or vanishing mixture of good and evil with which we are surrounded and of which we form integral parts. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the Church of God, the temple of the Lord."

The whole creation which groaneth and travaileth even yet, has benefited by the sacrifice of our Lord Jesus Christ. It is here the ultimate Christian summary of the origin, course and destiny of our earth, that I could venture to lay before you to-day, when the subject is so vast, but I have no doubt others following me may have more knowledge to deal with the astronomical, geological, agricultural or other aspects of the subject.

P. S.

Prenamunda Puthu Orphanage, Serai, Paravati P. O., District Bankura, Bengal, India. 4th Nov., 1903.

For the Evangelical Visitor.

An Exhortation.

"Because as he is so are we in this world." (John iv. 17.)

To-day, while reading these words came to my notice, and I found them to be true, although, no doubt, I had often read them before, over and over again, so it brought me to think of the hymn which says, "'Tis old, yet ever new." So you see there is no book like the Holy Bible or word of God, which should make our life-long study, and by so doing we will find in it things which will be a real benefit in the time of need.

Well, someone may say, how shall we read God? God has promised in his word, if we seek we shall find. So you see I am not able to tell you in what way you are to read unless it be as I was told by my dying mother, namely, to pray for wisdom, which is "first pure, gentle, easy to be entreated, full of love and mercy," knowing I was still in a world of sin; but we read "where sin abounded grace did much more abound," so she referred me to the wise man Solomon and reminded me from whom he got his wisdom.

So as God's children are commanded, "if any man lack wisdom let him ask of God who giveth unto all men liberally." So I find that the child of God must do good and not forget to communicate, so we would have to say with God's word that "he is," and also that "he is a rewarder of all them that diligently seek him," so let us not forget the words of our text which say, "As he is, so are we in this world," which, I believe, means, God in heaven and we on earth, surrounded with sin on every hand, although we are commanded not to believe all spirits because of false spirits which will deceive, if possible, the very elect, for "as many as are led by the spirit of God, they are the sons of God," and if sons, then heirs of God and joint heirs with Christ. "And if any man have not the spirit of Christ he is none of his."

This is the only Christian summary of the origin, course and destiny of our earth, that I could venture to lay before you to-day, when the subject is so vast, but I have no doubt others following me may have more knowledge to deal with the astronomical, geological, agricultural or other aspects of the subject.

For the Evangelical Visitor.

"Knave of trills, t soul so little, and t for Gc his or the pr could the be tht God I fruit i Good obeyer forbid them we ar disobe defies the p where abide. SIn how c it. C and i Satan little. Wcher full c which no na and c G od nter a he. "My icon made W hum and grief creat sin a is m before. W We the Crea bless their hear
For the Evangelical Visitor.

The Temple of God.

"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." (I. Cor. iii. 16, 17.)

When God had created man in his own image, he breathed into his nostrils that which made him a living soul and this would bear evidence to the fact, that man is the temple of God and that his spirit dwelleth in him, for God formed and shaped man after his own likeness. He gave man all the privileges and pleasures that he could. He placed Adam and Eve in the beautiful garden of Eden, where they could enjoy all the things that God had created and eat of all the fruit in the garden except that which grew on the tree of the knowledge of Good and Evil. They however disobeyed this command, and ate of the forbidden fruit, after which God cast them out of the beautiful garden, and we are safe to say that through this disobedience the temple of God was defiled, and the spirit of Satan took the place of the Spirit of God, for where sin is, the Spirit of God will not abide.

Since we are the temple of God, how careful we should be not to defile it. Our very actions and thoughts can in defiling this holy structure, and in grieving the Spirit of God, Satan will not enter it all at once, but little by little he will gain admittance. When he is once in the heart and has full dominion over this human temple which God made for himself, it is by no earthly power that he is dethroned and driven out of the temple, but he can only be driven out by the Son of God, who with his whip made of cords enters the temple and bodily declares as he did at the temple at Jerusalem, "My house shall be called of all nations the house of prayer, but ye have made it a den of thieves."

With much regret we often see this human temple so utterly disgraced, and we believe that God is greatly grieved in seeing this temple which he created after his own image, filled with sin and unrighteousness. God indeed is merciful, or he would have long before this time, destroyed the whole human race from the face of the earth. We find that all through the past ages, the human family disobeyed their Creator and had forsaken their blessed Master. Instead of lifting their voices up to God, the Creator of heaven and earth, praising and doing him reverence, they fell down before gods of stone and wood calling upon these dumb idols, which see not, neither hear nor speak, offering sacrifice unto them as though they had the power and strength to help them. They forgot the true and the living God, the one whose temple they were, and, dear reader, how is it with us at this present day? Are we obeying our Master and Creator in all things and worship him above all, or do we conduct ourselves as though there was no God to fear and to honor? Let us not forget that we are the temple of God and that if we defile this temple, God will destroy us. The question would arise, what profit is it to us, if we defile this holy temple, but the answer is soon given. We have no profit at all in defiling it, but a great loss. If the human race could but for a moment realize the great blessing and privilege it is to be the temple of the King of kings, the Ruler of the entire universe. Men have often desired to live in the palaces of kings and to be ever in their presence, but they never realized that these own bodies were the temples of the King that was greater than any king that ever ruled any earthly dominion, and through their enjoying the worldly honors and fulfilling the lusts of their carnal nature, they defiled God's holy temple and for which they were destroyed, both soul and body, and what did all their pleasures, honors and riches profit them? You would say, with me, that they profaned them nothing, but only helped to condemn them.

The expression is sometimes made that there is no God, and that man has descended from an animal, and that it is all through the laws of nature that things exist as they do, but the people who use such language would admit to the theory that their ancestors were dumb brutes, but let me tell you that we can pride ourselves that we have descended from the highest source that we possibly could, and what could we more desire than to be temples of the Living God.

Let us all arise to the highest sense of our duty and lift the veil of the sanctuary and see who is dwelling in the Holy of Holies (the heart), whether it is the Creator and builder of the temple, or whether it is the wicked Satan, the Lord's greatest enemy to pray earnestly and humbly, and if we find that it is Satan, let us cast him out at once and commit ourselves to him who is able to help us and, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Phil. iii. 21.)

Your brother in Christ.
LEVI F. SHEETZ.

The darkness God takes his children through is greater light than the light of man. When you have no enemies, you may be sure that something is wrong with you. Struggling never brings us nearer to God, but yielding does. God will fight all our battles if we give him a chance.

If your heart is not right with God, you will feel worse when you come to pray earnestly; but fear not; pray on, and obey God as he lets the light upon your soul; and he will bring you out into a large place.

God never lets an honest soul, who is determined to go through, stay in the dark.

Every believer that has a clean heart also has the Holy Spirit to witness to the same.

We should never consider what people think and say of us, but what God thinks and says of us.

"The elect" are God's chosen ones cut out from all believers, who will constitute the Bride when Jesus comes.

Many of people who have once been soundly converted are continually learning and observing, but not the right thing.

Thousands of Christians will tell you they want more and more of God, yet they have never spent one hour on their knees in prayer asking God for a clean heart.

The devil works day and night trying to defeat God's plans. A consecration that is complete can never be made better.

Everything that God asks us to give up after our consecration, we had
EVANGELICAL VISITOR

The Exercise of Self.

SELF is the pivot around which the natural man revolves. It is the essential principle of every sin, and has been ever since that first sin, in which Adam preferred what was pleasant to him that have on the wedding garment.

D. L. GISHT.

acts of self-denial and devotion. It multiplies its activities. It glories in its unobtrusiveness. It loves to choose the lowest seat. It congratulates itself on its conquests and growing perfection. And all the while, in its self-complacency, it shows that it is a mere mimicry of that genuine holiness which is the direct product of the work of the Holy Spirit.

The greatest antagonist of the self-principle is the Holy Spirit. He loves against and power of his friend, and if we surrender ourselves to the eternal Spirit, through whom our Lord offered himself upon the cross, we shall find that the work of self-destruction will proceed apace. The marble will waste, but the inward man will perish, and the inward man will be renewed day by day. The crucifixion of the self-life will proceed in the heart side by side with the ever-waxing glories of the Easter morning and the ascension mount.

The work of the Holy Spirit is antagonistic to self, because he is the Spirit of Love. The love of God is shed abroad in our hearts by the Holy Spirit, who is given unto us, and the spirit of love is antiplectic to the spirit of self. They are mutually destructive. They can no more co-exist than light and darkness, heat and cold, carbonic acid and the microbes of disease. When Jonathan loved David as his own soul, it was possible for him to view without jealousy the growing influence and power of his friend. "Thou shalt be king over Israel, and I shall be next unto thee." How great a contrast to the gloomy monarch Saul!

For love of David the three mighties became oblivious to the overwhelming numbers of the Philistine garrison, as they broke through their ranks to draw water from the ancient well, which was by the gate of Bethlehem. For love of the Bridegroom, the greatest of woman-born could view with joy the transference of popularity and the interest of the crowds from himself to him, whose shoe-latcher "he was not great enough to lose." The dwindling audience on the river's bank excited no regret or surprise since the rest had gone to swell the glory of his Lord. "He must increase, and I must decrease." The loyal heart of Bethany, in its much love for the dear Master, who had revealed to it his deepest secret, was indifferent to the cold criticism of the Apostles, and especially to the censures of Judas, expended its choicest stores, gladly performed a slave's office, broke the alabaster box of very precious ointment on his head, and wiped his feet with her hair.

And what but love could have removed the mother to stand between the cross, or the women to brave the dangers of an Eastern city at dawn to visit the sepulchre?

Ah! Love, what canst thou not do! Thou canst make the timid brave, and the weak strong. The nervous bird owns thy spell, as in defence of her young she turns to face her pursuer. The martyr, the patriot, the hero have learned of thee the secret of finding beds of down on stones, and gardens of flowers on barren sands. Thou didst bring the king himself from the midst of his royalties to the cross, and he counted all things but loss that he might redeem the Church on whom he had set his heart. Then self will be dethroned, the cross of daily-dying will be rolled of its bitterness, the furnace floor will become a flower-enamelled pathway, if only thou shalt reign in us supreme!

Therefore the Apostle said, "The love of Christ constraineth us, because thus we judge that he died for all, that they which live should henceforth live unto themselves, but unto him who died for them and rose again. The love that can expel self is not the vague love of a principle or theory, but of a person. It is the love of Christ, which passeth knowledge. "I saw," says George Fox, "a sea of light, and a sea of ink; and the sea of light flowed into the sea of ink, and swept it away for ever." On one occasion, as Dr. Chalmers was riding on a coach in the Highlands, at a very dangerous part of the road, where it overhung a precipice, the horses took fright, and were near precipitating the coach and all its occupants into the ravine beneath. The driver vigorously applied the whip, and the horses, stung with pain, and dreading further inflictions, forgot their fear. He observed that one fear expelled another, and coined the expression, "The expulsive power of a new affection." Fear excels fear. Sunlight extinguishes firelight. The love of a noble woman often redeems a man from the sway of baser passions. And the love of Christ, wrought in us by the spirit of love, will make us free from the love of self. For his sake we can harbor nothing that would cause him grief, or be at all inconsistent with the complete loyalty.

It has been argued, whether the Apostle meant Christ's love to us, or
ours to him. The contention is need-
less. It is the same sunbeam whether
striking the mirror directly or reflected
from it to the eye.

Christ's love to us is transforming.
A Norwegian lady tells how a little
child was brought to her orphanage,
so repulsive in its appearance, and
loathsome for its sores, that she felt
she could not love it. But one day,
compassion for its motherlessness
made her stoop over the wan little face
she could not love it. But one day,
loathsome for its sores, that she felt
the jewel of her family.

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loathsome for its sores, that she felt
the jewel of her family.

So the consciousness of Christ's
love to us will transfigure us. Only
give it time to sink in as you sit at the
love to us will transfigure us. Only
give it time to sink in as you sit at the

A Touching Incident.

[A Touching Incident] here
given appeared in the Visitor of Oct.
1, 1895, and is here reprinted by re-
quest.—Ed.]

A most touching incident occurred
here last Sunday in a church. Two
young-men tramps, who were dress-
ed in rags, were brought back to the
fold of Christ. How God led them
there and their dear old mother to-
gether in church at this meeting, and
how they fell in each other's arms,
was the most touching thing I ever

About one block below our place of
business stands the First Cumberland
Presbyterian Church. It is a large
and handsome building, far more
beautiful on the inside than on the
outside. This church, seating about
one thousand people, with the gallery,
was filled to the utmost last Sunday,
Jan. 26, 1895. The audience was

Christ becomes a resident and inmate
of our nature go the tell-tale tidings of
fume. Then out through each avenue
the inner palace redolent with per-
fume. The Holy Spirit has always in time past and
will in the future use such incidents as
that which took place here, which all
men should see and be impressed
with. The tears cannot be kept back. They brush
aside every obstacle and fill my eyes.

But I am thankful to God that I was
there because it has drawn me closer
to him most wonderfully that he is
able to save to the utmost, and no
man, however low he has fallen in
sin, no matter how far he has wan-
dered away from God, need despair.
How many have shaken their heads
and said it's no use to pray for such
men, as they have sinned until their
hearts are so hard that God himself is
not able to move them. But thanks
be to God, such was proven not true
by the case of these two tramps. I
will tell you now about it.

As I said, the church was full, and
these tramps were dressed in rags.
One arose to his feet. His clothes
you could readily tell what manner of
life he lived. There was deep silence
ever the church. We could hear
the clock tick. It seemed as though
we were all holding our breath. But
when we looked into his face we could
read that Jesus had possession of the
man, and could tell at a glance that a
great change had taken place in his
heart. He was a handsome young
man, about five feet, ten inches high,
with a clear, beautiful face and
brown hair, and about twenty years of age.

Tears were streaming down his
cheeks. At first his voice seemed
choked and he could hardly speak; but as he kept
his voice grew stronger. Toward the close he be-
came eloquent. We all could see he
was an educated man, and could have
talked hours. His eyes seemed to
be upon me; his eyes seemed to
be upon me; even so with the rest. Handkerchiefs
were used by the strongest of men as he
continued to speak. He said if ever
a person had reason to be thankful
it was he. He said: "Although
you see me clad in rags, I am not
the happiest man—happier than any mil-

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AVENGEDproperty

EVANGELICAL VISITOR
to Nashville to Scott University to study law. They often spoke of the joy it would be to them to see me rise up higher and higher in public life. Four years they sent me to school. Money gave out and in order that I might finish my studies, they mortgaged their farm and sent me two hundred dollars more. A short time after I entered college I fell in with a lot of companions who walked not in the ways of God, and made light of my father's and mother's religion. Then one after the other would turn their heads to one side so that they could not see each other's tears that had gathered in, but at last I yielded, and from that time I date it that I started on the devils' track. I became a scoffer at religion. I soon started to drink and gamble. I was found in company where no man should be. I first went about in my sinful ways slyly, but grew more and more bold in sinning. I have seen one of my companions die of delirium tremens, another killed in a drunken fight, and another commit suicide when he realized that his life was a wreck. We were shunned by everybody and ashamed to meet my dear old mother and father and ask forgiveness. I started the life of a tramp again until last Friday. As about seven of us tramps were sitting about the camp fire, I noticed something in the faces of some of them. We were glad to see him come, as he had something to eat which we all ate heartily. Why it was I know not, but I took a special liking to the newcomer, as we were talking of different things, each boasting of what he had already done, each trying to outdo the other in telling of shameful acts, this newcomer of ours told us how nicely he had treated his old mother. With an oath he said he never would be a preacher. He said, 'Wesley Crockett will never be a preacher. That is for people who are soft-minded, and men who are more woman than man. But I fooled the old woman.' But boys,' he added, 'she was the best mother that ever lived; I have often wished I could do her a favor now and then.' And with his dirty, ragged sleeves he would wipe away tear after tear. We were all touched by the word mother. Then one after the other would tell of his good mother, and these hard-hearted men would turn their heads to one side so that they could not see each other's tears that had gathered in their eyes. This newcomer seemed to be the most tender-hearted; and when I asked him mention his name I began to take a special interest in him. I asked him if that was his name—Wesley Crockett. He said it was. I told him that Crockett was my name. I handed over for a shake, and as we shook hands I thought he was my own brother. I asked him if he had a brother by the name of Daniel. He said he had. 'He was about five years older than I. But he left some five or six years ago. My father loved him and sent him to college, and mortgaged his farm to raise money so he could finish his studies. But Daniel, my brother, broke his heart, and it killed him at last. He told me before he died that if I ever saw Daniel to tell him that his father forgave him. Those were the last words he spoke. And, he said, lowering his voice, 'as mean as Brother Daniel was to father, I have been to mother.' I now realized that this stranger, who was also a tramp, was nobody but my brother. I tried to keep back, but could not. I said, 'I am Daniel,' and cried aloud, 'Brother.' We then fell on each other's necks and wept like children. When we went to our knees and prayed to God until we found relief, we stayed on our knees and prayed to God until we left his glorious light of forgiveness shine deep, in these black hearts of ours.'

Here the speaker broke down and said like a child. The congregation was deeply moved. As he sat down an old lady dressed in a thin calico dress came in and sat down in the back of the church. The younger brother got up next. He was equally as handsome as his brother Daniel. He started to tell us how he had wandered away from God and how he had sinned against heaven and parents. He told us of the grand mother he had and how she sacrificed everything so that he could go to college and study for the ministry.

He continued: 'As my brother told you, father mortgaged his farm to raise money in order to let brother finish his education. After he saw how brother was living, and that he had left, not knowing where, it grieved him so that he was soon brought to his grave. But his love for Daniel never ceased. After father died mother paid all she could. The farm was sold by the man who had the mortgage, and we were turned out into the world. But dear old mother never lost her faith in God. She told me to God leadeth us at times in most painful ways. But I could tell thee, the end all will be well.' It was her's and father's and my own desire that I should go to college and study for the ministry. I gave myself to run in my early youth, and now I make another vow to go out and preach the gospel of the blessed Savior to the lost sinner. We moved to Nashville. One day mother told me to write to the president of the college and tell him how I was situated and what I wanted to study for, and ask him if there was any that a poor boy could go to college and study, and I received an answer that I could earn my education by doing all manner of work about the college, but that I must board somewhere else. When I read the letter to mother she said, 'The Lord has opened a way already. We will move into yonder log house near the college, and I will take in washing and sewing, and you can take your meals and the prodigal.' So I was proud of those patches, because mother made them. One time a gold medal was to be awarded to the best orator in college. I took part, which we applied to ourselves. We stayed on our knees and prayed to God until the judges decided who was to get the medal, and I was not worthy of the high calling for which I was studying, and wondered how I could face the Christian mother. Others who fell with me were making preparations to run away that very evening. I was not myself any longer, and I went with them. We then roamed from one place to another. We took to eating whatever we could find or lay our hands on. My heart grew harder and harder. That tender love for mother was gone and I became a mocker and scoffer at religion. One day a wonderful change came over me. Something seemed to drive me away from my companions. I wanted to be alone. I thought

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\[\text{Page 8}\]**
of my dear old mother, and something told me that mother was praying for me. So I broke away from the boys, and roamed and tramped about until I met brother Daniel. He told you what happened then. When we arose from our knees I said, 'Dan, let's hunt mother, if she is living. I want to see her.' We went to the old log house where mother and I had lived. We asked the nearest neighbor if he knew where we could find mother. He told me that mother was praying for me. So I broke away from him, without the camp, bearing his reproach. (Heb. xii, 12, 13.)

"Life is real, life is earnest."  

If men will but consider, God awakens men to think, to honestly enquire the right way. "What wilt thou have me to do?"

Life is not merely a stage on which men are actors. Life is a great reality. In its brevity it may be "as a tale that is told"—so soon told—but it is full of momentous verities.

That men will not consider is the lament of God. We preach in these days, not so much to give men truth—the world is full of truth—but to arouse men to such feelings! The kernel of corn remains without fulfilling its destiny unless it die, and putting off the old, puts on the new. The unborn bird does not want it, to further show that there is such a thing as sanctification. Some sing—

"Why should we grovel here below?"

But the question remains unanswered; there is no reason. It is the wonder of wonders that men are not alive to destiny—that truth is recognized without having any effect upon us, that the mind perceives the truth, and the judgment assents, without its having any effect upon volition.

There is a strong current of truth but there is no connection with the activities of the soul. My preaching is, to many men, like a text as this, or to go abroad in other fields of revelation to show them that there is such a thing as sanctification. This clear statement of the purpose of Jesus is enough. If a man does not want it, to further show that there is such a thing as uselessness.

That there is such a thing as a reaper that will cut the grain, and sows it, and lacking all the satchels along its track might be asserted: but there is but one kind of a man to whom it would be worth while to prove it, and that is the man who wants such a machine. To a man who does not want to be sanctified to God, it is utterly folly to prove that there is such a thing. Those who desire it will hear that it is "the will of God, even your sanctification." Let us go forth.

The author of the Hebrews is writing to his fellow Hebrew Christians, and the one great leading fact in it is, that being Christians they are to be sanctified.

One thing is clear—God sanctifies his own children, and not the children of the wicked one.

"It is the will of God, even your sanctification." Whence? Those Thessalonian Christians who had been so wonderfully saved, converted from idolatry, and who had come to know
the way to God and were faithful—letting their light shine and suffering persecution for Jesus Christ—whose piety and steadfastness were so com-
manded by the Apostle.

"Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it." It is the
church that is to be sanctified and cleansed and made glorious.

Who is it, as he walks in the light, that the blood cleanseth? A sinner? No. St. John says, "If we confess our
sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we say
we have no sin to be cleansed from we deceive ourselves, but if we walk in the light of God—we, whose sins have
been forgiven, and see that we need to be cleansed from sin—the blood of Jesus Christ cleanseth us from all sin.

This gospel is primarily to every Christian and is the gospel of sanctification.

How is it wrought? By the blood of Jesus. It is the provision of the atonement, and is wrought by the di-
rect act of God upon the soul. It is not Christian maturity. This is a b legacy begotten by the devil in a
worldly church and brought forth in opposition to Christian holiness. Sanctification and holiness are far from
being synonymous terms.

Holiness is not a matter of growth. Growth comes to our redeemed faculties and graces, but taking sin away is the act of God. Sin is taken away that we may grow, and be trans-
figured by the glory of the indwelling Christ. Our God, who has under-
taken to do this work, is able to ac-
complish it.

The call to us is imperative. "Let us go forth therefore with him." The Apostle, in this particular gives forth this
great, imperative necessity in almost every light and urges it in every way. He has urged that it is the soul's rest
—the land of Canaan of believers, that they must enter, or failing, go back to destruction; that it is the Holy of
Hollies, the way to which is kept open by the blood of Jesus, and that we are to enter with boldness, having been
prepared at the brazen altar of the cross; that it is the same 'better thing' reserved for us; that we, sur-
rounded by the witnesses—themarrowys of the ages—are to "lay aside every weight, and the sin which doth so easily beset us," and "looking unto Jesus," seek with the intensity of a racer. That as children we are to be thankful for any spiritual chastisement from God, that we may be made
partners of his holiness. He insists that if God is not constraining us to holiness by every motive we are bars-
tards and not sons; that if we do not seek it we become despisers of our in-
heritance, and profane. The Apostle concludes by praying that the God of peace that brought again from the
tead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant,
makes you perfect in every good work to do his will, working in you that which is well pleasing in his sight."

He draws this picture—Christ dy-
ing as the sin-atoning Lamb, without the gate, pouring out his blood to sanctify your soul—and says, "Let us go to him." Shall we tarry? Shall we count it an unholy thing? Shall we go back to the world and sin? Shall we forfeit our inheritance? Shall we lose our all? Is it not the fact of facts, the matter of greatest joy, that he has "a full atonement made."

There is meaning in the place to which we are to go to him—"with-
out the camp." The body of the sin-
offering was burned without the camp and the blood borne by the high priest into the holy of holies. A part of the sacrifice was accomplished outside the sacred precincts. So, the Apostle tells us, it was with Jesus while he gave his life up to God—a sacrifice for sin—yet a part of the offering was accomplished outside of all holy or worshipful surroundings.

If anything was ever done outside the gate of ecclesiastical sympathy and recognized bounds of righteousness, it was the offering of Jesus Christ. Behold him going forth, out through that Eastern gate, near the midnight of that marvelous night, when the shadows of outer darkness came about him. Hear him saying, "What shall I say?" "Save me from this hour?" "For this cause came I into the world." See him as, on his knees, he bows his head to receive the awful wave of the world's woe. Hear him as he cries, "If it be possible!" "Not my will but thine be done." See him again as he is hurried out of the gate to Calvary. Nailed to the cross, he prays and dies. Outside the camp. Priest and Scribe pass by and wag their heads and say, "He saved others, himself he cannot save."

Oh! those last hours, when there was midnight at noonday. A sunless, moonless, starless night hung over all the land. And as the hour for the evening sacrifice came, he cries, Ebiz, Ebiz, lama salatichani, and gave up the ghost. Immediately the power of the Blood was at the veil of the temple and it was rent from top to bottom.

He suffered without the gate. This is where we are to go unto him. Before the Blood avails for us at the inner veil, we are to go to him without the camp.

There is something almost over-
whelming in the isolation, loneliness and utter poverty of Jesus as he hangs on the cross, at last giving away his mother; his beloved disciple; giving away his paradise to a trembling sin-
ner; with overmastering thirst; with dying agony he touches the bottom of the world's sin. He suffers without the gate that his blood may open the way to the holiest—the Divine Presence.

"Let us go unto him." We are to touch the bottom of the sin of the world not alone but with him. We are to be crucified with him. The sin nature in us is to die, as he died. We are to be planted in the likeness of his death. Sin drove the nails into his hands and the spear into his heart. He drives the nails into the hands and the spear into the heart of sin. We are to go unto him and die to sin as fully as he died for sin.

There is a peculiarity in and about this going—"bearing his reproach." The reproach of Christ is an abiding factor. It is not in the temple, it is not in ritual; it is not in ecclesiasticism. It is in the Cross. It is in the death route. It is in the crucifixion to the world. It is going unto him in his humiliation, his unworldliness, his poverty of spirit, in such oneness of soul that the power of the blood sanctifies us forever unto himself—Nazarine Messenger.

Selected by Bo. B. B. Byer.

Openings.

"God's sons must be holy; and holy
men are his sons."

"No matter where Christ is, how-
ever high in heaven, he belongs to us, though the Bride is lowly and of poor estate, he is hers: and she knows it, and holds fast his heart. She recks little of the people's ignorance and scorn, if their Master is her anointed Lord, and she the best-beloved in his eyes."

"We want a faith not loud but deep; a faith not born of sentiment and human sympathy, but that comes from the vision of the living God; a faith whose rock and corner-stone is neither the church nor the Bible, but Jesus Christ himself."

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Jan. 15, 1911.

OUR YOUTH.

Willie's Question.

Where do you go when you go to sleep?

That's what I want to know.

There's lots of things I can't find out. But nothing bothers me so.

Nurse puts me to bed in my little room. And takes away my supper. And off I to to the funniest place.

I cuddle down in the blanket warm. There's loads of things I can't find out. But I'll think about them when I wake up.

Sometimes it is not funny at all. Then off I (to the funniest place, I suppose). I want to know where everything is.

I need entertaining. Yes; receptions and calls were second-rate matters of the day. But there were two to kneel, the sobbing voice of the lonely brother uttered one sentence: "Dear Lord, keep mother and me intimate."

And after a few happy years one was taken into the Shepherd's arms.

The two boys and their mother had always been together for the bed-time prayer; and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered one sentence: "Dear Lord, keep mother and me intimate.

Said the mother, year after year: "I consecrated my life to answer that prayer.

Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and he did. Whatever was dear to his boy's heart found glad sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.

2. I will strive to "grow in grace and in the knowledge of God."

3. No matter what happens, if I will try to hold my temper and my tongue. I will try never to scold and never to reproach or punish in anger.

4. I will listen patiently and tenderly to my boy's side of a grievance. You will notice that these rules are to govern the mother: instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mittlemesser sted fast. Control harnesses him to his will and lets Christ hold the reins.

This mother's boy made many blunders; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost her hold on him. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to trust?-Christian Work.

Flying Squirrels.

One of the prettiest, gentlest, and most interesting of the little wild folks is the common flying squirrel. His round, black eyes are large and prominent; and his tail is flat and feather-like. But the most remarkable fact about him is that he has two delicate, fur-covered membranes, which extend one from each of the wrists of the forelegs to the wrists of the corresponding hind legs. These membranes, when not in use, are folded close against the sides, and do not interfere with the movements of the squirrel when he is climbing. He runs up a tree to the top, or near it, and jumps in the direction of another tree, perhaps fifty feet away. As he jumps he stretches his legs sideways as far as he can, thus unfolding the membranes, on which he is then able to sail through the air as with a parachute.

The movement from one tree to another is always downward, and the further away the trunk to which he is sailing, the nearer the ground he will be when he reaches it.

Flying squirrels go to sleep all Winter in nests of leaves or soft bark, which they make in the Autumn. Sometimes the nest is made in the branches of a live tree, but more often in a hole in a decayed stump or branch. The hole dug out by a downy woodpecker is frequently chosen by flying squirrels, and in such a place as this young ones are born in the early Spring. They are born blind and entirely naked. The first hair to appear is the whiskers, but the soft fur of the body soon follows. Although their eyes are not open for a month, they can cling to a branch when but a few days old. After they get their sight they become playful and frisky, and they may soon be seen chasing one another about the tree near the nest. They stay with the mother for several months, and in Autumn make nests for themselves and go to sleep for the Winter.—Earnest Harold Baynes, in Chicago Record.

Ten Don'ts for Church Members.

1. Don't neglect your church and your Savior—because some one in the church has offended you.

2. Don't do nothing, and try to find fault with everything others try to do.

3. Don't think because you are in the church you are a benefit to it. You must carry at least your own weight.

4. Don't expect the church to employ a pastor every one dislikes except you.

5. Don't think that simply because your name is on the church records your name will appear in the Book of Life.

6. Don't think the church must go your way, or not at all. Submit to the majority and work in the church.

7. Don't be a stumbling block. Get further in the church.

8. Don't ask, "What are they going to do?" but say, "What are we going to do?"

9. Don't expect your church brother to see like you, while you are standing out and looking in. Get into church and look out; things look better. You'll see what your brother sees.

10. Don't be afraid to examine yourself honestly. See if you are really in the church, or standing out.

—Unidentified.

Selected by FANNIE B. HIESER.

"Impatience is unbelief."
PUBLISHER'S NOTICE.

To Subscribers.—Our terms are cash in advance.
1. When writing to have your address changed, it is not good to have both old and new address.
2. The date on the printed label will show to subscribers when their subscription
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Address

Our City Mission

Philadelphia, 10th and N. Second streets, in charge of Brother Peter Stover and Sister

BUFFALO MISSION.

Report for December, 1903.

Sarah Roden, Buffalo, N. Y., $ 4.00

Laura Eisele and wife, Nol, 00

David Clemens, Stennesville, Ont., $ 1.00

A. Sister, $ 2.00

Cash for the work here, $ 10.00

Total, $ 72.81

Balance on hand Jan. 1, 1904, $186 87

20 gal. of coal oil, $ 1.50

Two tons of coal, 0 25

Two boxes (for packing), 1.00

Our freight and draf, 6.00

Our curvature seen, 2.00

Meat, groceries, etc., 13.50

Total, $ 45 24

Our terms are cash in hand, or the place, but because we feel we were
our last report of our work at Buffalo. We feel very happy in the Lord, not so
much so because we are leaving the work,
or the place, but because we feel we were
in divide order and as we go forth to
other lands to labor we go rejoicing,
yet we very consciously feel that we have not
been appreciated by all the dear ones,
neither should we have expected it. We
read that they said of John the forerun-
er of Christ, "For John came, neither
eating nor drinking, and they say, Behold, a
man gloomous and a wine biber, a friend
of publicans and sinners." Here we have
a choice between two kinds of men.
Yet the word of God adds; "But wisdom
and the action those who are his chil-
dren. We are very thankful for the low
shown to us while in the Mission, and oh,
how kindly and sweetly so many have
shown their appreciation and done their
duty, but not all, and we dare not con-
clude upon them for their salvation. And as we have left the dear ones, looking in the face,
the warm handshake, and the God
of glory. And the servant will sing for joy
of heart." (Isa. 12, 13, 14.)

We would, in this issue, like once more
to express our gratitude to those who did
so kindly remember us even with good
things or with necessaries; the Rev. Daniel Clemens and his dear wife present
us with a fine goose and Brother
Henry Eberle and his dear wife with a
chicken, and others with necessaries
of life and now we close this report. The
sum paid in to the Mission in the 9 months
was $235.65, and now there remains in the treasury some hundred and eighty-six
and six cents.

Our dear Brother Henry Roden and his
daughter Annie are there till other helpers
come. Brother George Whaler and wife, from Ashland, Ohio, are expected to take
charge of the place in the near future.
We commit the past to him who can rule
and overrule all things according to his
will.
good pleasure, and we most sincerely re-delivered to the saints, and to be ready the lost and holding fast to the faith once again, working for the Master and seeking in divine order and used of God in the work of the church. We remain yours in love, working for the Master and seeking the lost and holding fast to the faith once again, delivered to the saints, and to be ready when Jesus comes in his second advent.

John H. Myers.

75 Hanley St., Buffalo, N. Y.

Jan. 2, 1904.

P. S.—Our address until the time of sailing for South Africa will be Wethersfield, Pa.

For the Evangelical Visitor.

Buffalo, Jan. 5, 1904.

As we, myself and daughter Anna, are at this Mission since the middle of November, and as our dear Brother and Sister Myers have taken their departure, leaving here on January 4th for Pennsylvania, and as we are left in charge of the Mission for, at least, until the coming March, I would request that all the brethren and sisters would remember us in their prayers. We are not left entirely alone, since Brother and Sister M. are gone, for Sister Lizzie Nye is with us to help us. We rejoice to have her with us for a while. May God bless all that a help in finding his path and glory of God.

Now, the time has passed rapidly since we left our home in Kansas, on May 19th, with a company of brethren and sisters of different localities, and together came to the Mission at Lancaster, Pa. We had an enjoyable time of three days at the Mission, with preaching services in the evening. This we enjoyed very much and got acquainted with many of the dear brethren and sisters.

After the close of council meeting, we, with a girl member of the brethren and sisters went, to the Philadelphia Mission love feast, and had a blessed time, and I am glad to share that the work is prospering and that souls are brought into the fold of our great Shepherd Christ Jesus. We also attended two other love feasts in Lancaster county, realizing the blessing of God among us. From thence we went to York county, visiting our relatives of the Rodes and Good families, then to the lovely Brother Elias Good and David Good and Zebediah Roddy and his sister and had an enjoyable time, which we will never forget. From there we went to Conners, N. Y., where my oldest son lives; stayed a few days, then came to Clarence, where I was a girl and lived over thirty years; then to Canada, and attended three love feasts, first at Northfields, then at Marboro, then Black Creek. All of them were highly appreciated by us and also at Clarence Center love feast, which I believe were all helpful in the upbuilding of the cause of Christ's kingdom.

Now, while we are in this city we have the privilege of attending different missions. In some they have services every night. In all of them we find some real earnest Christian work. They all appear to be so by the way they act. But God only can see into the hearts of men whether they are honest.

We have services only twice a week at this Mission, namely, Thursday evenings and on Sundays, Sunday-school at 3 p. m.; preaching 4 p. m. and 8 p. m. The attendance is small, but we still have promise of God's presence.

I will yet mention that we also stopped at the Messiah Home, Harristown, Pa., on our way to annual Council, and again on the way to New York State. I was very much pleased with the Home. May God bless Brother and Sister Detweiler, who have the oversight of the Home, that much good may be done to the honor and meeting of God.

May God bless all the Missions and stir up the Christian people to help along in whatever way the Missions may need help, in spiritual and also in temporal things, and God will undoubtedly bless the efforts made for the good of souls.

Henry Rose.

ADDITIONAL NOTES AND THOUGHTS.

The series of interesting meetings, spoken of in our last issue, came to a close on Sunday evening, December 27, 1903, after a duration of three weeks. The weather being very pleasant, the attendance was good at every meeting. At the meetings the continued interest widened into homes, reaching some who seldom get to church.

We were loath to close, but for the pressing calls of Brother Zook at other places, we should have continued the meetings. We all have realized a mighty uplift in our souls. Jesus has become dearer to us than ever before. We are glad to report twenty conversions, representing ages from eight to sixty years.

We would like to say an encouraging word for the children's meetings held by Brother Zook. They seemed to enjoy the meeting and expressed a desire to do good boys and girls, and for this reason we think we should give them every opportunity to receive proper instructions. We all agree that impressions made on the child's mind will be retained for ever, and that the children should be brought to the house of worship. Now it is only just that they should be recognized in a part of the public services and in special meetings held for their benefit. We think the children ought to feel that it is their duty, as well as their privilege, to attend the public service and that they have a right to be there and receive recognition from the people in charge. It is so easy to slight them and when they feel that they soon get the idea that going to meeting and the preaching is for older people, and lose all interest.

As parents, let us start early in forming correct habits for our children in these respects, believing them, when they get to be young men and women they will not feel ashamed to be found in the house of the Lord, in Sunday-school and the preaching service. We would ask the Lord for a special blessing upon the children, and the brethren and sisters who have the gift to reach them.

Brother J. R. Zook is holding meetings at the Rosetown church, beginning Tuesday evening, December 28th.

M. E. H.

While we are idle, men perish, the church grows weak and God's work languishes. To think that such vital interests should suffer because of human indifference!

GREETING IN JESUS' NAME: My heart is full of praises and love for what the dear Lord has done for me since last I wrote for the Visitor. Oh, I have so much reason to praise him, for he has spared me life three times since last Winter. I will try to tell it as briefly as possible. I can not go into details, but suffice it to say the Lord delivered me out of all my trouble.

One year ago I was taken ill very suddenly on a Sunday morning about 4 o'clock (previous to that I had been ill for a few years) and in a few hours became so ill that my life was despaired of. I resisted in that condition for a week or more. I was oblivious to time, and had no recollection of it at all. The doctor said I could not live, but the dear Lord in all my weakness gave me the evidence that he would raise me up. Praise his name forever. The words "just let me" were never before me and the dear Savior stood beside my bed. Oh, how plainly I saw him. I seemed to hear him say, "Fear not, for I am with thee," and with them came such peace and joy, even in affliction. I was assisted for healing by dear Brother Zook and wife. They came from Royersford for the purpose, at that time, which, as near as I can remember, was last February. My trouble was a bad liver and kidney. It was of long standing, but I did not know of my kidney being affected; bad gallstones. The serious illness of last Winter caused me to examine my condition, causing the complicated disease, and the pain in the liver continued until this last September when I was forced to submit to an operation at the Episcopal Hospital in order to get better. There still remained some gas in the liver which caused much trouble in operating. They made an incision ten inches long from the stomach down through the abdomen. The professor, on inserting his hand after the incision had been made, found one of my kidneys in my side and had broken away from the back and that of course meant another operation. They found much trouble with my liver; also the gall duct grewed fast to the liver which was removed and also the galls were sewed up. They then turned me over and cut an incision in my back over the kidneys about eight inches long and anchored the kidney. All this is what has been my trouble and I think I have reason to praise my Savior above any one else.

I tell these things because I wish my dear brethren and sisters to know the truth about it, as there have things come to my ears since I left the hospital that would cause my brethren and sisters to think otherwise. I do not care for my-self, but I do care for my dear father. I do not wish any one to cast any reflections on him. It was said he kicked me in the side and I had a lump on the side which was excised. I deny it, and for which the operation was necessary. It seems preposterous to me. The chituation I received as a child no doubt I deserved, but to think that the dear souls in whom I had so much confidence should so misuse my confidence is almost inconceivable to me. As this chituation done back fifteen to sixteen years—long before salvation came to our home—I think the
gossip is most unfortunate. I have a dear father and love him dearly and all his family and by the dear Lord too; and I know he owns him as his dear faithful father and love him dearly and all his sister who was lately baptized and it seems her little boy are still here. She is the look after. Papa was just saying, some who is out of work and all these mouths hard, and I have a brother at the Mission and all he earns goes for others. I just have said right. There are none who pay them just as dearly as ever. The dear have interfered in these things, but love wish to state these things, not through any Papa is the only one that earns anything, how we should be towards our fellow-

by all my experiences.

heart continually praises God. Even in the I do not suffer any more pain. O, I just has bought us with his own precious where we are, we can testify for him who hospital I had the opportunity to speak for this year past, and my prayer to him is this is a place for making men. A work-

shop is not a place for making machinery, for turning our ears to the world, for turning our honest, modest, whole-hearted men; ** For Practical care. care. For winning causes than that, men whether losing of woefulness, should be grand and true; care nothing that reformers should drag their feet in this world; care nothing else; but that men and nations, in carrying on their work, should look to the source, the enlightened and growth in grace—Henry Drummond.

Let your religion be seen. Lamps do not talk, but they do thine. A light house some distance off; but enough for the over the waters its friendly light is sent by the mariner.

EVANGELICAL VISITOR

Missionary.

Matoppo Mission.

Matoppo Mission,

Belzavvu, S. Africa.

Dec. 2, 1903.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For he satisfisht the longing soul and filleth the hungry soul with goodness." (Psalm cx: 8, 9.)

I have much to praise God for. I praise him that he called me to Africa and that he sent me to Africa as I call him; also for this that he has never left me comfortless, and I find there is nothing so soul-satisfying as the blessed assurance of being in divine order. Am also glad to state that we are all reasonably well at this time. Before the rain came on the heat was very oppressive to the extent that all felt the effects of the same and I was quite ill for a few weeks, but God graciously restored me. Thank be to his dear name.

Frequently the request comes in to us to write letters for the Visitor and tell all our every day experiences, also of the progress of the work at this place. We should much prefer doing our little work, leave the results with God and remain quiet. Yet we know there are many dear ones who contribute towards the support of this Mission who are anxious to know what is being accomplished.

While we do not see as great results as some may expect, yet God permits us to see sufficient to encourage us to labor faithfully, knowing that the seed that has been sown is springing up, and superseding dying out. Eternity alone will reveal what has been accomplished.

The meetings are well attended, with but few exceptions; our house is filled on Sunday, mostly with young people, and as has previously been stated, our hope is in the young. Our Sunday-school is especially interesting. As we come in close touch with their hearts we draw out what is contained therein. I, with my class of little girls, usually meet under the broad fruit tree, and I have often been excited to tears as I would tell them the plan of salvation, then, too, as I notice that they accept the message. One little child of the Amadhlozi has no power at all, but God has all power. They often pray with real earnestness that God will give them strength to follow him.

One little boy who had been with us some time ago returned one day telling Sister Davidson that he wanted to confess out his sins, and after doing to be said he felt happy.

Several of our younger boys have recently yielded their hearts to God, and we believe they are sincere. One of them told me that the Enemy tried to make him afraid to testify, but when he obeys his heart rejoices greatly.

For some time we felt impressed to pray for rain as their gardens were suffer-

ing. Since we have had heavy rains, so they seemed well pleased and this proved a great lift to our workers. Will prayer and myself left in the morning. Our first stop was at the kraal of Mapita, where we saw a little native baby just two days old. Our boy Shaba was requested to look at it, as it would not grow. We were pleased to hear with him real boldness denounce those superstitious ideas. We next visited twelve natives in a garden and had a little meeting with them, then on to the garden of Kolisa's mother. She is a frail, delicate woman. She told me she lives a white life then lays down in the sun to rest, after which she again returns, her work. She accompanied us to her home, and as we ascended the large rock and beheld the beauti-

ful scenery, for the moment we were lost in wonder, praise and delight; but soon a sad picture was visible. A hole of our calling it such? I am sure not, if it re-

quires a good shelter to constitute a home. A little hut built of small sticks and straw through which the rain and wind entered freely. This is a poor father, mother and four small children. The older boy, Kolisa, is working for us, and going to school. The father is all but helpless from a paralytic stroke. As of our dear ones, how he came not to be ministered unto, but to minister, and we all felt we should like to share out our church. God blessed it, for so we were all satisfied. We felt that John xiv. would be encouraging and as we told them of that beautiful home above, God put it upon our hearts to help them build a good hut to shelter them from the heavy rains. We also discovered that they had but two good blankets; but the deep love of their father, mother and four small children was melted and we thought of our dear home above, in Canada who sent us an offering to use.

Friday last the school closed for a vacation of five weeks. A number of old people were brought before the above named family were brought before them, with a request that they assist us in the new hut will soon be completed. Friday last the school closed for a vacation of five weeks. A number of old people were brought before the above named family were brought before them, with a request that they assist us in the new hut will soon be completed.

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Dear Friends in the Homeland:

Just before leaving Canada we had the privilege of having a short visit with Brethren Wilson and Zook, travelling evangelists. They have two children in India, so that made our visit the more interesting. From Canada we were directly to Harriemsburg, Pa., and stopped a few days and had a missionary meeting while there. From Harrisburg we went to Mr. Joe, Lancaster county, where we spent Thanksgiving day. We did our packing at this time and all the things we had with us needed special care in packing for so long a journey in different climates. A family whose hearts the Lord had touched, and who have had experience in packing for missionaries to India, invited us to their place for this purpose. Besides our trunks we have one box with rope handles and will likely have to pay more from it. As it was we had to pay excess baggage. Gibraltar is a small island about eight miles wide, and we passed Gibraltar about six o'clock Friday evening, but could not see much except the lights. Gibraltar is a small island about three miles long lying along the southern coast of Spain, and is nearly all solid rock. It is about 5,000 miles from New York. The island is owned by England and is by far the strongest fortress in the world. We read Psa. xvi. 2. These things reminded me of the words written by Martin Luther, which can be found in almost any large hymn book.

"A mighty fortress is our God, A bulwark never failing. Our helper he amid the flood, Of mortal ills prevailing."

Sunday and Monday we were in sight of land. But this morning we passed some islands, the name of one is Sardegna. We go to Naples some time to-morrow morning, and our next ship is due to leave next Saturday, the 19th. It will take about eighteen days from Naples to Bombay.

It is interesting to notice the difference in the time as we move eastward. I have not changed my watch since leaving New York and now as we are near Naples, Italy, my watch will be about six hours behind, that is, it is six o'clock p.m. at Italy, when it is twelve o'clock noon at New York. It is 4,175 miles from New York to Naples, Italy.

We wish to ask the special prayers of all God's people, that we may be kept true to God in all things and that God's purpose may be fulfilled in us.
opposed to the truth. The common people heard it gladly. Our third camp was in a large mango grove. At this village there is what is called a reet (king). He is only so by wealth, not by authority. His brother took us one day to a village on their elephant. We had a good time prachin the word unto the people. We were well received by the people here in this place, and they listened attentively to the truth.

This is a time of seed sowing. Of the people in whom we have been praching the word, very few have heard before. They know of the Englishman's religion, but are none of them saved.

In conclusion we would ask our dear readers to help us pray for truut for our labors.

Yours in Jesus' name,
D. W. Zook

We cannot be like Christ without being diligent.

Address of Missionaries.

Africa

Brother and Sister H. P. Steigerwald,
Sister H. Frances Davidson,
Brother Levi and Sister Emma Donat, Manopp Mission, Bulawayo, South Africa.
Brother and Sister Isaac O. Lehman,
Rodopis, Transvaal, South Africa.
Brother and Sister Jesse E. Easter, Forti-
Box, Box 41, Transvaal South Africa.
Brother J. O. and Sister Mary C. Lehman,
New Primeen, G. C. Mo., Germiston, South Africa.

India


E. S. Sparrow, Anna Hess Sparrow, Rag-
Shupitter F. D. Matshlizzitso, India.
Sister H. E. H. Obersoll, Religion, Poona district, Ramnala Home, India.

Central America

Brother and Sister J. C. Covel, Box 74,
Guatemala, Central America.
Brother and Sister Daniel Zook, San Salvador, Salvador, Central America.

Texas

Brother and Sister S. H. Zook, Hobidge, Texas.
(Under the Matopo Mission, first men-
tioned above, receives support from the Foreign Mission Fund. The others de-
pend on the free-will offerings of the peo-
ple.)

Loving My Neighbor.

If I should see
A brother languishing in sore distress.
And I would not partake in the comfort
When I might be a message of hope and happiness.
How could I ask what I desired,
In my own hour of bitterness supplied?

But if it show
And so I know
A bit of sunshine for life's aches and
A messenger of hope and happiness—
And I should seal my lips and sit apart,
How could I ask to have what I desired,
As I am a member of the Lord's sheep,
And if I should see
A brother languishing in sore distress
And I would not take in the comfort
When I might be a message of hope and happiness.
How could I ask what I desired,
In my own hour of bitterness supplied?

A messenger of hope and happiness—
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The Twi Railroads

Are you in this Road? Jump off
RUINATION RAILROAD.
QUICK ROUTE TO HELL.

Many Miles and Much Time Saved by
This Line.

TERRIFIC SCENARY!
Through Dismal Swamp, Murderers' Gap,
Hangman's Gorge, etc.

Sleepers on all Trains.

Main Depot Corner Universal and Dis-
obedience Streets.

Specials.
From Ibadell Park, Dog Nose Avenue,
Thaler Street, Blaggiemer's Hall,
Chair Fronts, Square Room Square,
Loafer Alley, Free-Thinkers' Corners,
Crutches, and Hippocor Hovel.

Lightning waits from Suicide Avenue.

Trips on Saturdays and during har-

Motion Meetings.

FARE: THY SOUL.

Traps pass through the country of
SMALL PEOPLE, going through the world,
Wordly Amusements. And so
GRIESSION, the home of in
GRUESOM, difference.
Crashfulness, Hard-Heartedness—

Scraping, reaching the valley of
the Shadow of Death at midnight,
planning the passengers into Eternal Wise.

This railroad connects at Liberty
Landing, with all night trips to Pernoid.
No return tickets sold. No stops made ex-
cept to take on passengers.

Those dying to get off must jump
while the train is on motion. Try it
perfect safety by jumping. Extra coaches
on each train for monkeys and Church
Members. No Christians on team.

Pass or Die Out. President.

The Truth. Con.

The Truth. Eng.

Take This Road.

GREAT SALVATION RAILROAD.
From Earth to Heaven.

Scripture Understanding.

Via Mt. Calvary, the River of Life, Para-
dise Garden, the High Rock, etc.

All cars first class. Dining Cars on
every train, but 110 Sleepers or Smokers.

Take Train at the Town of
CONVICTION.

Death Corridors of Faith and Repentance.

FARE: THY SINS.

No returns tickets or half fare passes is-

sued. Ticket to be pur-

chased before entering the cars. No
returning allowed.

The first country passed through is that
of Neglect, Where Love, Little Heart-

Words, Wordly Amusements. In this

country the Open Trans -

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Grievous, difference.
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