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A Sermon.
[Preached by J. R. Zook to the young people in Abilene, Kansas, December 20, 1903. Reported by M. L. L.]

Let us turn firstly to the 119th Psalm and the 9th verse and read, "Wherewithal shall a young man cleanse his way?"

Question: Wherewithal shall a young man cleanse his way? The answer is: "By taking heed thereto according to thy word." There is no requirement made by God in his word, but that he makes provisions and sets forth the means by which we can meet the requirement. In connection with this Scripture we will turn to Ecclesiastes, the 11th chapter and the 9th and 10th verses. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." God's plan is that every one must choose for himself. If you serve God, it will be a service of choice. You are not compelled to do it. You can serve Christ or you may serve Satan. This condition will not always exist. But it exists for us to-day. To-morrow the judgment may set in. God will not force you to do it, but he gives us light and understanding of his laws and it is our duty to accept them. If we do not we will suffer the judgment of God. This text especially applies itself to the young who are laying their plans for future life. He will help you to select your companions—life companions. He will lead you in every condition of life. And we certainly need the help of God when we are choosing our vocation for life. We cannot choose properly without the assistance of God. Many homes are unhappy because a mistake has been made in matrimony. Sometimes you find a poor, haggard, broken-down woman bound to a drinking husband. He was even a drunkard before she

(Continued on Page 15.)
EVANGELICAL VISITOR


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EDITORIAL.

The Christian’s Call to Service.

Although we are already a month in the new year, and it might be considered too late to bring a message for the new year, yet we find the article by W. H. Grifeth Thomas, entitled, “Ich Dien:”—“I serve”—so good and full of Scriptural instruction that we give it a place in the editorial columns, being confident that our readers will enjoy the reading of the same, as we ourself did. The article is published in the January number of the “Record of Christian Work” from which we copy it. “Saved for service” is an expression frequently made use of and is sometimes completed by adding, “or sacrifice.” We need to pray the Spirit to help us to rightly discern God’s plan. There is too much the idea prevailing that we must serve in order to be saved, or serve that we may procure salvation, while according to the Scripture, service results from the fact of being saved and salvation is alone by faith in the work of Christ.

“Ich Dien:” I SERVE.

A CALL FOR THE NEW YEAR.

The motto of the Prince of Wales is a short but very expressive one, “Ich dien.” “I serve.” At first sight it may seem peculiar that “I serve” should be the motto of a prince, but a prince is never more really a prince than when he is giving himself to the service of others. The true prince is a servant. The true servant is a prince. The highest position in life is not only not demeaned by being employed for the good of others, but, on the contrary, it is dignified and glorified by service for God and man.

Service is one of the primary objects of Christianity. All the bless­ings and privileges of the gospel of Christ are intended for the purpose of promoting the glory of God and the good of man by means of true service. “That we, being delivered out of the hand of our enemies, might serve...” (Luke i. 74.)

There is, however, something far higher than this. Our Lord himself became a “Servant” in order to be our Savior. In the Old Testament our Lord is called “the servant of Jehovah,” and in the New Testament he is described as having taken “the form of a servant.” In order to do the will of God and redeem mankind, it was necessary for him to humble himself and become a “Servant,” so that along the pathway of service he might come to that cross which was at once the exemplification of devoted duty, redeem­ing grace, and Divine love... .

This conception of our Lord as the Servant of Jehovah is necessarily something far more and deeper than a mere picture or revelation of Divine love and perfect service. It is intended to have a practical effect on all who profess and call themselves followers of Christ. The “Servant of God” is the Master of men, and his service which wrought their salvation also bought their lives; and now the apost­olic word says: “Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

What, then, are his claims on his followers? We will answer this ques­tion in one sentence, and then illustrate it by a number of facts to show how these constitute nine factors in the life of a Christian. Out of these facts we shall mention nine, which are nine stages in the revelation of Christ, and then try to show how these constitute nine factors and make a ninefold claim on our lives. Every fact conveys a truth, and every truth makes a claim. Each of these facts carries a revelation, and each revelation is intended to elicit a response in our lives.

I.—THE FACT OF OUR LORD’S INCARNATION.

The Incarnation is a revelation of Supreme Condescension. “Who, being in the form of God, counted not equality with God a thing to be retained as a prize, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man he humbled himself.”

This stupendous act of Divine condescension makes a very definite claim upon us, and calls for a response of Deepest Humility. “Let this mind be in you which was also in Christ Jesus.” Humility of mind, heart, and soul is one of the fundamental requirements of true Christianity. Augustine was asked, “What is the first step to heaven?” He answered, “Humility.” “And the second step?” “Humility.” “And the third step?” “Humility.”

Humility has been well defined by Caroline Fry, in her invaluable little book, “Christ Our Example,” as “un­conscious self-forgetfulness.” Mark the force and depth in that thought of the unconsciousness of our humility, for conscious humility is none other than the most terrible form of pride. The servant of God who realizes most fully what his Master did in becoming incarnate will ever remember that uncon­scious self-effacement is the one great requisite of all true work for God. “He must increase, but I must decrease.”

II.—THE FACT OF OUR LORD’S EARTHLY MINISTRY.

The earthly ministry is a revelation of Devoted Work. Our Lord inaugu­rated his ministry by his act of consecration in the rite of baptism, with its keynote, “Thus it becometh us to fulfill all righteousness,” and all through the three years, service for God was the dominant note. His preaching, his miracles, his training of the twelve Apostles, all meant work. The entire picture of Jesus in the Gos­pel of St. John is that of One Whose supreme desire and determination are to do the will of God. “I must work the works of him that sent me while it is day” is his constant thought, until at the end he is able to say, “I have finished the work which thou gavest me to do.” This revelation makes its claim upon us, and is intended to elicit a response of Whole-hearted Consecration. “For their sakes I consecrate myself, that they may be consecrated through the truth.” The Lord’s earthly ministry is a call to steadfast purpose, to strenuous endeavor, and to genuine work for our Master.

“What all our powers with all their might in his sole glory may unite.”

III.—THE FACT OF OUR LORD’S EXAMPLE.

The example is a revelation of Perfect Manhood. It was the manifesta-
tion of what human nature was intended to be, and what it can be by the grace of God. Who did no sin. This is the negative aspect of his example. "I do always those things which please him." This is the positive side. The absence of sin and the presence of righteousness is God's purpose for us also, and this revelation of our Lord's perfect life makes a claim on us, and is intended to elicit a response of Holy Character. "Leaving us an example, that ye should follow his steps." Conduct is the expression of character, character is the result of goodness, and goodness is the outcome of continual contact with God. "He had love, because he laid down his life for his friends." "This is my commandment, that ye love one another as I have loved you." Conduct is the expression of character, character is the result of goodness, and goodness is the outcome of continual contact with God. "He was a good man" is the highest tribute we can pay. We presume none would like to have their names made public, but would it not be better to pay up and have it wiped out? While some would prefer to have the paper stopped when the time paid for is expired, the large majority prefer that it be continued, and many thank us for continuing it beyond its credit. So unless we are notified to that effect at the expiration of the time paid for, we take it for granted that it is the desire of the subscriber that it be continued, and we therefore continue the paper. It is an easy matter to have the paper stopped when all arrearage is paid. If the subscriber refuses to receive the paper the postmaster will notify the publisher of such refusal which is all that is needed.

We are glad to hear of the successful meetings that were held at the Roseband M. H., sewing for Hope, Kans. This class had suffered greatly by the disruption that took place in the Kansas church during the recent years. May we not hope that better feelings will prevail and that by the grace and favor of God the brethren may be healed! May God grant it. We also notice by Kansas papers that the meetings at the Belle Springs M. H. are largely attended, but with what success in saving souls we have not heard. Brother D. L. Graybill, of Sedgwick, Kans., writes us from Blackwell, Okla., where he is engaged in the work of the Lord. Some success is attending the efforts. Brother J. N. Martin, of Elizabethtown, Pa., is spending a few weeks at Martinsburg, Blair county, Pa., in the interest of the kingdom of God, and the Brethren are also making special efforts at Cross Roads M. H., Florin, Pa. It was the editor's privilege to attend a number of the meetings at this place. At the time of writing there has been no break in the ranks of the unsaved, but the church was being edified. In the Montgomery and Bucks county districts special meetings have been held at the different meeting houses, but with little success so far as we have learned. We are glad for the activity and interest manifested among the Brethren, but wish that these may increase and they may be more ready to launch out more fully than hitherto.

In one of our editorial notes in last issue we spoke unadvisedly it seems. In saying what we did about Sister Sallie Kreider's way being opened to go to Africa we said it rests on the Brethren to open her way in the matter of supplying the means to pay her fare. In a private letter the sister corrects us and wishes it understood that she is not looking to the Brethren to pay her fare. We are glad to make this correction, but would say in connection, since she does not need the help, it will give opportunity for the friends of missions to give so much more on other lines. Sister Kreider is returning to her home at Campbells-town, Pa., at the end of January, and is in good spirits and courage to launch out if the Lord fully so directs, and we hope she will be one of the company to go with Brother and Sister Myers. Brother Steigerwald writes that they are expecting the sister and would be glad for other suitable workers. He would not advise any one who is in feeble health to come, as they might not stand the climate.

Will the Canadian brother who sent us two dollars in a registered letter dated Jan. 13, 1904, without giving post-office or signing his name, write to us again giving name and address? Without this we don't know whom to credit. We infer the brother is living isolated not enjoying opportunity to attend church services as a rule, but says they are enjoying that privilege this Winter. We hope the brother will write us immediately.

A number of articles which were intended for this issue are crowded out and must wait future opportunity. Some came too late and others are delayed for other reasons.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, sympathy with the best endeavors.—Friendship, Hugh Black.
The Christian's Call to Service.

(Continued from Page 3.)

makes its claim upon us, and is intended to elicit a response of Unquestioning Obedience. "To this end, Christ both died and rose again and revived, that he might be Lord." Through that resurrection, and because of it, we are to yield him our unquestioning allegiance and entire obedience. "Jesus Christ our Lord" is the favorite designation of the Apostle Paul. "My Lord and my God" is the adoring, submissive confession of Thomas. "Lord and Savior" is Peter's repeated title of his Master. "Ye call me Master and Lord, and ye say well, for so I am." So he is; and as we realize this and yield him our loving loyalty, we shall find the peace and joy, and the power and blessing of the resurrection of him whom God hath raised up as the Servant of Jehovah, the Lord of mankind.

VI.—THE FACT OF OUR LORD'S ASCENSION.

The ascension means entrance into the holiest, not only for our Lord, but for us. It means access, liberty, fellowship, power, and blessing; and hence the Epistle to the Hebrews can say: "We have a great High Priest, therefore let us hold fast." "We have a High Priest, therefore let us draw near, let us hold fast, let us consider one another." The fact that through the ascension we have all these privileges and blessings should be the means and incentive to spiritual blessing, spiritual fellowship, and spiritual influence. We rob ourselves of blessing, strength, and joy if we do not see in the fact of the ascension not merely the opportunity of complete spiritual provision, but an absolute duty to appropriate and use that provision for the illumination and satisfaction of our lives.

VII.—THE FACT OF OUR LORD'S PENTECOSTAL GIFT.

Pentecost is a revelation of Supernatural Power. Pentecost was the gift of none other than the risen Christ, and Pentecost spells power. "Having received of the Father the promise of the Spirit, he hath shed forth this," and Pentecost makes its claim upon us and is intended to elicit a response of Absolute Dependence. Pentecost means power to live, to labor, to love; power to work, to witness, to wait; power to serve, to stand, to suffer; power to resist, to insist, to persist; yea, more—power, if needs be, to die. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The provision of Pentecost is ample; and if we are straitened it is in ourselves, not in him. The gift of the Spirit means provision for every need and every emergency. It means that his Divine Power has provided for us all things that pertain to life and godliness and service, and that there is no excuse for meanness or unfruitfulness. Work done in the energy of the flesh or in the power of a mere human enthusiasm will fail, but work done in the power of the Spirit will abide and abound and glorify God; and if we would realize this, and rest entirely for all holiness and all service on the gift of the exalted Christ, our lives would be "satisfied with favor, full with the blessing of the Lord," and "thoroughly furnished unto all good works.

VIII.—THE FACT OF OUR LORD'S PRESENT LIFE IN HEAVEN.

The present life of our Lord in heaven is a revelation of his Perpetual Presence. Most modern lives of Christ begin with Bethlehem and end at Olivet, but the New Testament begins earlier and continues later. There is nothing more definite, clear, and unmistakable in the New Testament than the truth of our Lord's present life and service in heaven. His work on earth is finished, but not so his work in heaven. He intercedes, he bestows the Spirit, he guides the church, he is interested in individuals, he uses his people, he controls affairs. We hear a great deal of going "Back to Christ." The truer expression is "Up to Christ." to the Christ on the throne—the living, exalted, and ever-present Lord. The Book of the Acts of the Apostles is really the Book of the Acts of the Ascended Christ; and this revelation of our Lord's perpetual presence makes its claim upon us, and is intended to elicit a response of Evangelistic Enterprise. It is the claim upon us to evangelize the world, to preach the gospel to every creature. He said, "Lo, I am with you alway," and because of this we are commanded to go into all the world; and so we read of those earliest disciples that "they went forth and preached everywhere, the Lord working with them." This is our highest warrant, our complete justification, our adequate guarantee, our perfect power for worldwide missionary work, the presence with us of the loving and Divine Lord. How can we, how dare we, shrink from the fulfillment of his great mission, when he has provided for us all things that pertain to the fulfillment of his own command? How can we talk of retirement when "all things are ours" and "all power is given" to Christ for us?

IX.—THE FACT OF OUR LORD'S SECOND COMING.

We call it "fact" because of its certainty. Prophecy is history written beforehand. With God promise is reality, truth is fact. His Second Coming is a revelation of Eternal Kingship. In the coming of the Lord is the hope of the world. Not the "larger hope," but the "blessed hope," is the true and substantial hope of God's people and of all humanity; and this revelation of eternal Kingship makes its claim upon us, and is intended to elicit a response of Joyful Confidence. We are to live and work in the light of this glorious day. It will give tone and power to our service, it will save us from despair, it will give fiber and force to all our endeavors, it will make us radiantly optimistic and never gloomily pessimistic. Not for an instant must we ever be discouraged, even by the gravest problems in the present condition of the world. He must reign, he will reign, he shall reign. There must be no looking backward, even to what are called the "good old days." Doubtless they were good old days; but as God is true, as Christ is real, as the Spirit is powerful, the present days are better, and the best are yet to come. Never must we tremble for the ark of God, though we may well tremble for everything else. "Cease ye from man," and live and work only in the light of that "glorious day that is coming by and by.

These are nine facts which should constitute powerful factors in our lives. Each one by itself is strong, and might well have been taken as the topic for a prolonged Bible study and meditation, but it is also wise and necessary to dwell upon them together in summary form, in order to show that their force is cumulative, and ab—

(Continued on Page 11.)
Our Contributions.

Jesus Is Precious to Me.

The world has its heroes and men of renown, Before whom it bendeth its knee; It meets them and greets them with cheer and crown, But Jesus is precious to me.

Chorus.

Jesus is precious to me, Jesus is precious to me; I love and adore him, And worship before him. For Jesus is precious to me.

The world has its treasures and riches untold, And craves for the things that you see; It seeks satisfaction in silver and gold, But Jesus is precious to me.

He loved me and gave himself for me to die, He's gone to prepare me a mansion on high; Yes, Jesus is precious to me.—Sel.

For the Evangelical Visitor.

In Heavenly Places.

A few of Jesus' followers are gathered together for prayer. Worldly cares are laid aside. The songs of Zion are sung. The Holy Book is read; and the inner man feeding upon the same, is strengthened. We talk of Jesus' love, and tell how God has filled our souls with joy, knits our affections together for prayer. Worldly cares are laid aside. The songs of the Lord thy God, therefore is the host of the king of Syria escaped out of thine hands. Were not the Ethiopians and the Libians a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thy hands. For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards him. Herein thou hast done foolishly from henceforth thou shalt have wars.” (II. Chron. xvi.)

Asa only did what most of us do in our difficulties; instead of waiting upon the Lord, and committing the trouble to him, he used his worldly wisdom, or common sense, as we would say, but he did not rely on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hands. Were not the Ethiopians and the Libians a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thy hands. For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards him. Herein thou hast done foolishly from henceforth thou shalt have wars.” (II. Chron. xvi.)

King Asa and his people for years lived in peaceful surroundings, for "the Lord gave them rest round about," but the Lord permitted a time of testing to come to Judah's king. The peace was broken, for the sister tribe of Israel came up against Judah, and Asa did not see in this crisis a chance of seeking the Lord who had so markedly watched over and protected him, but he turned to the arm of flesh for deliverance. He sent to Ben-hadad the heathen king, made a league with him, and seemingly secured peace, but the sequel of his life shows that he had made a sad mistake. The Lord's message comes to him, "Because thou hast relied on the king of Syria and hast not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hands. Were not the Ethiopians and the Libians a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thy hands. For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards him. Herein thou hast done foolishly from henceforth thou shalt have wars.” (II. Chron. xvi.)

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The Holy Ghost comes with power, and bears witness to God's people that even in this world we can have the power of God, and enjoy such a place. His Christian enjoy such a place. His Christian enjoy such a place.

Harvey Frey.

Abilene, Kansas.

It is always Easter in heaven.

For the Evangelical Visitor.

Our Strength.

King Asa and his people for years lived in peaceful surroundings, for "the Lord gave them rest round about," but the Lord permitted a time of testing to come to Judah's king. The peace was broken, for the sister tribe of Israel came up against Judah, and Asa did not see in this crisis a chance of seeking the Lord who had so markedly watched over and protected him, but he turned to the arm of flesh for deliverance. He sent to Ben-hadad the heathen king, made a league with him, and seemingly secured peace, but the sequel of his life shows that he had made a sad mistake. The Lord's message comes to him, "Because thou hast relied on the king of Syria and hast not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hands. Were not the Ethiopians and the Libians a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thy hands. For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards him. Herein thou hast done foolishly from henceforth thou shalt have wars.” (II. Chron. xvi.)

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Harvey Frey.
means that he could see of warding off the crisis. He might have urged all this, but he could not put aside the force of the message, "Thou hast done foolishly;" he should have relied on God alone.

The way that Asa acted is largely in accord with the practice of many professors of to-day, but it failed with Asa and it fails in the majority of cases. The soul that is so beset as to feel utterly helpless unless God helps, will not be satisfied short of the strength and deliverance of God.

The writer has been passing through several years of severe testings, and the lessons of faith and patient waiting which have been taught him, through seeing God's dealings with the Old Testament saints have been a great impulse to steadfastness in his own case. The Lord never slumbers nor sleeps; his eyes run to and fro through the whole earth to show himself strong in the behalf of those whose hearts are perfect toward him. Trials and testings coming upon one are no signs that we are under the displeasure of God, but it may be an evidence that the Lord counts us fitted to endure the trouble that he may be enabled to show himself strong to deliver or sustain, and thus take unto himself glory, and bring us into a clearer experience of his saving grace. One day there came a time in Job's life when God saw he was fitted to endure most severe testings—up till then he had been hedged around as "by a wall of fire." But now the Lord has singled Job out, to show himself strong in his behalf—just to endure most severe testings—up till his testing time was over and God's deliverance had come.

That all of God's tried ones, may have a like glorious victory is the best wish of the writer for the coming year. A. McG.

January 1, 1904.

Wayside Jottings.

"Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in the Lord and he shall give thee the desire of thy heart." (Psalm xxxvii. 3-4.)

Dear Readers of The Visitor: As we have been contributors to the columns of The Visitor, we wish to continue for Jesus' sake. You no doubt read our last report in the January 15th number, which told of our leaving the Mission. We praise God for the love and fellowship we had with the Christian people of that place and surrounding country and the many good wishes and God bless you's expressed. We left the Mission on the morning of January 4th, and arrived at Philpensburg, Pa., at 7 p.m. Our dear son met us and soon we were in his home and rejoiced with his family who so anxiously awaited our arrival. Here we spent one week very pleasantly attended service all week; preached the word on Sunday morning. The time of our leaving came quickly when we had to bid farewell to them. On Monday morning, the 11th, we read of God's word, and having prayed together, the family accompanied us to the train where we said good-bye, perhaps for the last time in this life, yet with joy knowing whom we have believed.

We came to Beech Creek, and were met by our friend John Dailey, and after a few stops to visit we came the same evening to his home where we were kindly welcomed by the dear family. Mrs. Dailey is a very kind and hospitable woman, yet no Christian, but is very approachable. We had conversation with her and we make her a subject of our prayers. We had three meetings in that place: it is where Brother Noah Zook and wife labored last Fall. We praise God that it was our privilege once more to meet the dear ones of Marsh Creek, and form acquaintance with dear brethren and sisters who came into the church through Brother and Sister Zook's labors. We wish the dear ones much of the Spirit of God. While they are not rich in this mountain country, they have liberal feelings toward the cause of the Master to push the work forward, so it can be said of them as of the woman "she hath done what she could."

Bidding farewell to these dear ones on the morning of the 14th, we came to Jacksonville and visited Brother and Sister John Smith, and the same day we came to Salona, Clinton county, Pa., and stopped two nights with our young Brother and Sister B. F. Long. Here we also met Brother T. A. Long and wife and visited other members in the community. Enjoyed an evening prayer-meeting in the home of Brother T. A. Long. We are glad to say we met them all in good spirits in the Christian work.

From there we came, recommended to the grace of God, to Millersburg on the 16th. Brother John A. Keefer met us and conveyed us to his home. In the evening we met in church for worship. Here our meetings were not large but, praise God, we had blessed fellowship. While there we visited our old Brother Joseph Keefer (minister) and wife and his sister, Annie Keefer. We enjoyed our visit with these old saints much. While we often before visited together, this visit seemed the sweetest, as it will no doubt prove to be the last, at least to some.

Oh, how grand to meet the dear old soldiers of the cross! We also visited our aged Brother J. Landis and wife and enjoyed their kindness and liberality. May the dear Lord bless our fellowship with the dear saints in Lykens Valley, and bless them for their liberality in giving toward the helping us on our journey to fulfill the Macedonian cry.

We came to Harrisburg, Pa., on the evening of the 18th and made our way to the Messiah Home and were kindly received by the good hosts, Brother and Sister Detwiler. The same evening we met the saints assembled at the home of Brother and Sister Musser where we enjoyed fellowship, and on Tuesday evening we preached the word to a goodly number at the Home.

By God's grace and your prayers helping us, we will continue our visits through the different counties holding forth the word where opportunity and open doors afford.

Yours for souls,

JOHN H. MYERS.
CATIE A. MYERS.

Harrisburg, Pa.
Jan. 10, 1904.

Christ's triumph over death is the guarantee of our triumph over sin.

God's covenants are to eternity; so should ours be.
The Psalmist says, "I will take heed to my ways that I sin not." No doubt I realize, with many others, that "the spirit is willing but the flesh is weak." Of course, it is grand to have an experience of one's own, where in sanctification has been added power, the Holy Ghost, who is the Comforter, heart purity and all the fruits of the Spirit which are peace, joy, love, patience, long-suffering and last, but not least, a determination to go through with Jesus no matter what the cost. But all of this is only personal experience and not accepted only on a scriptural basis. So I will try and see if the good book does not bear me out in my own experience.

In the first place as I write a great reverence and awe comes into my heart as I think of how careful, how jealous, yea, how exacting God is with this glorious boon to mankind. Just let a man, all aglow with the love of God, clean hands and a pure heart filled with the blessed Holy Ghost, who could preach, "holiness or hell," with such power that saints had to stretch themselves in order to measure up, and got to shouting over the glorious privileges, and possibilities of the blessed land which they possess, just let such an one compromise a little (it don't take much), and see him cool down on the subject of sanctification, his messages won't be those delicious loaves fresh from Father's hands; his words, once dripping with union, are now dry and raspy, and, finally all he can preach is repentance, restitution, confession and hell to the sinner, and the little lambs (converted ones) must starve, and the sheep (sanctified ones) seek other pasture.

So dear reader, whenever you find yourself belittling the glorious experience of sanctification, letting down the reins, be careful, for God is getting ready to give your commission to another, even if he has to reach down in the slums and pick up one of the lowest, save and sanctify him, and set him going for him. Oh, glory to God for the mystery which hath been hid from ages and from generations, but now is made manifest to the saints!

It is a strange fact that no matter how much one studies the subject of sanctification, he cannot understand it until he himself receives the blessing. God will not entrust a man with the Holy Ghost until he has died out so completely to himself that he will only be an instrument in the hands of the Holy Ghost to be used at his own good pleasure, and if he compromises (for he is still a free moral agent; God has no machines), the Holy Ghost soon vacates and seeks another who is dead enough to be used for God's glory and not his own.

Justification is a grand work, embracing pardon, regeneration, or being born from above, peace with God, which of course brings joy in a measure, confidence and trust, but whatever a merely justified person attempts to do there is mixed up in it God and self, Gal. v. 17. He would like to serve God with a whole heart, but he finds another one who also claims to be master of the situation, which is self, and between the two there is continual war, and one or the other is sure to win. If self is handed over to God for crucifixion, Gal. v. 24, God will have full control, but if self is allowed to live, it won't be long until all spiritual life is dead although the person may still go on professing.

Yes conversion makes a friend out of a rebel, a child out of an alien, it brings the dead in trespasses and sin to life, and for a while gives the person power over sin, but in the tests which must come sooner or later they will fall unless they go through to sanctification and get rid of that old enemy in the camp, the self life or earned mind which, as I heard a brother say recently, always has feelers out to see if some one isn't talking about it, or what people are thinking about it. You know carnality thinks itself so important that it imagines that people are always talking about it, and if they do talk about it, then it is hurt, and if they don't talk about it then it is hurt. It is that thing that is always getting mad, is peevish, cross, and always wants the best of everything, hates to take the lowest seat, and is anything but humble, and when it wants to be the most humble is sure to be proud over its own humility. Oh, how glad I am that God made a way for its crucifixion, and
There is a doctrine abroad in our land that all there is to get, one gets in justification, that sanctification simply takes away that, that would hinder one living a fully justified life, but wherever I have come across such people that advocate this doctrine, they have been compromisers, and not having the full approval of God upon them, they were blinded by the evil one and their spiritual eyesight crippled, therefore, making them less useful as soulwinners or rightly dividing the word of truth.

Now if we can prove that the Holy Ghost is given only in sanctification, then the doctrine of which we have just spoken will speak its own destruction. Jesus said unless a grain of wheat fall in the ground and die, it abideth alone. Sinners are tares and not wheat. They must be changed into wheat by divine power (conversion) and then, when they fall into the ground and die (sanctification), they will then only bear fruit, which remains. Conversion is the seed, sanctification is the blade, then the stalk, then the full ear on the stalk, showing how we can grow in grace when we are once in grace. Another illustration is, conversion is the foundation, and sanctification is the grand structure built thereon. Of course, without the foundation the house could not be built, but on the other hand the foundation does no one any good until a house is on it.

The disciples, we know, were converted before Pentecost because Jesus said their names were written in heaven, Luke x. 20, and he told them they were chosen out of the world, and for that reason the world hated them, John xv. 19, but we find that they were not yet in possession of the Holy Ghost, for we read in John xiv. 16, 17, “And I will pray the Father, and He will give you another Comforter, that He may abide with you forever.”

Then the spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you.”

And now for fear there are some who will say this Scripture only applied to the disciples, we will look at John xvi. 20: “Neither pray I for these alone, but for them also which shall believe on Me through their word.”

Acts ii.38: “Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. “For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Thus we see the gift of the blessed Holy Ghost is for every one who has repented of his sins, who believes on the Lord Jesus Christ, and if we receive him in sanctification, then I think we have a great deal added to us in sanctification, for when we have the Blesser in our hearts we have all the blessings. Glory to his precious name.

“Since the Comforter has come Heaven has begun with me. I am satisfied and free.

Since the Comforter has come.”

Dear reader are you satisfied and free? Is their a hungering and thirsting after righteousness in your soul? God can give you a satisfying portion, glory to his name. He will lead you into green pastures, beside the still waters, and your meat will be manna from heaven, and honey out of the rock. The rock of the Most High will be your abiding place and you will abide under the shadow of his wings.

Oh, I am so glad I opened my heart for the indwelling of the blessed Holy Ghost. To-day I am fully abandoned to his will and he leads me into all truth, floods my soul with glory indescribable, and keeps me running up the shining way, and I know some day, if I keep low at his feet he will bring me safely within the pearly gates, there to praise him forever and ever. Yours in him,

Mrs. C. D. ERR.

Dear Creek, Okla.

For the EVANGELICAL VISITOR.

Is This Your Experience?

A lady city missionary related to us as she visited here the other day, the following interesting experience. Immediately I thought of many of the readers of the VISITOR who might be edified through hearing it as it appealed to me as being, at least, a type of what each one of us may be. “One spring morning the mailcarrier delivered seven letters at my door, all of which were from unsaved men and women imploring me to visit them that day and help them in various ways. I was tired and weary and hardly felt able to go and stand alone among so many different circles of unsaved souls, but God said, ‘Go,’ and I started out to call at each of these seven homes. Near my home was a lot with the house built back from the pavement, thus making a small front yard. I had passed it scores of times and noticed with a sense of irritation, that the house was unkept and all grown up with weeds, and had often said to myself, that if it were my yard I would try, at least, to keep the weeds down. As I was passing it this morning, thinking of the sinners among whom I would have to stand the whole day long, suddenly I was halted and the Lord said, “Take a look at this yard again.” I stopped and looked, and lo, among the rank weeds which were growing up everywhere, I saw one of the loveliest roses that my eyes have ever looked upon. It was blooming upon a little insignificant hidden bush among the weeds, but was as perfect, pure, and fragrant as any rose that ever burst into bloom in a conservatory. I saw and learned the lesson at once. It was all for me. I called a friend, who lived across the street, to come and see what I had found, and he was wonderfully delighted. Then others saw it, learned the lesson, and I went on to my service of ministering to others. That day an insurance agent came along and my neighbors showed him the rare sight and explained the lesson, and soon thereafter he was converted and testified that it was the lone rose blooming amid the weeds that had caused him to think, to take courage, and to give his heart to Christ. So I finished my day’s work in the middle of the afternoon and was returning home again. As I neared the yard where the rose was
DEAR READERS OF THE VISITOR:

We are all commanded in God's word to be filled with the Spirit. Now we know if we are filled with the Spirit our conversation is as becometh such. We read in II. Peter iii. 14, what manner of persons we ought to be in all holy conversation. I believe when we are filled with the Spirit we enjoy nothing better than holy conversation. I am very thankful for God's word and that we can read it for ourselves and the more we read and study it the more we love it, and the more light we get on it, and when we are filled with the Spirit we also have that perfect love that casteth our fear. We love every one and will try to do good even to those who do not love us, for if we love only those who love us, what reward have we? We also love to work for Jesus, do what he wants us to do with delight. I believe Jesus saved us to serve and I don't believe Jesus wants us to be complaining of our shortcomings and failures; but he does want us to make progress in the Christian life and be filled with the Spirit and be ready when Jesus comes, so we will not be disappointed. The time will not be long: let us all improve it and not get weary in well doing as we see so many Christian professors do at this time.

Your sister in Christ,

MARY MACKLEM.

Gormley, Ont.

Jesus Only.

Just as I came home from night school and waited before God in prayer and in quiet meditation, he spoke to me in quiet tones these blessed words, "Jesus only." Instantly the transfiguration scene was brought before me. What an ecstasy of joy it must have been for Peter, James and John to see Jesus transfigured in his glory before them. His face did shine as the sun and his raiment as the light. And then there appeared unto them Moses and Elias speaking to him. Peter was so overcome that he forgot all about himself and wanted to build three tabernacles for other people. After this was realized they lifted up their eyes and then it was when they saw no one save Jesus only. What an experience!

As we get and keep this mountain top experience, the Holy Ghost will give us such glimpses of Jesus' shining face and His white raiment that as we look up we will see Jesus only. What an hallowed place!
the faith, giving heed to seducing spirits, and doctrines of devils; speak­
ing lies in hypocrisy; having their conscience seared with a hot iron; for­
bidding to marry, and commanding to abstain from meats which God has created to be received with thanksgiv­ing of them which believe and know the truth. For every creature of God is good, and nothing to be re­
 fused, if it be received with thanksgiv­ing. For it is sanctified by the Word of God and prayer." Some have thought the term "meats" here re­
ferred to the eating of pork, but we see here that word is in the plural. We also see that the things spoken of were sanctified by the Word of God and prayer, and that when the ap­
oples spoke of things sanctified by the Word of God, they had reference gen­er­ally to the old law and the prophets, which did not sanctify swine flesh. We also notice that the Old Testa­
ment, when speaking distinctly of eat­ing flesh, the word "flesh" is used and not "meat." The Old Testament uses the term meat as signifying various other things beside flesh. The word "meats," here in Timothy, is use­
directly in connection with marriage, and marriage and offspring were or­
dained in God's first commandment to man, and has never since been re­
pealed, neither will be, so long as time shall last.

History has proven that any condi­
tion or state of society that has con­
spired to hinder the progress of lawful marriage, has left the skeletons of vice and wickedness in its pathway.

Paul plainly says, those who forbid marriage are in league with the devil. The difficulty with the medical and science teachers in this line is that they are seeking to exalt the natural or physical man at the expense of and by prostituting the spiritual. God says one soul is worth more than all the world, beside "What can a man give in exchange for his soul?"

Laws forbidding marriage, not only conflict with God's word, but conflict with the rights of citizenship under our constitution, since marriage be­
longs to the first and highest prin­
ciples of our religion. God's word has never forbidden marriage to any living mortal. "What God has joined together let not man put asunder." Here we have two distinct powers—that of God and man. But God joins them together, and reserves the right to keep them together without any human interference, however, not dis­
regarding the wishes of parents of children who are under age, and the limitation of God's word.

The proper relation of the state to God's word is to enact such laws as will secure obedience to the divine law, not to nullify or to make void.

I. D. Haldeman.

For the EVANGELICAL VISITOR.

Truth.

Yes, the truth. How beautiful it is to speak the truth at all times and under all circumstances. There is an old legend that the Indians seldom lie one to another, and if one transgresses and tells something afterwards they will not believe him and will say, "maybe so, maybe not, he once told a lie." I have learned to know people in my time who were so accustomed to telling lies that they could not tell anything without lying, and yet put on such a brazen face, and thought everybody believed them. Dear Lord, keep us from telling lies!

And ye shall know the truth and the truth shall make you free." (John vii. 32.)

"And the Lord passed by him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." (Ex. xxxii. 6.)

"He that walketh upright and worketh righteousness and speaketh the truth in his heart." (Psalm cxv. 2.)

"For His merciful kindness is great toward us and the truth endureth forever. Praise ye the Lord." (Psalm cxvii. 2.)

"And the word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John i. 14.)

"For we can do nothing against the truth but for the truth." (II. Cor. xiii. 8.)

"But, speaking the truth in love, may grow up into him in all things which is the head, even Christ." (Eph. iv. 15.)

"But, if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I. Tim. iii. 15.)

"But if ye have bitter envy and strife in your hearts, glory not and lie not against the truth." (James iii. 14.)

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." (I. Peter i. 22.)

"Wherefore, I will not be negligent to put you always in remembrance of these things, though you know them and be established in the present truth." (II. Peter i. 12.)

"The lip of truth shall be established forever, but a lying tongue is but for a moment." (Prov. xii. 19.)

How careful we, as parents and grandparents, ought to be to walk in the light, and in the truth, before our children. Sometimes little children clamor for things that are not safe for them to have and we slip it out of their sight and tell them we haven't got it any more, and may be guilty of telling a lie before we are aware of it. Store-keepers and merchants talk about pinch lies and try to believe there is no harm in it. We read noth­ing in the Word of God about pinch lies. A lie is a lie. The Word teaches we shall not be engaged in dishonest occupations. If you are in a business that you cannot speak the truth at all times, I would advise you to come out of it. The truth will stand forever. Let us not sell our souls and our salvation for a little gain by telling lies.

The three young men who were of the king's body guard spake one to another, let every one of us speak a sentence; he that shall overcome and whose sentence shall seem wiser than the others, unto him shall king Darius give great gifts and great things in token of victory. The first wrote, wine is the strongest; the second wrote, the king is the strongest; the third wrote, women are the strongest, but above all things truth beareth away the victory. Elia Good.

Manchester, Pa.

The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not pitched up in the roadway, their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the word of God, and seek to possess with it all the inward work of the blessed Spirit. It is of small use to learn a doctrine un­
less in the most emphatic sense you learn it by heart. John Bunyan in­
tended this when he said the truths which he learned were burned into him.—C. H. Spurgeon.

None of God's covenants is made hastily; if we were slower to make pledges we should be quicker to keep them.
He Saved the Boy.

We never tire of hearing stories about our favorite heroes. Therefore the following will be read again with pleasure, even though it is more than a "twice-told tale."

When Washington was a young man about eighteen years of age, he was at one time engaged in helping to measure the land.

He was in the midst of a great forest near a rushing stream of water.

One day he heard the voice of a woman screaming in terror.

As soon as she saw Washington she cried out, "Oh, sir, will you not help me? My poor little boy has fallen into the water, and these men will not let me try to save him!"

"It is of no use," said one of the men. "If she jumps into this rocky river she will be dashed to pieces, in a moment. She cannot possibly save the child, and will only lose your own life."

But Washington scarcely waited to hear these words. He remembered the bright, sunny-haired little boy whom he had often seen playing before a cabin near-by.

He took a rapid glance down the angry rushing stream. Soon he saw the little boy's white dress, and without another moment's hesitation he threw off his coat and leaped into the roaring rapids.

"Thank God! He will save my boy," cried the mother. "Oh, my boy, my darling child!"

How eagerly they watched as the brave young man struggled to reach the child.

At times it would seem that he would surely be dashed to pieces on the sharp rocks.

Again the strong current would bear him under till he would be lost to sight. Twice did the child disappear beneath the waters and rise again. On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they neared the most dangerous part of the river, the falls themselves. The mother trembled with anxiety lest now the young man would give up his perilous task.

Not so; he only redoubled his efforts. Just before they reached the falls, he seized the boy and held him up with his strong right arm.

What a shout of joy came from those who were watching from the shore!

But, alas! suddenly both man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. The brave Washington was still holding her child and making his way toward the shore.

Washington himself was nearly exhausted when he finally reached the shore with the child safe, though unconscious.

It is impossible to describe the gratitude of that mother when her child was at length sleeping sweetly in her arms.

"God will reward you," she said to Washington. "He will do great things for you in return for this day's work, and the blessings of thousands beside mine will be yours."

Do you wonder that her words came true?

A man who has the courage and the willingness to risk his own life to save another is the kind of a man people wish to lead them through trials, where not only their own lives but the safety of their country itself is at stake.

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Maltbie D. Babcock.

Since we can see an eternity of life stretching before us we should cease from the sin that would shame us an age hence.

The Christian's Call to Service.

(Continued from Page 4.)

Our Lord's claim upon us presses us at every point. The Incarnation calls for lowliness; the Ministry calls for labor; the Example calls for likeness; the Death calls for love; the Resurrection calls for loyalty; the Ascension calls for liberty; and the present Life in heaven, with the perpetual gift of Pentecost, provides life, full, free, and abundant, as we live in the light of the promise of the glorious appearing of our great God and Savior.

What, then, shall be our response to this marvelous claim? The world and the church wait to see something of the infinite possibilities of the life of the true Christian. Four great words of the New Testament surely sum up our responsibility. Be it ours to realize them in all their fullness of meaning. "I should;" "I ought;" "I must;" "I will." That is, I am inclined to respond, I am impelled to respond, I am determined to respond. Be it ours to follow the great Apostle who could first say, "I am debtor," and then, "I am ready." Be it ours to remember what the mother of our Lord said to the servants, "Whatsoever he saith unto you, do it." Be it ours to say what David's followers said to their master, "Thy servants are ready to do whatsoever my lord the king shall appoint."

"Then who this day will rejoicing say, With a grateful heart and free, Thou King Divine, my life shall be thine, I consecrate all to thee?"

Jesus Always.

I always go to Jesus, When troubled or distressed: I always find a refuge, Upon his loving breast. He gives my heart relief.

When full of dread forebodings, And flowing o'er with tears, He calms away my sorrows, He hides all my fears.

He comprehends my weakness, And hushes all my fears. He supplies the armor I need to vanquish sin.

When those are cold and faithless, And with careless hearts forsaking The old friends for the new, Whose friendship I need not claim nor seek, He always finds a friend who is ever faithful. I always go to Jesus; No matter when or where I seek his gracious presence, I'm sure to find him there. In times of joy or sorrow. He answers every prayer. I always go to Jesus, And Jesus comes to me.

—Josephine Pollard.
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Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stefene.

Buffalo, N. Y., Mission 28 Hawley street, in charge of Brother Henry Rode and Sister Anna Rode.


Des Moines, Iowa, Mission, Second and Grand Avenue, in charge of Brother J. R. and Sister Anna Zook, Residence, 2285 Eleventh Street.

Evangelical Visitor.

February 1, 1904.

CHURCH WORK.

Foreign Mission Fund.

413, J. and M. Kuhns, $10.00
414, Markham, Ont., 10.00
415, D. W. Godbey, 10.00
416, Fanny Heise, 5.00
417, Donogah, Pa., 10.00
418, M. J. Shirk, 2.00

Matopon Special Fund.

Nancy Mosey, $1.00
Mary L. Groce, 10.00
Moses Shupe, 10.00
Jacob Box, 2.00
W. H. Kreider, 2.00

Hamlin, Kans., thanksgiving offering, 20.00

Nancy E. Bender, 1.00
L. L. Abline, Kans., 10.00
Ina Pike, 2.00
Elizabeth Myers, 1.25
Anna Myers, 1.25
Rebecca Wilhite, 1.00
J. L. Gish, 1.00
A. H. and Eva Doner, 2.00
D. V. Heise, 25.00
Fanny Heise, 7.00
Tiebe payer, 5.00
Brother and Sister McTaggart, 5.00

Chicago Mission.

Report for month ending January 15, 1904.

DONATIONS.

Stark county, Ohio, $6.00
David Krodel, Shannon, Ill., 1.00
Louise Bowers, Hays, Kans., 2.00
In His Name, 1.00
John Engle, Moonlight, Kans., 2.00
In His Name up to January 20th, Brethren, Polo, Dls., Ill., 4.00
Rent for Mission house, M. H. Tretzel, Chicago, Ill., 4.00
In His Name, Chicago, Ill., 1.00
Libbie Lembert, Kansas, 2.00
Alice M. Shank, Rowenna, Pa., 1.00
Anna N. Shirk, Lodi, Cal., 1.00
Zion S. St., Abilene, Kans., 12.70
Courtton S. S., Ohio, 5.40
J. Myers Bowler, Canton, Ohio, 2.00
Young Peoples Col., 1.00
Offering Box, 3.00

EXPENSES.

Doane Mission, 3.50
Groceries, 5.20
Gas for lights, 6.10
Rent, 3.50

Balance on hand, $82.48

We again come with grateful praise and thanks to God and also to the dear ones who so kindly remember us in our needs, as we are entirely leaning on our God, who has said that he will supply all our needs. Well, it is just like him; perhaps if we would lean upon men we sometimes would fall short, but in God we know no defeats. Well, glory to God, he gives us far beyond that which we have deserved; but he does not look on what we are but on that which is within us to do his honor and glory.

We were also kindly remembered over the holidays by dear ones receiving from Mrs. McClelland, Middletown, Ohio, a box containing chickens, cake, fruit, jellies and other things; and Bro. S. H. Bert, Moonlight, Kansas, 13 pounds choice creamery butter.

May God greatly reward them for their kindness, not doing it unto us, but unto God who has said it is more blessed to give than to receive.

We praise God this morning that we are entirely leaning on our God who is the author of every good and perfect gift. May God bless all the readers of the EVANGELICAL VISITOR, we come to-day with the salutation of Paul to the Philippians chap. 1, 2 to 11 verses.

This report backs back to December 19th, when we came to Danville by train from Preston and were met by Brother John Side, of the Wilnafield church, and conveyed to his home where we were received as brethren and shared the establishment of their home which has been made more comfortable than ever by the free use of natural gas. What wonderful provisions have been made in the lower earth for the comfort of mankind, both for fuel and light. Let all tongues praise the name of the Lord, who is the author of every good and perfect gift.

Meetings were commenced in the brethren's M. H. on December 20th, and were continued up to January 11, 1904. The attendance was good when the weather was favorable and the interest was on the increase up to the time of closing. Such as were not accustomed to attend church here became quite regular attendants and it was evident the Holy Ghost was bringing comfort and hearts, both old and young.

We held daily cottage prayer-meetings which were a great help in the work; a number of souls, with deep conviction, came out for prayer at these cottage meetings. Just how many of these dear souls will go through so as to be able to stand, remains to be seen, which the future will reveal.

We praise God this morning that we are entirely leaning on our God who has said that he will supply all our needs. We were led to cast lots and the lot said to go to Chicago for worldly amusements or the prize of the high calling of God. But in God we know no defeat—defeats—but in God we know no defeat. So now we are here to labor a while as the Lord may direct. Will you all pray for us and the work.

NOAH AND MARY ZOOK.

Wingert, Ont., January 10, 1904.

Permanent address, Harrisburg, Pa.
Meetings at the Rosebank M. H.

Revival meetings, conducted by Brother J. R. Zook, were commenced December 29th at the Rosebank M. H., Dickenson county, Kans. The interest was good from the beginning and is increasing as the meetings advance. Forty souls have turned to God. About twenty have received the anointing of the Holy Spirit. Some meetings were fair and others advance. The interest was good from the beginning and is increasing as the meetings advance. A. H. NIESLEY.

Meetings Near Morrison, III.

On December 13, 1903, a protracted meeting was started at Franklin Corners, near Morrison, Ill., in the Brethren's M. H. The meetings were conducted by Elder B. F. Hoover, of Mansfield, O., and were fairly well attended. The result of the meetings was that three made a start for the kingdom. I was one of the number. I am glad I made the start. I feel encouraged more than ever before. I was baptized when I was about twelve years of age. So it isn't many years since I started. When I received peace I felt as though something rolled my light shine so that souls may be saved. But I want to try to be more in love and try to live closer to him and to become what I am not yet. I want to try to let my light shine so that souls may be saved. I ask an interest in your prayers that I may be stronger in the Lord.

KATIE BRANDT.

For the EVANGELICAL VISITOR.

For the EVANGELICAL VISITOR.

**Experience.**

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire."

(Matt. iii. 11.)

I fear there are many to-day who are coming to John's baptism and are destitute of the Holy Ghost baptism. About eighteen years ago I remember when I got on my knees and prayed for the blessing I received and the glorious work he has done for me. I must often think how Jesus suffered on his cross and why should we not be willing to take up our cross and follow him who died for us, and I can truly say it is a glorious life to follow Jesus in every way he leads us and to feel free from sin and Satan's evil works.

I often thought, if death should call on me before I am prepared for our heavenly home, I would lose the pleasure of this world and my soul, and torment would follow eternally; but now I hope to gain pleasure and comfort about a year before I had made a start. A few days after I had made a start to serve the Lord, I made some of my wrong things right and I received a great blessing for it and I followed those things till I still felt better satisfied; but sometimes I can feel myself closer to God than at other times. I feel to praise the Lord for the wonderful good way; that he called me home in time to be saved, and for the blessing I received and the glorious work he has done for me. I must often think how Jesus suffered on his cross and why should we not be willing to take up our cross andfollow him who died for us, and I can truly say it is a glorious life to follow Jesus in every way he leads us and to feel free from sin and Satan's evil works.

One night while I was asleep a vision came to me like a heavy dream that I should get converted, and after while it came to me again like a dream, if I should live in this condition, yet having a great desire to be saved, if it would be too late, how sorry I would feel for my neglected time, and that brought a trembling fear to me. I thought I might wait too long to serve the Lord, and I thought I could serve him so easy if I would be willing, but I saw too much pleasure in the world. It is more than a year ago when there was prayer-meeting at our house and I felt so desirous to be a Christian that I followed the good Spirit with the hymn "Almost Persuaded." I saw that the pleasure with the world is not safe for any man. I was almost willing and comfort about a year before I had made a start. A few days after I had made a start to serve the Lord, I made some of my wrong things right and I received a great blessing for it and I followed those things till I still felt better satisfied; but sometimes I can feel myself closer to God than at other times. I feel to praise the Lord for the wonderful good way; that he called me home in time to be saved, and for the blessing I received and the glorious work he has done for me. I must often think how Jesus suffered on his cross and why should we not be willing to take up our cross and follow him who died for us, and I can truly say it is a glorious life to follow Jesus in every way he leads us and to feel free from sin and Satan's evil works.

When I consider the dangers of the world in which I lived, serving the wrong master, I ask where is the reward? for that? I often think that a man has no profit if he gains the whole world and loses his own soul. Why then should a sinner try to gain a little pleasure in this world which may perhaps last a short time and risk his own soul? We ought to care more for the end of our lifetime than the pleasure of this world. When I lived in sin I was in darkness and did not see the danger I lived in as well as I do now: and now I am in the light, but I see some of my shortcomings yet. I see how merciful our Heavenly Father is towards us; and he calls sinners to come home. The greatest enjoyment I ever had in my life was that I became willing to yield to the Lord in time, and I hope to advance in my Christian work, yet I would ask an interest in your prayers that I might ever prove faithful.

Your brother in Christ,

SAMUEL K. GSH.

Decoda, Pa.

EVANGELICAL VISITOR.
MISSIONARY.

Addresses of Missionaries.

Africa.
Brother and Sister H. P. Steigerwald; Sister H. Frances Davidson; Brother Levi and Sister Emma Doner, Matopello Mission, Bulawayo, South Africa.
Brother and Sister Isaac O. Lehman, Kedisbury, Transvaal, South Africa.
Brother and Sister Jesse R. Eyster, Fordsburg, Bulawayo, South Africa.

India.
J. H. Sparrow, Anna Herr Sparrow, Raghumalpur F. O., Manibhanous Dist., India.
Sister Elmina Hoffman, Kedgeon, Poona district, Ramahale Home, India.

Central America.
Brother and Sister J. G. Casell, Box 74, Guatamala, Central America.
Sister Martha Hoffman, San Salvador, Salvador, Central America.

Texas.
Brother and Sister S. H. Zook, Hidalgo, Texas.
(Only the Matopello Mission, first mentioned above, receives support from the Foreign Mission Fund. The others depend on the free-will offerings of the people.

Matopello Mission.


To the Readers of the Visitor, Greeting:

It is sometime since we used our pen for the Visitor, have often thought to do so but other things crowded it out. We praise God for all he has done for us since we wrote last, and must often think, "what is man that thou art mindful of him?" How kindly he cares for us when we trust him. He has promised not to withhold any good thing from us if we walk uprightly before him. How true this is.

We are all enjoying usual health at this time for which we owe much to him who keeps us both soul and body. The work in general is still encouraging. While we have many things to discourage, yet, on the other hand, there are many encouragements. No doubt, all who are in the mission field find the same thing, many things to try our faith and love.

As you no doubt noticed in Brother Doner's letter, there are still a few, now and then, who wish to become followers of Jesus, and are willing to obey in the ordinance of baptism. While the number may seem small, yet each one is of great value.

We are having a very dry spell at present. We have some very nice rains early in the season, but at present it is dry. Most of the planting among the natives is done, and much of it is up, but if rain does not come soon it will burn up. We hope, however, God will send refreshing showers soon. Should there be a failure of crops this year again it would cause a great famine which we hope may be averted.

The weather is very warm now. Last Monday it was 118 degrees. It is necessary to keep indoors as much as possible at such times. The good supply of dried fruit sent us is much relished by us all at present when it is so hot. We have also been blessed with a good supply of vegetables from the garden, however without much labor from Brother Doner, who has charge of this department.

Again wishing you all God's richest blessing and asking an interest in all your prayers for us and the work here,

I remain, your Brother in Jesus,
H. P. STEIGERWALD.

For the Evangelical Visitor.

Two Bible Readings.

The following are two of a series of Bible readings given in the Menonnie Meeting-house, Cedar Grove, Ont., Jan. 12, 13, 1904:

THE THREE-FOLD CHARACTER OF SALVATION.

I. SALVATION BY GRACE THROUGH FAITH.

1. Incipient salvation a free gift, not by works. (Eph. ii. 1-2.)
2. Note in Christ Jesus made right by his blood. Through him we are reconciled, have peace and accept the Spirit unto the Father; are fellow-citizens with the saints, built on the Sure Foundation, are God's Building and a growing Holy Temple. (Eph. ii. 12-22.)
3. Being ungodly, Christ died for us, and brought us Reconciliation and Justification, which we now enjoy. (Rom. v. 6-11.)
4. We now receive salvation of our souls as the end of our faith. (I. Pet. i. 8, 9.)
5. Through God's love and Christ Jesus we are saved by Regeneration, renewed by the Holy Ghost, justified through grace and made heirs of eternal life. (Titus iii. 4-7.)

II. SALVATION BY WORKS—God Working in us.—Present.

1. Work out salvation as God works it in us. (Phil. ii. 12, 13.)
2. As his workmanship we are ordained in Christ Jesus to good works. (Eph. ii. 10.)
3. We are to deny bad works and do good works. To this end we are redeemed to be peculiar and zealous therein. (Titus ii. 11-14.)
4. Believers are to maintain good works as profitable to them. (Titus iii. 8.)
5. Come boldly to a Throne of Grace for help therein. (Heb. iv. 16.)
6. Living faith produces good works—the latter is evidence of past salvation. ( Jas. ii. 17-25.)

III. FINAL SALVATION BY REWARDS—Future—The Redemption of the Body.

1. Salvation in anticipation. (Rom. xiii. 11.)
2. Salvation not seen, but for which we patiently hope and wait. (Rom. viii. 24-25.)
3. Kept through faith unto salvation in the last time. (I. Pet. i. 5.)
4. Future salvation without judgment for sin. (Heb. ix. 27, 28.)
5. Final salvation of body, an Heavenly body, not an earthly one. (I. Cor. xv. 42-49.)
6. Future salvation a victory over death, the grave and corruption. (I. Cor. xv. 53-55.)
7. The hope of future salvation an helmet for us. (I. Thess. v. 8.)
8. The comforting fact of the Lord's coming. (I. Thess. iv. 16-18.)
9. Our citizenship in Heaven. Full privilege therein dependent upon a change of body. (Phil. iii. 20, 21.)
10. Present and future salvation an inspiration to present-tense salvation. I. John iii. 2, 3.)

THE BELIEVER'S TWO NATURES.

1. The Believer's two natures run parallel in the Christian. (John iii. 6, 7; Gal. v. 17-24; I. Cor. xiv. 49; Joth. xiv. 4.)
2. The first nature (fleshly) is sinful; (Ps. li. 5; Jer. xvii. 9; Rom. iii. 10-12; Gen. vi. 5; Mark vii. 21-23; Luke ii. 41; Rom. viii. 7, 8; Eph. ii. 2, 3; Rom. viii. 15-17; Matt. xxvi. 41; John vi. 53; Gal. iii. 3.)
3. We cannot serve God with the fleshly nature. (I. Cor. ii. 11, 14; Rom. viii. 5-8.)
4. The first nature is of the earth, earthly; the second is from heaven, heavenly. (I. Cor. xv. 46-50; John i. 12, 13; Rom. xi. 15, 16; I. Cor. xi. 14-16; John iii. 3; Gal. iii. 26, 27; II. Cor. v. 16, 17.)
5. The new, or heavenly nature, is joined to Christ. (I. Cor. vii. 17; Gal. ii. 20; Col. i. 27; Col. iii. 3, 4; Phil. i. 21; II. Pet. ii. 21; Rom. viii. 9, 10; I. John xii. 12.)
6. How we may overcome the flesh and be delivered from its power. (Rom. viii. 10-14; Eph. iv. 21-24, 31, 32, 30; Eph. v. 11, 11; I. Cor. vi. 19; Col. iii. 1-17; Gal. v. 17, 16; Phil. iii. 3; Rom. xii. 12-14; II. Cor. x. 4, 5; Rom. vi. 14-17; II. John xxi. 23, 25; Eph. v. 9; Gal. v. 22-25; Eph. vi. 10-18.)

I. J. RANSOM.
A Sermon.

(Continued from Page 1.)

married him. She married him because she expected to reform him. But instead of reforming him, he crushed her life and hope into perfect ruin and sent her to a premature grave. God says, "The meek shall inherit the earth and shall do no unrighteousness together with unbelievers." Let us take the advice of God. If you cannot reform a suitor, don't trust further alliance with him. This must be effected not by reform a suitor, don't trust further alliance with him. This must be effected not through the Sabbath-schools and the sanctuary. Under that influence you are provided for him. I would trust him in the duty, but not fully until you have yielded yourselves fully to the Christ life. When he was driven to pick up coal along the railroad for a living. He said that he was afraid of living to the devil, that they cannot be faithful to God. Why spend your youthful days in sin, when Christ comes into our lives we become sober-minded. There are holy purposes in view. They need not say a word, but their presence is a rebuke to sin. Young men and young women, does it? So many young people say, and avoid jesting and joking and the giddy laugh. Then we feel justified before God, and are respected in society and wherever we go, and are a rebuke to the scorner. Young men and young women of that type wield a tremendous influence to bless and lift up fallen humanity. Young men and young ladies, will you rise to that state of usefulness to-day? Oh, that our influence might be all for God! We can all do that.

I know of a young man who attended a mission meeting and was happily converted. He said his prayers regularly. His parents and the rest of the family ridiculed him. His people belonged to the State Church of Germany, but they were not converted. He would kneel down every morning and say his prayers. They would laugh at him and say, "What is the matter with you? Are you crazy?" The boy did not say anything. But one morning their hearts were touched, and his mother came and bowed down beside him and said, "Pray for me." His mother was saved right there. A few days later his father came and asked his prayers for him. The saloonkeeper was converted, and his sign came down. And in a short time his sisters were saved, and all his brothers excepting one and his mother, who came to America. Some missionaries in Chicago got hold of him. He was converted and wrote the good news home.

This boy was working in a place where they sold city bread for home-made bread. You know what a lot of people would much rather have home-made bread. It sells better. After the boy was converted he told his employer that he could not sell that bread for home-made bread because it was wrong. His employer said, "If you won't do it, somebody else will." His friends said that he was getting too religious. He was a stranger in Chicago, but he found employment in a fish store. He had not been there long till he discovered that the scales were fixed so they would weigh one-half pound more than the weight really was. He said, "I can't do that." He quit his job.

He next went to a grocery store, and they were selling butterine for good butter. He could not sell that butterine for good, pure butter and claim that he was a Christian. So he was driven to pick up coal along the railroad tracks for a living. He said that he was scarcely able to make a livelihood. The devil told him that he could not get along in the world and be a Christian. However he believed God and claimed his promises. One day as he was picking up coal a lady came along and said, "Don't you want work?" He said, "Yes." From that time to the present he has always been able to find honest labor. Now, that young man is a model. God has marvelously provided for him. I would trust him in the dark as well as in the day. That is what God will do for every young man and young woman that will trust in him. I wish that young man would be here to talk to you this afternoon. He has been a blessing to many a young one. He was working in the city and made as much as $300 a month, and would spend it upon the poor, and when he gets up to testify, there is something in his testimony that burns its way into the hearts of men and women. If you want to be a power in the hands of God, give your hearts to him right now, but if you won't, God will bring you into judgment.

If you would ask that aged father for counsel who gave his heart to God recently in this meeting, his advice would be give your hearts to God when young. Why spend your youthful days in sin, when Christ comes into our lives we become sober-minded. There are holy purposes in view. They need not say a word, but their presence is a rebuke to sin. Young men and young women, does it? So many young people say, and avoid jesting and joking and the giddy laugh. Then we feel justified before God, and are respected in society and wherever we go, and are a rebuke to the scorner. Young men and young women of that type wield a tremendous influence to bless and lift up fallen humanity. Young men and young ladies, will you rise to that state of usefulness to-day? Oh, that our influence might be all for God! We can all do that.

I write unto you, young men, because ye are strong and have overcome the wicked one. I write unto you fathers, because ye have known him, that is from the beginning, and the world knoweth that ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

This does not look as though we should live in sin until we are old before we become Christians, does it? So many young people are held under the delusion, by the devil, that they cannot be faithful to God because they are young. Falsely! Christ who comes into your life is stronger than the devil who was cast out.

"Let us hear the conclusion of the whole matter: Fear God (reverential fear) and keep his commandments: for this is the whole duty of man. That which is done in secret shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The sins we commit may be hid from human eyes. They may be sins of selfishness or social crime, but God knows them all and will bring them into judgment. We have no right to defile our own bodies or the bodies of others. You must repent of them and bring them into judgment right here, and have them canceled by the blood...


**EVANGELICAL VISITOR**

**[February 1, 1904]**

**OBITUARIES.**

**REBOK—Died on Jan. 12, 1904, at the age of 63 years, 7 months and 10 days, Susan Rebok, wife of Henry E. Rebok, and sister of C.E. and Ed., both of the Brethren church, 205 Martin Brethren hill, of Hope, Kans. There are but two of the family left, Bro. George Shellenberger and sister Sarah. Her husband and three children, two sons and one daughter, survived. Deceased was a consistent member of the Brethren church many years. Funeral service, conducted by the pastor, was held at the Mongul church.**

**ENGLE—Died, at her home, near Hum- melstown, Pa., on the old Elder Daniel Engle farm, on Diah. Interment in the churchyard, father of dropy and heart trouble of which she suffered about a year. Sister Mary Engle, wife of Brother Daniel Engle, died the same year. Deceased was a daughter of Chris- tian Mumm; was converted and united with the Brethren in Christ church about 40 years ago, and lived a consistent Christian life, and was one in whom the poor always found a special friend and helper. She was the mother of twelve chil- dren, of whom but a few have marriage. Funeral service conduc- ted by Elder Jacob Books and John Kuhns, was held at the home, and since 1893 there has been a large company of relatives and friends who has gathered. Internment in the family ground on the farm. Text. Rev. viii. 13.**

**BRANDT—Died, Dec. 23, 1903, at her home near Florin, Lancaster county, Pa., Sister Leah Brandt, wife of Brother Henry Brandt, aged 50 years. Services were held at the home on the 25th, and burial was in the churchyard. A young man was once asked when he had finished his course in school, from which he found his way out into the country to his old home. Text, Rev. xiv. 8. Interment in cemetery.**

**THATCHER—Died, Dec. 19, 1903, at the home of her daughter, Sister Lizzie Mumma, in Newtown, Pa., Sister Margaret Thatcher, aged 84 years, 7 months and 14 days. The deceased was the widow of the late William Thatcher, who departed this life about 9 years previous. She was con- verted in early life, and united with the U. B. Church, of which she was a member until about eight years ago, when, finding in the teaching and preaching of the Breth- ren in Christ, the simplicity in worship and the conformity to the Bible, that was more compatible with her faith and conviction, she united with them and remained a faithful and consistent member of the church. She was a ready witness to the saving grace of Jesus whenever opportunity was given, with a frequent purpose to depart this life and be with Christ in glory. Five sons and two daughters sur- vived of the twelve children of Mrs. Annie Hendricks, of Mt. Joy; George, of Lancaster; Ephraim and his wife, of Cortland, N. Y.; and David and Martin living in Illinois. Funeral services were held in the U. B. Church in Mt. Joy, and were conducted by Brother Jacob N. Martin, of Elizabethtown, and the home brethren. Text. Rev. xiv. 1. Internment in cemetery nearby.**