
George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university 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.
The Breadth of God's Commandments

Every "broad" is a conception of the human relations, or the duty of glorifying God, declares that there are but two commandments. Pa\'t tells us that all the law is summed up in one word. Christ declares that if the fountain be pure, 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 do as God does in the spiritual and moral world. His 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.

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 evil. It is from this viewpoint 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, wholesomeness 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. It covers for multitudes of sins. It is a commandment, it is your 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 can pay, and then to pay at the earliest time. 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 no 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.

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**TABLE OF CONTENTS**

<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>EDITORIAL—</strong></td>
</tr>
<tr>
<td>Special Mention</td>
</tr>
<tr>
<td><strong>POETRY—</strong></td>
</tr>
<tr>
<td>The King's Guest</td>
</tr>
<tr>
<td>The River of Life</td>
</tr>
<tr>
<td>Loving My Neighbor</td>
</tr>
<tr>
<td><strong>ESSAYS—</strong></td>
</tr>
<tr>
<td>The Earth—P. Ser.</td>
</tr>
<tr>
<td>An Exhortation—Citizen Side</td>
</tr>
<tr>
<td>The Temple of God—Love F.</td>
</tr>
<tr>
<td>Cribbed</td>
</tr>
<tr>
<td><strong>SELECTIONS—</strong></td>
</tr>
<tr>
<td>The Breadth of God's Commandments</td>
</tr>
<tr>
<td>The Exorcism of Self</td>
</tr>
<tr>
<td>A Touching Incident</td>
</tr>
<tr>
<td>Without the Camp (A Sermon)</td>
</tr>
<tr>
<td><strong>OUR YOUTH</strong></td>
</tr>
<tr>
<td><strong>CHURCH WORK</strong></td>
</tr>
<tr>
<td><strong>MISSIONARY</strong></td>
</tr>
<tr>
<td><strong>ORATORY, ETC...</strong></td>
</tr>
</tbody>
</table>

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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.
BER, is now engaged in the work in continued and we learn that five, at which we spoke in our last notes, were the meetings at Mastersonville, of places with some good results.

The meetings at Ant Hill and elsewhere. Meetings of Stark county, labored in connection with the home brethren at Pleasantville, Ohio, has not been heard from. Brother Rohrer, at Highland, labored in connection with the home brethren at Pleasant Hill and elsewhere. Meetings have been held at the Highland M. H. We trust much good has been done. We also learn that Brother J. H. Smith, who labored in several places in Pennsylvania during December, is now engaged in the work in northern Indiana. In Pennsylvania meetings are in progress at a number of places with some good results. The meetings at Mastersonville, of which we spoke in our last notes, were continued and we learn that five, at least, made a start for the kingdom. In Kansas, besides the meetings being conducted by Brother J. R. Zook, there have been special meetings held in Clay county with good results, and at Belle Springs, Brother D. Eyster, of Thomas, Okla., is laboring to arouse souls to a sense of their condition and being them to Christ. Brother Noah Zook and Sister Zook are now engaged in holding meetings at Rushville, Ill. Brother J. E. Engle, of Philadelphia, spent a few weeks, laboring at Air Hill, Franklin county, Pa., during which time the Lord owned and blessed the efforts and a number of precious souls sought the Lord. We trust that the Lord may graciously own and bless all these efforts in every place for the upbuilding of his cause among the people and the edifying of his saints.

We are glad to have a communication from the Matoppo Mission again, and especially because the report is so favorable regarding the health of the missionaries. Recent reports spoke of the probability of Sister Doner being compelled to leave the work on account of ill-health. Her letter dispels this fear, as she seems to have recovered nicely, and was able to undertake such a walk as she describes. Then, it is also a satisfaction to learn that the influence of the Mission is being felt, and that the children of the natives are reaching out after the light, and superstition is being dispelled. We feel that the home church is too indifferent in this matter. O may we be aroused and become more active in missionary effort. May the church have more interest in the sending forth of more laborers. Read carefully what Sister Doner says about the vastness of the field as they see it, and then remember that there are only the five workers at the Mission now, of whom one, Sister Davidson, has resigned, and expects soon to leave the Mission. And then remember that there is at least one sister ready to go as soon as the Lord opens the way for her. We refer to Sister Sally Kreider, who was accepted by the Board at its last meeting; and there may be others who are ready to answer the call. The opening of the way for Sister K. is resting on the Lord. We feel that the home church should be addressed to Geo. Detwiler, pastor of the Brethren in Christ.

The Brethren of the Dayton, Ohio, district, have been, and are yet, engaged in special efforts for the salvation of souls, but with what success we have not learned. Brother Rohrer, of Stark county, labored in connection with the home brethren at Pleasant Hill and elsewhere. Meetings have also been held at the Highland M. H. We trust much good has been done. We also learn that Brother J. H. Smith, who labored in several places in Pennsylvania during December, is now engaged in the work in northern Indiana. In Pennsylvania meetings are in progress at a number of places with some good results. The meetings at Mastersonville, of which we spoke in our last notes, were continued and we learn that five, at least, made a start for the kingdom. In Kansas, besides the meetings being conducted by Brother J. R. Zook, there have been special meetings held in Clay county with good results, and at Belle Springs, Brother D. Eyster, of Thomas, Okla., is laboring to arouse souls to a sense of their condition and being them to Christ. Brother Noah Zook and Sister Zook are now engaged in holding meetings at Rushville, Ill. Brother J. E. Engle, of Philadelphia, spent a few weeks, laboring at Air Hill, Franklin county, Pa., during which time the Lord owned and blessed the efforts and a number of precious souls sought the Lord. We trust that the Lord may graciously own and bless all these efforts in every place for the upbuilding of his cause among the people and the edifying of his saints.

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The article entitled "The Earth" is of interest, perhaps principally, because of interest, perhaps principally, be- cause it was written by a native of India. He is the teacher at the Pre- mananda Faith Orphanage, and professions 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 suf- ficient 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 wit- ness." —Selected.
The River of Life.

When we sit on the shore of the river of death
When we walk by the crystal sea,
When anger and passion, sin and strife,
Are ended eternally.

When pure of the stain we've gathered here,
And washed and purified our souls;
Where never again shall be gain or fear.
In the peace of the promised land.

Shall we quite forget the river of death
That gloomed so cold and black.
That stripped, our pulses and caught our feet
From which we could not turn back?

Shall we quite forget our hours of rash
Shall the tears of our wrong doth run?
When we've put on robes of immortal youth,
And are past the portals of prayer?

We cannot tell, but this we know,
That the river of life will guide
Full-hearted and strong in its ceaseless flow,
With bright lengths of love on its side.

And love, unmarred by the sense of self.
Love like the Master's own.
Will be then around us thrown.

And are we now near the haven where
Love for the seacoast, were of sufficient stability.
The 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 others of gigantic size. 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 others of gigantic size.

The conditions were not favorable for 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."

Ever since the earth was in a fluid and burning state, the Maker of the universe has had a holy and immutable purpose with reference to our earth, and he has been gradually and steadily bringing his holy purpose into 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" (1 John iii. 2), when "our body shall be clothed in the glory of the Lord" (1 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 saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is 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. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my son." (Rev. xxi. 1-7.)

In the divine mind this new earth...
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 eternal weight of glory, while we do look not at the things which are seen, but the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." (II. Cor. iv. 18.)

There are various agencies, chemical, physical, social and spiritual, that are bringing about under God's excellent providence, the grand evolution I have spoken of, but one agency stands supreme among them all,—the agency of the Christian church. It is a matter of plain human history that for the last nineteen centuries the cross of our Lord Jesus Christ has been the lever which has been mainly instrumental in uplifting human society. Even our mute companions—the cow, the horse, the dog, the fowl, and even plants have benefited by the work of Christian workers, in the field of science and sympathy. The whole creation which groans and travails even yet, has beenured by the incarnation of our Savior, and the benefits of the incarnation and of the passion of our Lord Jesus Christ must reach the farthest corners of the earth, enlightening, relieving, beautifying, enriching, inaugurating every thing that is destined to survive the final restitution of all things. The extension of Christian civilization on earth is only another name for the extension of the gospel and the benefits of the passion of our Lord Jesus Christ.

It is only this 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.

Fremamunda Path Orphanage,
Swati, Purnia 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 the new to me, 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 something like the Holy Bible or word of God, which we 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? 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 part, gentle, easy to be entreated, full of love and mercy," knowing I was still in a world of sin; but we read "where sins abound grace did much more abound," so she referred me to the wise man Solomon and reminded me from whom he got his wisdom.

So we 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 rendezvous of all those 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 very plain to the believer in Christ.

Well, somebody may say, don't draw too close a line to walk by or I can't walk by it. "Jesus says, "without me ye can do nothing." so you see, dear reader, here comes the real need of the Christian, or being born again, not of corrupt seed, but of incorruptible, namely, the good word of God, which liveth and abideth forever, which means nothing more nor less than a new creation, and then only I believe, we can be in this world as he which is in heaven.

Dear reader, I well remember the time in my life when I did not love God nor his word, because it placed me in the dark and that told me I loved darkness rather than light, because my deeds were evil; so when I saw myself as God saw me and fully realized what a being God was and that he knew all about me and saw there was no place to hide away or hide my sins, I had simply to own and confess my Savior. If we confess our sins, he is just and willing to forgive us our sins, so when I look about me to-day I find here and there a person who would like a little privilege for the child of God, but I haven't found it so, neither can I find anywhere in God's word where we can make any provisions for the flesh, Paul, writing to the church of Galatia, says, we have been called unto liberty, but further says that we should not use this liberty of ours for an occasion to the flesh, but by love serve one another.

Dear unsaved one, or whoever this may meet, as one that loves your soul, God has something the world knows nothing of. The words of an old brother just come to my mind which he often said in his preaching to the people, if you ever hear of me making any mistakes in my life or failing from that which God intends I should be, don't criticize God's word for it, but simply say brother so and so did that which he should not have done, and never try to lower God's standard, and then, "as he is so are we in this world."

Yours in Christian love,

CHRISTIAN SIDER.

For the

EVANGELICAL VISITOR

January 15, 1904.
"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 that 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 he will little by little get admission. 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 boldly 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 forgotten 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 those dumb idols, which see not, neither hear not 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 those own bodies were the temples of the King that was greater than any king that ever ruled any earthly domain, and through their enjoying and worshipping 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, David would call fools for he says, "The fool hath said in his heart, There is no God." (Ps. xiv. 1.) If there would be no God, or Supreme Being, to rule the world, it could not stand, for even a small province can not exist without an overseer or ruler. The theory that man descended from an animal is altogether void and should not find room in God's temple. There are many men in our time and nation, that deem themselves highly cultured and educated, but yet they 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 whom we give our hearts, 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.

EVANGELICAL VISITOR

January 15, 1904

For the EVANGELICAL VISITOR.

The Temple of God.

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, David would call fools for he says, "The fool hath said in his heart, There is no God." (Ps. xiv. 1.) If there would be no God, or Supreme Being, to rule the world, it could not stand, for even a small province can not exist without an overseer or ruler. 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 from all believers, who will constitute the Bride when Jesus comes.

Lots of people who have once been soundly convicted 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
said yes to the same, in our consecration, if it was perfect. If we are not dead to the world, there will be no struggle about it when God asks us to give it up. It is indeed blessed to be entirely sold out to God, and to have no will of our own.

When Jesus comes to catch away the bride, he will only take those with him that have on the wedding garment. - D. L. Gish.

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 first tried what was pleasant to the eyes, and good for food, and calculated to make him wise, to the will and word of God. Sin is the assertion of self. The sensualist asserts that the indulgence of his passion must take precedence of his duty to God, and his reverence for the nature of God has made the oppressor asserts that the sufferings of his victims are as the dust of the earth; if only his coffers are filled, his power augmented. The liar asserts that it is more important for his credit to be perceived than that truth should be paramount in the world around. Beneath the purple of the emperor, the arrogance of the judge, the cowl of the monk, the broadcloth of the business man, the fustian of the peasant, self-worship has been the mainspring of human activity and crime.

At our conversion a strong blow is struck at the dominion of self. We have to be saved altogether by the grace of God, and for the merits of Another. Our own efforts are proved to be useless and unwise. Our prayers, and tears, and righteousness become hindrances rather than helps. Absolute bankrupts, we have nothing to pay. Utterly powerless, we are dragged by Another's hands from the dark waters, which threatened to sweep us to perdition.

But though the dethronement of self begins at conversion, it is not completed then, or for long years. In fact, during all the life that follows we are constantly becoming more aware of the subtility and all-pervasiveness of the self-principle. We detect it in moods and dispositions where we never expected to discover it. It puts on its filthy rags, and appears itself in the sombre garb of humility or religious zeal. It uses itself in the work of God. It takes a foremost place in 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 great antagonistic of the self-principle is the Holy Spirit. He lays against the temple, and the flash of self-spots backward. 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, but 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 morning.

The work of the Holy Spirit is antagonistic of 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 antipathetic 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 Bridgegroem, the greatest of woman-born could view with joy the transference of popularities. And the interest of the crowds was in the heart side by side with the ever-waxing influence of the crowds from himself to him, whose shoe-latchet "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 cynicism 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 moved 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.

"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."
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.
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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. They had already done, each trying to outdo the other in telling of shameless acts. I was ashamed to meet my dear old mother and as we shook hands I thought he had deserted me.

I told him that Crockett was my name. I handed over for a shake, but at last I yielded, and from that time I date it that I started on the course of sin. I was equally as handsome as his brother, and I told you, father mortgaged his farm to keep back, but, could not. I said, lowering his voice, 'as mean as the last words he spoke. And, he said, '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 got to oursetives again and looked around we were all alone—the rest had left. Brother had studied for the ministry. He said we were like the prodigal son—we had sinned against heaven and against father and mother. He told me the story of the prodigal son. When he finished the story he said, 'Let us ask God to forgive these great sins of ours, brother.' Then he told me one Bible verse after another, which we applied to ourselves. We stayed on our knees and prayed to God until we could hear his glorious light of forgiveness of sin shine deep in these black hearts of ours. 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 proctor's. 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, which we applied to ourselves. We stayed on our knees and prayed to God until we could hear his glorious light of forgiveness of sin shine deep in these black hearts of ours. Here the speaker broke down and wept 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 woods. But dear old mother never lost her faith in God. She told me to, 'God loadeth us at times in more than we can bear. But God leave his glorious light of forgiveness of sin shine deep in these black hearts of ours.' 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 proctor's. 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, which we applied to ourselves. We stayed on our knees and prayed to God until we could hear his glorious light of forgiveness of sin shine deep in these black hearts of ours. Here the speaker broke down and wept 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.

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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 us that from the time I ran away mother never gave her boys up as lost. She had said, 'As a shepherd of my own blood, suffered without the gate. Without the camp, bearing his reproach. (Heb. xiii. 12, 13.)

Let us go forth, therefore, unto him without the camp, bearing his reproach; the reproach that truth is recumbent, that truth is rejected. The wonder of wonders that 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.

The reason why there is such a thing as a proposition to the people. 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 rejected, that truth is being rejected, because God answers prayers. I never saw such a sight in all my life. Men who you would think could not cry were like little children. And such feelings! I never saw anything so touching. Many who had come for fun were now down on their knees pleading with God to have mercy on them. O! I wish I could tell it so that you could all understand it as I saw it.

Dayton, Ohio.

"Nothing so much pleases God and brings us into fellowship with God so direct and joyous, as our love to Jesus Christ."

I want to get your attention and thus your cooperation. My call is, "Let us go forth." Regnant things await us. Let us hasten.

Listen to my message. Christ Jesus went forth without the gate. There he suffered. He had one supreme purpose in view—that he might sanctify the people with his own blood.

I submit that no man can treat this supreme purpose of my Lord lightly. To not heed his purpose is to despise it. To not heed it is to despire our birthright and to become a profane person—no longer sacred to God's purpose. To do this is to puts ourselves outside the purposes of redemption.

I call your attention to the fact that, the regal purpose of the shed blood of Jesus is to sanctify the people. Some cold, worldly professor says, "I do not believe in sanctification, the standard is altogether too high." Some ecclesiastical says, "I don't believe in it: it stirs up division in the church." Brethren, I cannot help what you believe; that does not affect Christ's supreme purpose—that he might sanctify the people.

To anyone who desires holiness: who is hungering and thirsting after it. I do not need to tarry beside such a text as this, or to go abroad in other fields of revelation to show him 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 is useless.

That there is such a thing as a reaper that will cut the grain, and thresh it, and sack it, and leave the sacks along in 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." Whose? 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 commended 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 sins, he is to be cleansed from us, 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 direct act of God upon the soul. It is not Christian maturity. This is a bogy 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 transformed by the glory of the indwelling Christ. Our God, who has undertaken to do this work, is able to accomplish it.

The call to us is imperative. "Let us go forth therefore with him." The Apostle, in this spirit, sets 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 we must enter, or fail to return to destruction; that it is the Holy of Holies, 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 "sacred precincts." It is not in the temple; 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. M. Byes.

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

"No matter where Christ is, however high in heaven, he belongs to us, though the Bride is lovely and of poor estate, he is hers: and she knows it, and holds fast her heart. She recks little of the people's ignorance and scorn, if their Master is her afflicted 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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January 15, 1904

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 coldie down in the blanket warm, and shuts my eyes up tight. Then I like to go to the funniest place, though sometimes it is not funny at all, and it is the funniest place, because it is home I know, 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." The next day the mother, year after, "I consecrated my life to answer that prayer."  

Did she have to give up anything? Yes; receptions and calls were second-rate 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 boyish 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, I will try to hold my temper and my tongue.  
4. I will try never to scold and never to reproach or punish in anger.  
5. I will listen patiently and tenderly to my boy's side of a grievance. You will notice that these rules are not governed 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 stolidity that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to the heart and lets Christ hold the reins. This mother's boy made many blunders; he had his days of waywardness and times of unreasonable, 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.

Keeping Hold of the Boys.

There were once two boys in a home I know, 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." The next day the mother, year after, "I consecrated my life to answer that prayer."  

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Flying Squirrels.

One of the prettiest, gentliest, 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 out 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 farther 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 wood-pecker 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 record 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. Heisey.

"Impatience is unbelief."
PUBLISHER’S NOTICE.

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JANUARY 15, 1904.

THE POOR.

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OUR CIETY MISSIONS

Philadelphia, 421 N. Second street, in charge of Brother Peter Stover and Sister Alice Stover.

Harrisoert, N. Y., Mission 588 Haxley street, in charge of Sister Elizabeth Musscr and Sister Anna Rodas.

Chambersburg, 230 Main street, in charge of Brother and Sister B. Brubaker. Sister Anna and Sister Bert and Brother G. C. Cress, pastor.

Dozens Mission, Second and Grand streets. Church, Thirst and University ave. In charge of Bro. J. B. and Sister Anna Zook. Residence, 1226 Eleventh street, N.
January 15, 1904.

As we ourselves, and our dear brethren and sisters, 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 as yet 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 lend a helping hand.

HENRY ROES.

BUFFALO LETTER.

BUFFALO, Jan. 5, 1904.

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. As the meetings continued the interest widened into homes, reaching some who seldom go 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 the preaching as much and expressed a desire to be 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, 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 privileges, to attend the public service and that they have a right to be there and receive recognition from the persons 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 good habits for our children in these respects, believing then, 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 teach them.

Brother J. R. Zook is holding meetings at the Roselawn church, beginning Tuesday evening, December 29th.

M. L. 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!

As a Brother.

Greetings 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 like 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 remained in that condition for a week or more. I was obilious to tide, 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 "last yet" were written for me over my bed and the dear Father 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; had gall-stones. The serious illness of last Winter caused me to take a closer turn, caused the complicated disease, and the pain in my liver enlarged 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 pus 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 had been weak 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 grew stout in the liver which was removed and cut out. There was some pus in the liver and it was seared up they turned me over and cut an incision in my back over the kidney about eight inches long and anchored the kidney. All this 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, so there may have something to come to my ears since I left the hospital that would cause my brethren and sisters to think otherwise. I do not care for myself, 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 at the side and I had a lump from the kick for which the operation was necessary. It seems propitious to me. The chancionist 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 unpleasant scene has been 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 wrongdoing has long ago been forgiven by him and by the dear Lord too; and I knew he owned him as his dear faithful child, and I know the same dear souls, I know he owns him as his dear faithful brotherly love and kindness. We have at present quite a number of people at the Mission who are depending on it for their food and I am sure much could be said about them. Sister Tracey and her little boy are still here. She is the poor-house, they might have said right. There are none who pay anything toward what they eat. Papa is the one that earns anything, and all he earns goes for others. I just wish to state these things, not through any malice or bad feeling against those who have interfered in these things, but love them just as dearly as ever. The dear Lord taught me the lesson of what and how we should be towards our fellow beings and by his grace I mean to profit by all my experiences. I am convinced that I am not able to do anything in my operations were very serious and it will take some time yet before I will be ready, but, praise God, I do not suffer any more pain. O, I just wish I could tell every one what I feel. Words cannot express the joy I feel; my heart constantly praises God. Even in the hospital I had the opportunity to speak for Jesus. It does not make any difference whether we are, we can testify for him who has bought us with his own precious blood. This is my testimony for God for this year past, and my prayer to him is that my body may be strong to be used for his; but I do not wish to complain. Even in our weak bodies he can use us. I have proved that, praise the Lord. I will close my letter by wishing you all a merry Christmas and happy New Year; but above all, God's richest blessing. Your sister,


Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, but a place for doing work. It is not a place for making machine, for turning engines and turning sundries, but for making souls, for fitting them under the broad fruit tree, and I have often wished that our little boys would spend their years in the same way. I have often times wished that they would spend their years in the same way. One little girl remarked to me that she had been in school for a few weeks, but God graciously restored me. Thank him to be his dear name. Frequently the request comes to us to write stories for the Visiter 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, superstitiously 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 soothed to tears by saying I would tell them the plan of salvation, then, also, I, as I notice that they accept one little message. One little message of the Amaholelo has no power 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 Master tried to make him afraid to testify, but when he obeyed his heart rejoiced greatly. For some time I felt impressed to visit the home of Kolisa, one of the above-named boys. Two weeks ago Sister Steigerwald, three of our boys, Brother Will, and myself left in the morning. Our first stop was at the kraal of Maipa, where we saw a little native baby just two days old. Our baby Shoba was requested not to look at it, as it would not grow. We were pleased to hear him with 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 was a little bit down in the sun to rest, after which she again returned to her work. She accompanied us to her home, and as we ascended the large rock and beheld the beautiful scenery, for the moment we were lost in wonder, praise and delight; but soon a sad picture was visible. A hole was dug, and we call it such? I am sure not, if it requires a good shelter to constitute a home. A little hut built of small sticks and straw through which the wind and winter enters freely. This is a sober 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 we beheld this day that family our hearts were melted and we thought of our dear Savior, how he came not to be ministered unto, but to minister, and we all felt we should like to share out our lunch. God blessed it, more so, too, that 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 not but two good blankets, but the dear Lord is so mindful of the poor; only a few days later we received a letter from a dear brother in Canada who send us an offering to use for the poor as God would direct. And at once God said it should be done. After spending some little time with the family we visited two other kraals; also natives in two different gardens, and then returned home after a walk of about six miles, and we felt that this had been one of our best days spent in Africa, because of the sweet presence of Jesus. Whilst returning a little boy, who had been with us a while, told me he had sinned since in his home, but that he wanted to come back home and follow Jesus.

Friday last the school closed for a vacation of five weeks. A number of old people were there, as is always the case with above named family were brought before them, with a request that they assist us in building a richer hut for the school to call, and worked faithfully, so that the new hut has been finished and will be ready for work as their gardens were suffering. Since we have had heavy rains, so things look promising at present. Four weeks ago we had a digging; over one hundred trees were came as we worked well. The brethren had killed three deer and they were given venison and porridge; they seemed well pleased and this proved a great lift to our workers.
EVANGELICAL VISITOR

On the Way to India.

On Board S. S. Lombardia, Mediterranean Sea.

Dec. 14, 1903.

Dear Friends in the Homeland:

Much of the scenery we see from the boat is gay and gay, and we are on our way to India. We have been shipboard and on land, and the Lord has been good to us. We have had many pleasant experiences, and the Lord has helped us through many difficulties.

Praise the Lord!

There are 1,340 persons on this ship, including officers and crew, and undoubtedly there are many Indians. These Indians are not used to our ways of living, and they are very much addicted to smoking and drinking.

The New York City is about 4,175 miles from New York, and it is due to leave on the 19th. It will make the voyage in about eighteen days from Naples to the Mediterranean Sea.

During the summer months, as the Lord provided means, we made the necessary preparations for this work. We had a few rough days on this ship, but we have been able to do what we could do.

We have been on our way to India, and we are now returning to their homes. We wish to 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.

We would be glad to hear from any one wishing to write to us. Until further notice address us at Sanjivan, Thana Dist., India.

Yours to be true,

N. H. and MARRY REICHARD.

Itinerating Among the Village People of India.

To the Readers of the Visitor:

Though we have written somewhat of the above work for our old paper, yet we felt that a few words in this paper might reach those to whom we would not otherwise reach.

During the summer months, as the Lord provided means, we made the necessary preparations for this work. We returned from India, and visited several villages. We have been able to do what we could do.

We have been on our way to India, and we are now returning to their homes. We wish to 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.

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N. H. and MARRY REICHARD.

Jan. 13, 1904.

Evangelical Visitor.

The members should travel third-class, and without doubt, charge their minds and whatsoever he saith unto you do it. Yew's in Christian love.

Emma Long Doner.

On Board S. S. Lombardia, Mediterranean Sea.

Dec. 14, 1903.

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N. H. and MARRY REICHARD.

Jan. 13, 1904.

Evangelical Visitor.
opposed to the truth. The common people heard on gladly. Our third camp was in a large mango grove. At this village there is what is called a coolie (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 praching 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 praching the word, very few have heard before. They know of the Englishman's religion, have never heard the gospel.

In conclusion we would ask our dear readers to help us pray for fruit to 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: Brother and Sister J. C. Geier, Box 74, Guatemala, Central America.

Brother and Sister J. G. Cassel, Box 74, Guatemala, Central America.

Brother and Sister H. P. Steigerwald: Brother and Sister J. O. Gundersen, Transvaal, South Africa.

Brother and Sister H. P. Steigerwald: Brother and Sister J. O. Gundersen, Transvaal, South Africa.

Brother and Sister J. G. Cassel, Box 74, Guatemala, Central America.

Brother and Sister H. P. Steigerwald: Brother and Sister J. O. Gundersen, Transvaal, South Africa.

India.


Sister H. Frances Steigerwald, Mission, Guatamala, Central America.

Central America.

Brother and Sister J. C. Geier, Box 74, Guatemala, Central America.

Brother and Sister J. G. Cassel, Box 74, Guatemala, Central America.

Central America.

Brother and Sister H. P. Steigerwald: Brother and Sister J. O. Gundersen, Transvaal, South Africa.

Texas.

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

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

Loving My Neighbors.

If I should see
A brother languishing in sore distress,
And I should not feel his love and kindness,
When I might be
A messenger of hope and happiness,
How could I ask what I desired,
In my own hour of intercessory supplies?
If I might sing
A little song to cheer a fainting heart—
And I should sell my tips and all apart,
When I might bring
A lot of relief for sick hearts and minds—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is far when I failed to lend
A helping hand to some wayfaring friend.
But if it be a
A burden lightened by the cheer I send,
And lay me down to sleep in sweet content.
—Edith Virginia Brash.