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

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

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What an Angel Saw in the Meeting.

According to the promise the Most High gave to the children of men while he was upon earth, the gathering of his children found the blessed Lord present to greet and to bless. Out of the many present I soon noticed that few, very few, gave evidence that they realized their Lord was with them. Of those present I saw that the most were not in the condition of desire or of expectancy. The many did not even think of the presence of their Holy King. Few, indeed, as I read their thoughts, had their hearts fully set towards him whom the heavens delight to glorify. It was given me to know the reasons why the Lord’s presence was so little realized. The reasons I saw to be chiefly two: (1) the worshipers were not meeting in the spirit of prayer, not having left their homes with a previous fellowship, in prayer with the Lord; (2) they had not been richly receiving the word of truth into their hearts. We, the holy ones of the Most High, we know that in these two failures is to be found the inability of too many to discern the Lord.

As I slowly, silently, and unseen passed from one to another, I also noticed that too many were filled with vain and worldly thought. Not being centered upon Christ the Lord it was impossible for them to concentrate attention upon him. For this reason I saw that very few had their heart and mind fixed upon the topic which was placed before them by their leader: "For Me." Reading their inward meditations I perceived that the Lamb of God did not occupy their thought.

Looking about the room (it was that I might know how the children of men worshiped the Lord, that I was sent here this evening). I found some whispering to each other about wholly trivial and unnecessary worldly things during the reading of the holy word; others, during the singing of songs of worship, held animated conversation with one another; others during prayer not only made no effort to pray, but without resistance, allowed the evil one to wholly distract attention. I saw some during the leader’s earnest meditations I perceived that the Lamb of God did not occupy their thought.

As I was about to leave the room it was also with great sadness I further noticed how few of the worshipers were helped (by services which should have been so blessed to all) nearer the heart and life of the ever blessed One. He was there to bless; the worshipers were not in a condition to receive help. They came not with the expectation of being blessed.

During the service I heard testimony given, prayer offered, songs of praise sung, which seem to be mere form, as though out of compulsion of some kind—indeed, I heard several say they spoke and prayed because they had covenanted so to do. In all such cases it was given me to know there had been no intercession previous to leaving their homes, no prayer and no study of the word.

Too many, fettered by disobedience, unbelief, neglect, worldliness, and spiritual poverty, found themselves without desire to witness for their Lord. Professing before men to love their Redeemer, they refused to confess him, even though the blessed Spirit strove again and again. Little do such seem to realize their earnest prayer, praiseful song, and heartfelt resolve to witness with the Holy Spirit would give glorious victory.

The blessed Lord, who was present in response to the earnest prayer and desires of a few, slowly and silently withdrew, passing out of the room; as he did so I saw the sweet smile of his love rest upon and illuminate the hearts of those who truly sought him. The "one or two" were richly blessed. The many not only received no blessing, but actually lost from what little spiritual power they possessed.

Too many of the meetings which the holy ones of God are called to attend are of this pattern,—not all, but far too many.—Morning Star.

When men attempt to divorce business life from religious life it is a criminal attempt. They cannot be divorced. They are really, as far as the world is concerned, Siamese twins.—Rev. R. S. Pardington.

Chaff and straw always stack up higher than grain.
EVANGELICAL VISITOR


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EDITORIAL.

Elder Abraham Winger.

In our obituary column appears the notice of the death of another of the elders of the church. Though the elder whose name is at the head of this article was not so extensively known as the late Elder Zook and others, yet for many years, though in a smaller circle, Walpole Winger, as he was familiarly known, was a familiar figure, particularly throughout the Canada districts. Our acquaintance with him dates back to 1874 when he was yet an active worker in the vineyard of the Lord. He was considered an able, forceful speaker with a fund of anecdotes and illustrations at his command that always gave interest to his discourse. He traveled extensively in Canada, usually regularly making the round of the Lovefeasts twice a year. Outside of Canada he visited Pennsylvania, Ohio, Kansas, Michigan and other States on Conference occasions. He spent much time and not a little money in the interest of the church and the Master’s work and service.

As stated in the obituary he was in his early years a class leader in the Evangelical Church and was acquainted with the early preachers and bishops of that church, among them the noted Bishop Seibert. His reminiscences of those early days were interesting to a later generation. It is well known that those early preachers were severely plain in their apparel, and with sorrow saw the younger generation of preachers depart from the pious simplicity of former days. Among other things we recollect him relating how that at a certain campmeeting the fact that pride was making such inroads into the church was under consideration by the ministers present, questioning what could be done to correct the evil. Failing to arrive at a satisfactory solution they said let us ask father, one of the old ministers who happened to be present. When they asked him he answered, “Yes, I can tell you the remedy, commence with the preachers and get them to put away their pride.” They did not inquire of him any further, as it hit the nail on the head.

His active work in the ministry ceased a number of years ago, but now he has gone to his reward like a well-ripened shock of corn. Thus one by one those who labored assiduously and faithfully during a former generation are passing away from among us. We may well ask, on whom shall their mantle fall? May there always be such found who shall step into the place and serve faithfully their day and generation until the Master come to reward his servants.

“Therejoice with them that do rejoice,” says the Apostle Paul. This we are enabled to do when we still hear of the progress of the revival at Belle Springs, Kansas. Our last word from there is to the effect that about 96 persons have started in the Lord’s service. It is probable that the revival took place there when under the labors of J. H. Eshelman and Elder Zook many of the members of that community were converted. What changes have taken place since then! Some, no doubt, were for the better, while others are to be regretted. But, we sincerely hope, yea, we pray for it, that the present extensive revival in that part of Kansas may result in a re-united Brotherhood and that the church in Kansas shall again be an inspiration to the church elsewhere in her genuine piety, deep spirituality, devout consecration, and missionary activity at home and abroad, exerting an influence for genuine goodness on all lines, and that her power may be far-reaching and only for good in its results.

“Called unto the fellowship of his Son Jesus Christ our Lord,” by God, who is faithful, is still the intention of the Heavenly Father towards every one who starts out in the Christian life, even as was said to the Corinthian church—1 Cor. i. 9—but like they, too often we get entangled in the “carnalities” and so fail to prosper in that which is spiritual. Let us rather so yield ourselves to God that the “Spiritualities,” beginning with 1. Corinthians chapter xii., may rule and control our activities in the Christian engagements then the divisions caused by the “carnalities” will not obtain among us.

The Donegal district, Lancaster county, Pa., is experiencing a gracious work of the Lord, and in a quiet way a goodly number are becoming interested in their salvation. We are not to say how many have thus started, but the number is considerable. At Hummelstown, Pa., meetings were held for about three weeks and three persons sought and found peace in believing. It was our privilege to attend these meetings considerable of the time, and Bro. Enos Tyson, of Schwenksville, Pa., helped in the work for two weeks. We have also received word that Bro. D. H. Rohrer is laboring at Sippo, Ohio, and that 8 souls have been saved and conviction is upon the people. May the revival go on everywhere.

We give considerable space to obituary notice and other intelligence re the late Elder Zook, English and German, in this number. We have also received for publication a report of the funeral sermon for which we have not space in this issue. We hope no one will think too much space is taken on this occasion, since he was so widely known among the Brotherhood.

There is considerable matter on hand for this Visitor which must wait its time. Some may wonder that their communication does not appear. To such we say, have patience. We will make use of all that we can use as rapidly as we can. It is good to have considerable matter on hand to choose from. So don’t stop the supply.

On account of much matter prepared for this issue and the lateness of receiving the report from the Chicago Mission, it is delayed until next issue. They report good meetings in which precious souls are being saved, and God is blessing the work.

Brother A. M. Engle, of Dayton, Ohio, wishes to inform friends and correspondents that his address is changed from 80 Vincent street to 62 Vincent street, Dayton, Ohio.
The Breadline at the Bowery Mission.

A THOUSAND, HUNGRY AND IN PATCHED AND RAGGED COATS
IN THIS LONG LINE.

A thousand men in line! A regiment and more, homeless and hungry, are standing, waiting, for the doors of the Bowery Mission to open at 1 o'clock in the morning.

Long before this hour the army begins to assemble, gathering around the Mission doors, patiently waiting for the signal, when every man may find the comfort of a hot, cup of coffee and a roll.

Where do they come from at this hour of morning? At this gray, cold, unsympathetic hour? Have they waited all this time in the storm and cold just for that bit to eat and drink? Why are they not in their beds? And why, if the good people of the Mission want to help their less fortunate brothers, do they serve breakfast at such an unreasonable hour?

Well might anyone ask these questions who is unacquainted with conditions on the Bowery in New York City. A regiment and more, homeless and hungry, are standing, waiting, for the doors of the Bowery Mission to open at 1 o'clock in the morning.

An active faith can give thanks for comparatively only—for New York, as a city, never sleeps. An army of night workers is toiling in the great daily newspapers and in other places where daily supplies must be created at night. Physicians are returning from the bedside of critical cases. The street cars are comfortably filled with people who are intent on getting somewhere, going from one part of the city to the other, each with their own particular reason for not being at home at this hour.

Outside the uptown hotels patient horses stand before their waiting cabs, while "cabby" himself walks up and down the sidewalk, thrusting his arms to keep his fingers from freezing, wondering if the sun will rise before his "fare" comes out, and wants to go home. Bails and other social gaieties have about reached their height at this hour, while the great mass of the common people—or rather the people with common sense—are quietly sleeping in their comfortable beds, renewing their strength for a new day.

But where are the thousand and more men we saw vanish down at the Bowery Mission? What has become of that long "bread line"? Where did they go when they had eaten their rolls and drank their coffee?

They have vanished, but what has become of them? They have not gone home, because they have no home. They have not gone to a cheap lodging house, because they had not the price of even a hard ten-cent bunk; and no one has given them a bed-ticket, or upon such a night it would have been used long hours ago.

This is what many of them do: they walk to Harlem—a seven-mile trudge—and back again; they walk up and down the Bowery and the avenues, solitary and in twos and threes. They curl up in doorways and the hallways of tenement houses, while some find a friendly grating in the sidewalk, where the night air escapes from some great, steam plant. They will all be ready to come back to-morrow night, and travel the same old round.

They are all. A few will drop out, health gone, strength gone, life gone, no particular reason for not being at home any more, gone forever! And Potter's Field grows apace, while the vacant places in the army of the homeless are filled by recruits as weary, miserable and hopeless as those who tramped their last tramp, up and down the snowy streets, the night before.

All honor to the charities which make it possible to shorten these dreary nights, and to infuse a little cheer and courage into these wretched and hopeless lives.

There is hope for many of these men, but hope does not grow and thrive on an empty stomach and sleepless nights.

An active faith can give thanks for a promise, though it be not yet performed, knowing that God's bonds are as good as ready money.—Matthew Henry.

March 1, 1904.

EVANGELICAL VISITOR

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forced the issue. Hence, their great sin of insubordination.

SAUL'S CONVERSION.

After Samuel anointed Saul, he directs him on his homeward journey, apprising him that at a certain place "thou shalt meet a company of prophets and as they prophesy the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. (I. Sam. v. 5-6.) Saul begins his public career witnessing a good confession and God was with him. The people ratify God's selection. (I. Sam. xxiv. 26.) Saul chose for his counselors "men whose hearts God had touched." "Pride goeth before destruction, and a haughty spirit before a fall." So also with Israel's first king. With prosperity and victory over their enemies, Saul becomes self-confident. He seldom consults the Lord or gives him due honor or respect for Israel's prosperity. Though God gave Saul another heart and he was "turned into another man," especially prepared for his calling, having the favor of God and God was with him, yet he failed in fulfilling the commandment of the Lord and fell under condemnation. His first offense. He did not tarry until Samuel came to Gilgal to offer the appointed sacrifice. But he assumes authority and forced himself to offer the sacrifice, which was not lawful for him to do. For which Samuel sharply reproves him. "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee." How does the Christian world of to-day stand in relation to the commandments of our Lord? Do they recognize our Lord in his great and last commission? (Matt. xxviii. 19-20.) Do they teach the all things, or only some of the things? Do they not as Saul, assume authority and repudiate the order of God given in the person of his beloved Son, and teach doctrine which is only in accordance with the commandments of men? "Fear God and keep his commandments: for this is the whole duty of man." The Lord still prospered Saul and gave him many victories over the Philistines. Though he failed up to this time to recognize God's hand in all his work. After he had so completely routed the Philistines, (I. Sam. xiv.), he seems to have had a "second experience," or deeper thought of his standing before God. He calls for the ark of God, and inquires of the Lord. "And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord." (I. Sam. xiv. 35.) Though he had been converted and had the evidence, (I. Sam. x. 6, 7), still he was not a truly sanctified worshipper. He did not recognize the hand of God over his inheritance, and himself only as a servant; for he had not up to this time built an altar unto the Lord. Saul again humbly "asked counsel of God," but receives no answer. When prayer is not answered we may be sure there is something wrong somewhere in the camp, even if it is only eating a little honey on the sly. Heart searching is now in order, which will result in heart purifying, humiliation, conquest and victory as far as the flesh will yield.

Saul's second offence. (I. Sam. xv. 9.) Does a second experience give us complete victory over the carnal mind and assure true obedience to our Lord's commandments, or does it only make men still more self-confident and rebellious? The Lord's message to Saul: "Now go and smite Amalek and utterly destroy all that they have and spare them not." Saul bows in humble submission to the Lord's command by the venerable prophet. Collects his forces with a full determination to execute his orders to the very letter. Warns the Kenites to depart from among the Amalekites. The Lord will not destroy the righteous with the wicked. Men are ever ready to carry on the Lord's work according to their own plans if they can see rich spoils to be gathered for the Lord (7) from other flocks and herds. They are very willing to take up the collection and appropriate it as may seem good in their own eyes, and then with dignity claim "I have performed the commandment of the Lord." Saul's second experience did not work out for him a clean heart in obeying the Lord fully. He allowed his dignity to stand between him and God. Just what so many of the second experience people of our day are doing. They set aside many of our Lord's plain commands by instituting something of their own devising which seems to be right, but the end thereof is doubtful confusion. They prefer to spare Agag and the best of the spoils for a self-will offering. "Behold to obey is better than sacrifice." Some of the standing reproofs in God's word are to ascribe the teaching of the Holy Spirit in the order of God's household, (I. Cor. xi. 5, 6), to man-made rules and the bondage of Satan. (Heb. vi. 4-6; x. 25, 29.) There are a great many king Sauls in the professed Christian church of
Faith and obedience bring joy. Jesus says, learn of me. Never compromise with the devil on any line. Many people will talk of the highway of holiness being grand and glorious, but they are either not traveling on it, or else they tell an untruth; for they have no joy beamimg forth from their face, and we know that something that is grand and glorious causes us at least to have a smile when thinking of it.

If you get saved to the uttermost, and keep saved, you will be happy every day in the year. Every soul that hungers and thirsts after righteousness "shall be filled." The soul that wants the things of God more than all other things, will obtain them.

There may be dense darkness all around and over us, and yet blessed sunshine on our souls. People may throw dirt at us, but if we have clean hands and a clean heart it won't stick.

The souls that are wholly sanctified alone know what is true humility. Only converted souls are fit applicants for the baptism of the Holy Spirit if the Scriptures are true. Keep your eyes on Jesus. It means much to go through with God on all lines, but it will mean a million times more to every one of us, in eternity, if we have failed, in this life, to go through with God.

No person can truthfully say I am trusting God with my whole heart and yet have his property insured, or refer to doctors for the healing of his body. God never intended that man should settle our questions.

We have, on record, one Bible character who once was approved of God, but, after backsliding, he resorted to a physician and was reproved for it.

The doctrine that teaches, "once a child of God always a child of God," originated in the bottomless pit. Be aware of it if my brothers and sisters, for it is in the midst of you.

God will teach us the devil's tricks if we lie low enough at the feet of Jesus. A soul that has the baptism of the Holy Ghost and walks in the light of God has the shine of God in his face.

If we would do like Stephen, look steadfastly into heaven, our face would also shine similar to that of an angel.

Stevensville, Ont. D. L. Gish.

For the Evangelical Visitor.

Remembering the Lord's Dealings.

"Call to remembrance the former days in which after ye were illuminated ye endured a great fight of affliction. (Heb. x. 32.) Now in reading the above passage it would seem as if the Apostle were affirming with Philip. iii. 13, which is as follows: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

My own experience teaches me that the Apostle did not mean that we should forget our experience of the many blessings we received from our heavenly Father, though some have been blessings in disguise when we were chastened and corrected for our good, which I have experienced a number of times since I started on my journey heavenwards. Now I believe the Apostle means that we should forget those things which are behind, things that have been sinful and have caused us much sorrow, so much that we repented of, and turned to our blessed Redeemer by faith in his atoning blood, believing that he is able and willing to forgive all our sins, great and small (if we dare call any small), having accepted of us our petitions and forgiven and canceled them, and cast them away never to be remembered again, against us, and has shed his love abroad in our hearts by the Holy Ghost which is given unto us. Now, as long as we are looking forward, and with the help of God are putting forth an effort to serve the Lord sincerely, so long we should not let our hearts be troubled with our failings that are past, and blotted out by the merits of the atoning blood of Christ.

But it is encouraging and helpful to remember how our merciful and heavenly Father has supported us in times of trouble and distress. If I would relate my own experience concerning God's dealings with me since I started in the service of the Lord, which is now nearly sixty years, I would have a great deal to mention, but this much I will say, that God laid his hand on me by way of affliction by sickness of which I was sorely afflicted nearly fifty years ago, when God left the temperate loose, who tried my faith to the uttermost. He suggested to me that God had forsaken me, and I was too ready to believe it; it was a terrible feeling. How must our dear Savior have felt when crying out on the cross: "My God, my God, why hast thou forsaken me!" I feel to sympathize very much with dear souls that get into the same distress as though they were in doubting castle in the clutches of Giant Despair. We sometimes meet with such, may God help them out as he did me many years ago. Praise the Lord for his wonderful works to the children of men. These things we can never forget, nor should we try to, for they all are for our good, only we don't see it to be so at the time, it will bring us in nearer relationship with God.

So we meet with many and various trials. We may term them fiery trials, as the Apostle says, "Let it not estrange you, those fiery trials which come to try you as though some strange thing happened unto you"—"for all things work together for good to them that love the Lord," if we receive it as from the Lord, for he does it for his own good pleasure, and to draw us nearer unto him. Now, in conclusion I will say it is good and profitable for us to call to remembrance the former dealings of our heavenly Father with us, and also with an earnest desire press toward the mark of the prize of the high calling of God in Christ Jesus, for great are his promises to those who, remain faithful, unmovable and always abounding in the love of God, and the works of the Lord, for such have the promise of eternal life and joy unspeakable in the kingdom of glory.

Henry Rodes.

Men without courage constitute the weak set in every community. It is the strong, courageous men everywhere that succeed. The strength of a nation is not in the number of its inhabitants, but the proportion of its men and women who dare to think and have the courage of their convictions. —Rev. W. M. Martin.
While at my daily work last week, my affections being set on things above, a little thought presented itself to me, so plain, and it was about the “dew.” But I did not know what this little word represents in the word of God, and what it really was to me in the spiritual sense. Naturally we all know what it is. It is moisture like a small shower of rain and falls very quietly and generally unseen, and in the warmer countries it takes the place of rain during Summer. We all remember last Summer when the temperature rose to 80 and 100 degrees the flowers which mother or daughters planted around the house lost their brightness, and the grass of the field looked so droopy as if it were going to die during the heat of the noonday, but the dew of the night refreshed it again and in the morning it stood in all its beauty mounted like an army of soldiers ready for the field.

But this did not satisfy me. After I got home I reached for the Concordance and, sure enough, the word “dew” appears about thirty-two times, and it was really a feasting time to my soul when I read that it represents nothing but blessings upon the obedient, all through the teachings of holy men of old, of whom Peter testified in II. Peter i. 21, that they were moved by the Holy Ghost.

Now the very first time it appears is in Gen. xxvii. 28. It is mentioned in the blessing which Isaac gave to his son Jacob, and there it has reference to the natural dew, that God would give him natural increase of worldly goods if he would continue to walk in his ways.

At the second passage we wish to stop. You will find it in Deut. xxxii. 2. After Moses had reached the age of 120 years he told the Levites to gather the elders and officers of Israel together, and told them of their wickedness, and called them a perverse and crooked generation, and more than that yet, called them foolish and unwise, and also warned them of the danger to come after his decease telling them, if they would hearken unto his speech, it would be unto them as much as the dew to the earth; it would soften them, make them pliable and fruitful; the little life of God they yet had would not die altogether, but would grow and be fruitful and the Lord will to-day yet, as prophesied by Jeremiah, take away the stony heart in order that we can understand the teaching of the Holy Spirit, so he would not need to talk to us anymore with thunder and lightning, as at the giving of the law at Mt. Sinai.

The third passage where we will stop you will find in Psalm cxxxiii., where David teaches us the proof of the excellency of brotherly love, for loving people are blessed people. As the evening dew on Hermon cools the air and refreshes the earth, so shall the brotherly love cool the heat of men’s passion, for charity covereth a multitude of sins.

Now, I would like to draw your attention to one more passage, found in the last chapter of Hosea, the first of the twelve minor prophets. Now dew first represents natural blessings for the body; second, it represents a blessing in hearing and obeying the word of God, direct or indirect; third, a blessing in having brotherly love or charity; fourth, God himself will be as dew to us for here we have an answer of peace to the prayers of returning Israel. If we speak to God in good prayers he will speak to us in good promises, and I hope that every one will prove the Lord and surely they will find him every time as sure as his word; for we have a dear brother in our district whom I have heard say in his testimony, that he had often heard of the joy of God’s people but could not believe it, so he started out and thought he would try it and found it to be a fact every time, and he really does enjoy religion, and if we do not, it will be a mistake on our side. Now here in Hosea we have four things that God will do for us if we come to him:
1. “I will heal their backsliding.”
2. “I will love them freely, willingly.”
3. “My anger shall be turned away from them.”
4. “I will be as the dew to them (Israel).”

It is a beautiful thought what he will be to us, not to some one else, but he (himself) will be to us the same as the dew of heaven; give us life and life more abundant, praise his name for it. Oh let us be encouraged, dear ones, for his follower, he says in verses 5, 6 and 7, shall blossom as the lily, and we shall first grow downward, get well grounded and settled unmoved and then spread our branch: s upward and abroad, and what more? we shall be living a beautiful people as the olive tree, and have a sweet smell. I wish it would read a sweet face, but it is about the same, and in our hardships through this life, with trials and afflictions, sometimes cast down, “we shall revive as the corn.” This is an encouraging promise, and not only revive to the state from where we are fallen, but, listen what the prophet says, “he shall grow as the vine, unto perfection heights.” Is it not wonderful? Surely our neighbors will find something out and everybody that we get acquainted with for the smell, in other words our influence will go out. Let us ever abide under the shadow of his wings. My desire is not to grieve the Holy Spirit any more, but be true to him and work till he comes, and by and by bring him, with all the blood-washed saints, a more perfect praise. Pray for us.


For the Evangelical Visitor.
the Psalmist says, for the peace of Jerusalem, as we no doubt bade our last farewell to many of the saints there, as well as other places.

We stopped again at our home place and attended the Cumberland District Council, and oh, how we rejoice for the love manifested in the work of the church; more so than in past years.

We came to Lancaster county on February 11th, and were courteously received. Many are the meetings we are permitted to attend, and the joy is all the more in this county to meet so many who have of late come into the service of the Master. It does prove to us the near coming of our Lord as we see the signs foretold being fulfilled. We are told to watch and be ready, and in the meanwhile they were to preach the word in Jerusalem, Judea, Samaria and to the uttermost parts of the earth, and we report victory all the while in our farewell visits being recommended to the grace of God, so that we feel very happy on the way. We attended the Council meeting at Manor, Lancaster county, on February 16th, and all the way as we come we are asked as to what is needed. We will here mention some: Dried fruit of all kinds that the dear ones may have to spare; (they write from Africa that the worms don't trouble the dried fruit, they can keep it for years); dried beef and bolognas. They write, bring clothes, woolen blankets, underwear of different sizes, for brethren and sisters, all wool, as they need to wear their woolen underwear the year round. They need shoes, and we know that a gift from the homeland is worth so much because it is sent in love: but it will require some freight to be paid to get it there. We are praying that those who have of the Lord's money would give so that there may be no lack. We just leave it all with you, dear ones and the Lord, and then it will be all right. Please have your gifts at the Messiah Home at Harrisburg till the 27th of March, or before.

Brother and Sister Myers are now visiting in different counties of Pennsylvania, and will soon be ready to depart for their prospective tour to South Africa. It is expected that Sister Sallie Kreider, of Campbells-town, Pa., who has been accepted by the Operating Board of Missions as a worker at the Matoppon Mission, will also sail at the same time. Sister Lydia S. Heisey, of Harrisburg, Pa., also contemplates joining the company and a few others. Their last meeting in the home land will be held at the Messiah Home, Harrisburg, Pa., on March 27th, in the evening, if the Lord will, and will partake of the nature of a farewell meeting.—

For the Evangelical Visitor:

Let Us Pay Our Vows.

"Offer unto God thanksgiving and pay thy vows unto the Most High." (Psalm 1. 1.)

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all the people. Precious in the sight of the Lord is the death of his saints.

"O Lord, truly, I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds. I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the Lord." (Psalm cxvi. 12-19.)

Dear readers of the Visitor: Let us read our Bibles better so that we may understand what we read. Many people of to-day only read, as it were, for pastime, not taking God at his word nor thinking that it means what it says. Let us stop and think and believe that it means what it says. Let us take God at his word; let us let him have the right of way in our hearts.

"Have thy affections been nailed to the cross? Is thy heart right with God? Dost thou count all things for Jesus but dross? Is thy heart right with God?"

Dear reader, this question comes over and over. Thanks be to God, nothing impure, nothing unholy, can ever enter heaven. So we want our affections nailed to the cross and we want our hearts right with God. Now we who have said, yes, to God have vowed to be true to God. In some commands? No, but in all. Then how needful it is for us to acquaint ourselves with the precious Bible. I heard a preacher say not long ago that he never read anything in the word of God that we are to forgive any one their trespasses unless they ask us. Well, that man must be very forgetful, or has never read much in his Bible. In Luke xxiii. 34. Jesus himself said, "Father, forgive them for they know not what they do," and so I feel sure we had better study the word better, so that we would be more able to rightly divide the word of truth. We had better learn to put on the whole armor of God for we are not to live of bread alone, but of every word that proceedeth out of the mouth of God. Dear readers, let us have a forgiving heart; how could we appear before God if we held ought against any of our fellow creatures. We must love our worst enemies. Is thy heart right with God?

I will pay my vows unto the Lord." Did we not promise the Lord when we were under the burden of our sin and guilt that we would be obedient in all things if he would forgive us and accept us? I did. Hallelujah, praise the Lord. And "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." I feel so thankful that we can forgive our fellowmen and that we need not hold any grudge against any one, no we dare not. I know some people dont like the missionaries; well, we are all missionaries that have accepted Christ as our Savior, for he was our first missionary. He left the shining courts of glory and came down here into this lower world to save us; yes, he died that we might live. Praise
And you will be singing as the days go by. 

When you are discouraged, thinking all is lost;
But Jesus commands us to be thankful

While you are burdened with a load of care,
He abides with us forever,
Banished unbelief and sadness.
Blessed quietness, holy quietness,
On the stormy sea he speaks peace to me,
How the billows cease to roll.
Bringing life and health and gladness,
All around this heavenly guest,
Hov they the billows cease to roll.
Blessed quietness, holy quietness,
What assurance in my soul;
On the stormy sea he speaks peace to me,
How the billows cease to roll.
Bringing life and health and gladness,
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EVANGELICAL VISITOR

March 1, 1904.

see visions; and also upon the servants and the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.”

I. THIS PROMISE IS GREAT.

This promise is great because it will empower the receiver with special power. We, see that the Old Testament saints had power with God and man. They had power in prayer to prevail with God, power by faith to call fire from the skies to consume God’s enemies, power to subdue kingdoms, power to endure hardships, power to cast out devils, power to heal the sick and do many mighty works, but they did not possess this great and special power which comes with this promise. “But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth.” (Acts i. 8.)

Now Jesus knew that his disciples had power before he told them to tarry at Jerusalem for when they returned and told their Master of their success, he said, “In this rejoice not, that the spirits are subject to you: but rather rejoice because your names are written in heaven.” With all this power which they then possessed, they needed a special power or anointing, a special power to cast out devils, power to heal the sick and do many mighty works, but they did not possess this great and special power which comes with this promise.

II. ALL BELIEVERS HAVE A MEASURE OF THE HOLY SPIRIT.

It is by the Holy Spirit that conviction is brought to bear upon a soul. It is by the Holy Spirit that soul sees its awful condition before God. It is by the Holy Spirit that he is arrested on his course. It is the Holy Spirit that enables him to confess his sins. It is the Holy Spirit that leads him out in prayer for himself. It is the Holy Spirit that applies the blood of Jesus to a soul and it is by the Holy Spirit that the believer calls Jesus Lord. The transformation of a soul from its vilest condition in sin to its highest position in grace is done by the agency of the Holy Spirit.

To say that a newly converted soul has not received the Holy Spirit, in a measure, is to contradict God’s word. At conversion we are claimed as God’s children and Paul says, “If any man have not the Spirit of Christ he is none of his.” (Rom. viii. 9.) According to God’s word his Spirit is dealt out by measure unto his children. “For whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.” (St. John iii. 34.) Thus we see that his Spirit is not given unto hisSon by measure, but unto his children, and those before Pentecost did not have the same measure as those after.

J. O. LEHMAN.

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The Weak.

Among the Lord’s own there are those who are weak, who need the sympathy and care of the strong. Children recognized them, spoke kindly to them, and enjoined us not to “cause one of these little ones to offend.”

“We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.” We are exhorted to “support the weak.” There is no one so strong, so independent, so established, that he does not find times when he feels the need of human sympathy.

All about us, in our homes, our Churches, are those who have not yet learned how to “cast all their care on him.” They are slow to learn, slow to grasp the promises. Often these make a good start, and we fondly hope they are now fully established, but, to our surprise, down they go again. Our patience may be sorely tried, but let us lovingly help them up, speak a word of encouragement, and by word and deed show our confidence in their integrity.

Some time will be the last, some time they will rise to the demand and duty, and may surprise us by their steadfastness and helpfulness to others. Let us exhibit the Christ-spirit; let us be like him who “pleased not himself.”—Selected by Mary Macklon.

Parents’ Duty to Their Children.

For some time this subject has been upon my heart, and often when I would see little innocent children all decked with ruffles, tucks, embroidery, braid, an unnecessary amount of ribbon, and even gold pins for buttons forbidden in God’s word. (I. Peter iii. 3.) I wish some one would write and stir up parents to their duty. Pride is one of the most abominable things spoken against in God’s word. Read I. John ii. 16; Mark vii. 21, 23; Mal. iv. 1. Dear parents, you are fostering in your children’s hearts that which will have to be crushed out before they can become followers of the meek and lowly Jesus. My soul cries out to God to save the children from pride and worldly conformity. If children go off into the world the parents are largely to blame, for the word of God says, “Train up a child in the way it should go, and when he is old he will not depart from it.” Since this is true, and you put on your children’s things that are superfluous and contrary to God’s word, things that you would not wear yourself, are you not hardening their hearts against God’s precious word? If we do this we will be responsible to God for not instructing our children in the right way. Pride is a sin in the sight of God, The Lord hates even a proud look. In I. Sam. iii. 13, we read that God sent judgment on the house of his servant because his sons were wicked and he did not restrain them. If we restrain our children from other sins and let them go on in the sin of pride, we are just as guilty before God. In Prov. i. 8-10 and I. Peter iii. 4, we can see with what ornaments God is pleased. If you love your children with Christian love, you will command your house after you and bring them up in the way they should go. (Prov. xxii. 6; Eph. vi. 4.) To disobey this part of God’s word is no less than any other disobedience. Parents should teach their children the word of God. Deut. iv. 9: “Therefore shall ye lay up these words in your heart, and in your soul and bind them for a sign upon your hand that they may be as frontlets between your eyes. And ye shall
teach them your children speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up, and thou shalt write them upon the door posts of thine house and upon thy gates; that your days may be multiplied and the days of your children in the land which the Lord sware unto your fathers to give them as the days of heaven upon the earth. For if ye diligently keep all these commandments which I command you to do them, to love the Lord your God to walk in his ways and to cleave unto him then will the Lord drive out all these nations from before you and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours." (Deut. xi. 18-24.)

One great reason why parents do not have a better experience and more victories is because they loan their children to the devil by letting them go to picnics, parties, shows, dances and so forth, which are all an abomination in God's sight. Children should be restrained or kept from such things and shown the evil of them just as they should be kept out of bad company. These things must be taught by example and precept.

They can be kept before the eyes of the children too by having plenty of good religious books for them to read, and mottoes on the wall instead of expensive pictures and other unnecessary ornaments of the world. In this way you are doing your duty by obeying God's word, and your children will not go astray because you remained on the Lord's territory. Some say we should populate heaven by raising children; that is right, but be careful that you do not populate hell by allowing them to have their own way, which is contrary to the will of God.

I have heard parents say their children were too old to punish when they were only twelve years old, while others think they love their children too much to punish them. Such love is only natural, or of the flesh; the fear and love of God in our hearts will cause us to be interested most in the soul and future welfare of our children. "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." "Withhold not correction from the child, for if thou beatest him with the rod he shall not die." (Prov. xiii. 24; xxiii. 13, 14.)

"Thou shalt beat him with the rod and shalt deliver his soul from hell." The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." (Prov. xxix. 15.)

Parents should not provoke their children to anger, lest they be discouraged. To the elders he says they should rule their own house and have their children in subjection with all gravity. (I. Tim. iii. 4.) Since the elders are examples to the flock it is certainly plain enough that all should do the same. I have seen one parent object when the other had told the child to do something; also sometimes one will interfere when the other goes to punish the child. This ought not so to be, for it is division in the house, and an house divided against itself can not stand. If parents have the love of God in their hearts for each other and their children, there will be no such division. God is not the author of confusion, but of peace.

Selected by your Brother and Sister C. T. Heisey.

Wesley on the Liquor Traffic. Although liquor drinking was so common in John Wesley's age and country that without exaggeration he could characterize England as "a nation of drunkards," yet the great reformer in nowise winked at the drinking customs of the people or at the traffic in intoxicating beverages, but rather reproved and denounced them in severest terms. The following is an example of the terms in which he was wont to arraign and rebuke vendors in the liquid fire that consumes both the souls and bodies of those given to the drinking habit:

"But all who sell them in the common way, to any who will buy, are poisoners general. They murder His Majesty's subjects by wholesale; neither does their eye pity nor spare; they drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them; the curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floor, the roof, are stained with blood; and canst thou hope, O thou man of blood, though thou art clothed in purple and fine linen, and farest sumptuously every day,—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore, thy name shall be rooted out, like as those whom thou hast desroyed, body and soul; thy memorial shall perish with thee."—Sel.

Answered Prayer.

I asked for bread; God gave a stone instead.

Yet while I pillowed there my weary head
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And there the Master, with his blood-stained feet,
Went forward with rich sheaves I could not bear.
Nor guiding star met my bewildered sight,
Yet in the lightning's blazing, roaring flight
I saw the way before me, straight and clear.
What though his leading pillar was of fire, And not the sunbeam of my heart's desire? My path was bright.

God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek;
But God is true, his promises are sure.

Whenver the temptation to fret against the daily allotment of duty and task surges in upon you or me, is it not a healthful thing to count up our mercies? They exceed our trials. Not one of us but has a hundred occasions for comforting recognition of God's goodness, for a single one of distress under some grievous discipline. When we are candid with ourselves, we must own that all our lives have been blessed with continual acts of favor undeserved, sent us by our loving Father.

No life is all that the liver of it meant it to be when he began. We dream of building palaces or temples, and we have to content ourselves if we can put up some little shed in which we may shelter.—Alexander Maclaren.

It takes a great deal of grace to suffer defeat honorably and good-naturedly. Many people are so defective in self-discipline that they cannot stand the moral strain of friendly competition unless, indeed, they are always successful.—Rev. W. B. Packard.
One Little Hour.

"One little hour for watching with the Master;
Eternal years to walk with him in light:
One little hour to bravely meet disaster,
Eternal years to reign with him in light.
One little hour to suffer scorn and losses,
Eternal years beyond earth's cruel frowns:
One little hour to carry heavy crosses,
Eternal years to wear un fading crowns.
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest:
One little hour for patient self-denials,
Eternal years of life where life is best.
Then, souls, be brave and watch until the sorrow.
Awake, arise, your lamps of purpose trim;
Your Savior speaks across the night of sorrow.
Can we not watch one little hour with him?

—Selected.

Him That Heareth.

"Let him that heareth say, Come." Can you remember when you first began to hear of God, the Creator of all things; of the Holy Spirit, who teaches us; of Jesus Christ, who died upon the cross to save us and bring us to heaven? If you were to try ever so hard, I do not believe you could recall the very first time you heard your father or mother tell you the sweet Bible stories. You have heard them all your life: before you could read for yourself, some one was kind enough to read to you and teach you verses from the Bible. Perhaps you have learned to say, "The Lord is my Shepherd;" or the words of Jesus, "If ye love me, keep my commandments;" or those sweet words, "Suffer little children to come unto me." And now that you are a little older, perhaps you have really come to the Savior by giving your heart to him and trying to keep his commandments.

The text at the beginning of this article is one of the commandments of Jesus: "Let him that heareth say, Come." What does it mean? If we have heard the sweet Bible message of God's great love to man, of his willingness to receive sinners and pardon them for Jesus' sake; if we have heard of all that Jesus did and suffered to wash us from sin and fit us to live with him in heaven, if we have heard all these things, then we must tell them to others and bid them come and learn of this great and loving Savior.

There was once a young girl taken from New Zealand to England where she was educated; she learned of God and heavenly things and at length became a Christian. After a while she wanted to go back to tell her father and mother and her heathen friends of the Savior she had found. Some tried to prevent her; they said, Why do you go back? You may be shipwrecked on the way. You may even be killed and eaten by your own people.

"Oh," she said, "Do you think I could keep such good news to myself? I cannot be content with having pardon and peace and eternal life for myself, and not go and tell my dear father and mother how to get such blessings too. I would go if I had to swim there."

This converted New Zealand girl had "heard," and now she wanted to say, "Come" to her poor friends who did not know of Christ.

I have heard another story of a girl who said, "Come." She was quite a little girl, but God had spoken to her heart by his Holy Spirit and showed her how sinful she was; but he showed her, too, how ready Jesus is to forgive sin and to love us freely. She was very happy in thinking of her Savior, and said to her mother, "Oh, I want to tell somebody else of the dear Lord Jesus who takes away sin." "Whom will you tell?" asked her mother. The little girl thought a few moments, and then said, "I'll run and tell the shoemaker, across the way," and she did. The shoemaker listened as he sat working at his bench. He was not a Christian man, but the little girl's earnest words about her Savior sank down into his heart and after a while he too began to love the Lord Jesus. These two young Christians were so thankful for the mercy, God had shown to them that they felt they must "tell somebody else."

Do you remember, when the Lord Jesus was on earth, how he healed the poor crazy man that lived in the tombs in the rocks? The man was so grateful that he wanted to stay with Jesus all the time. I suppose he felt as if he would do anything for his dear deliverer—anything just to be near him and hear the blessed voice that had spoken peace and healing to him. But Jesus bade him go home and tell his own friends what great things had been done for him. That was the best way for him to serve his Lord to tell others about him and get them to believe on and love him too.

You know very well that when some pleasant thing has come to you, or you have heard some joyful news, you want to tell everybody. You run to your mother and every one in the house, and are very eager to, tell of what has made you so happy. Now, the gospel is "good news," or "glad tidings," and we who have been hearing these glad tidings of great good, all our lives ought surely to tell them again to those who have not heard them. "Let him that heareth say, Come." This is one of the last commandments Jesus has given us after he had gone back to heaven. He spoke in a vision to the beloved disciple John, and this command was one given to him, and for us, too. Ought we not to try and keep this command? A missionary tells of a poor Christian woman in India who said to him, "I have no money for missions, but I can speak to my neighbors and urge them to come to the Savior I have so joyfully found."

Many of us have no silver or gold, no great means to help on missions, but each one of us, in the place where God has put him in this world, can in some way at least say "Come." When we help to send the Bible and teachers to those heathen lands where the gospel is unknown, where people are worshipping false gods and are selfish and cruel because they do not know the one true God and Jesus Christ, whom he has sent to be a Savior, then we are helping to say "Come."

"Tell it out among the heathen that the Savior reigns;
Tell it out among the nations: bid them break their chains;
Tell it out among the weeping ones that Jesus lives;
Tell it out among the dying that he triumphed over the grave."

Selected by Hettie E. Prits. Shermansdale, Pa.

"Friendship is the holiest of gifts: God can bestow nothing more sacred upon us! It enhances every joy, mitigates every pain. Every one can have a friend, who himself knows how to be a friend."—Tiege.

A noble career depends on the treatment given to the infant ideas that are born in the soul. So the thoughts which we harbor within us and which go out through the doors of our mouths and our hands determine our real character. One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thought.—Theodore L. Cuyler.

Love is the greatest thing that God can give us, for he himself is love: and it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Jeremy Taylor.
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CHURCH WORK.

Annual Conference.
The time of next Annual Conference is fast approaching. The place of meeting is at Nottawa, Ont., and the time May 28th. We expect the announcement as to railroad arrangements, to what station to come, and other necessary intelligence for those who will attend, will be made in an early number of THE VISITOR.

Meetings at Maple Grove, Ohio.
A series of meetings was held at Maple Grove church, Donnellsville, O., from the 9th to the 24th of January, inclusive. Elder B. F. Hoover, of Mansfield, O., broke unto us the Bread of Life, in the power of the Spirit. God's people were much encouraged. While deep conviction was manifested among the unsaved, and many we believe were almost persuaded," only four asked for the prayers of the church and expressed their determination to seek the kingdom of God. May they be willing to follow the leadings of the Spirit, and come in to this narrow way of repentance and conversion is our prayer.

The attendance was very good considering the fact that other meetings were in progress in the neighborhood, and that many of the brethren and sisters were unable to attend on account of sickness. May the Lord abundantly reward Brother Hoover for his labor of love amongst us.

New Carlisle, O., O. B. U. S.

Meetings at Rosebank M. H., Dicken­son County, Kansas.
The meetings conducted by Brother J. R. Zook closed January 31, 1904. The word was fearlessly declared in simplicity, yet with much power. Many of God's children who felt their lack of power sought, and gave bright evidence of having received the power of the Holy Ghost.

Including the former report, between fifty and sixty turned their faces heavenward. Some give testimony to bright conversions, which can not be doubted, as they have taken the Bible repentance route, and are rejoicing in God's love. As fruits of these conversions, two have already followed the Lord in the ordinance of baptism, and united with the church. Others are contemplating following the Lord in the command of baptism. Some have joined other denominations. The interest and attendance increased to the close of the meeting. The meetings resulted in bringing about a general union and sweet fellowship among the believers of the various societies. We hope that this unity may yet increase, and be the means of accomplishing much good for the cause of Christ, and that we may rejoice in the glory of God for what has been done.

JACOB BOOK.
Raman, Kan., Feb. 15, 1904.

Meetings at Pleasant Valley S. H., Dicken­son County, Kansas.
The brethren commenced meetings in the above named school-house January 10, 1904. Efforts were made to get some one from a distance to labor with us, but fail­ed. So the home brethren conducted the meetings. This point is three and one-half miles from Zion church, and but very few of the brethren live in the immediate vicinity.

From the first the attendance was fair, but during the first week so few Chris­tian people attended that it was sometimes hard to have much of a testimony service; but at the beginning of the second week one young lady gave her heart to God. This brought conviction to others and be­fore the meetings closed about a score of young people turned their faces Zionward. With the exception of one little girl and two married pairs, all were grown young men and maidens, quite a number mem­bers of Zion S. S. How our hearts re­joice!

It was in this meeting that our beloved Elder Zook preached his last sermon. He was deeply interested in the meeting, and in seeing souls saved, and labored with us when health permitted. His kind words of invitation and tender pleadings had an effect on the hearts of the hearers. He rejoiced to see souls step out on God's side. Though now he has passed to his reward, yet his influence and his words are vividly felt, and will still be the means of promoting God's work.

Will not all who read these lines pray for the new soldiers of the cross? Some of them, because of home influences, may have difficulties which many in Christian homes do not meet, but we know God is able to keep every one of them. Pray also for the people of that community. They are nice moral people, but only a few are saved. So many are tied up in business orders. Even some professed Christians took sides against the work, when these things were spoken against. But we are glad we endeavored to declare the whole truth.

HARVEY FREY.

On Our Mission.
To THE VISITOR family we come with the following salutation: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our troubles, comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1: 3-4.)

Praise the Lord for the many precious promises we have in God's word to cheer our hearts when the battles are hard.

Our present report dates back to January 19th, when we again resumed labors with the Waunfist brethren. The battle was arrayed against sin in its various forms, and the Holy Ghost applied the truth to many hearts, some of which yielded to the influence of the Spirit of truth; quite a number of middle-aged and young sought the Lord, publicly confessing their sins, and we hope they may all take the way with Jesus and see the end of the Christian race and win an incorruptible crown of glory that never fades away. Eternity alone will reveal what the final result will be. But we have the assurance that the word of the Lord will not return void nor unfruitful; and will finally
prove to be a savor of life unto life, or of death unto death. How dreadful and sad the latter condition will be when there is no hope for amendment or change. May all who reject the counsel of God against themselves take timely warning. The meetings were continued with interest up to the night of February 7th.

On the 2d we received by telegram the unexpected news of the death of our only brother in the Resurrection, who had no knowledge of his illness. Thus we are reminded of our mortality and that we too are passing away, for here we have no certain dwelling place. We hope our Brother Elder Samuel Zook was among those that are resting from their labors while their works do follow them. He was converted at the age of seventy, and spent much time and money in serving the church, but now that he is gone, on whom will the mantle fall?

We left Wainfleet on the 9th for Howick. Owing to snow storms all trains were late and we finally reached our destination after 9 p.m. and were met by our dear brother and sisters. We were late and we finally reached our destination after 9 p.m., and we were met by our dear brother and sisters. The brethren and sisters were of the roads we could not make much speed, but we were thankful to reach the comfortable home of our brother even at that late hour.

We find a little band of brethren and sisters here who are quite interested in the work of the Lord, and they have in the person of Brother J. Reichard quite a spiritual man, informed as their leader, and so far as we have discovered love and unity prevails. Jesus said, "By this shall all men know that ye are my disciples if ye have love one to another."

Meetings were begun on the evening of the 11th. Owing to the condition of the roads meetings were not so largely attended as we would like to see them. But they have been interesting, brethren and sisters being ready to take hold of the work, earnest prayers being offered for the success of the work at home and abroad. The extreme cold weather has also been a hindrance to the attendance. But the Lord has been with us to honor the work, so up to the present three young maidens have come out for prayer and several children have been in the work of the Lord. We feel very sorry for this unpleasant occurrence, and were not able to repay the love shown to us, not only on this occasion, but for the many other favors and kindnesses lavish­ed on us while visiting among the brethren and sisters there. We were much im­pressed with the apparent very favorable condition of the brotherhood of Black Creek. When we visited the vicinity, there was reverence and submission, and having our intercourse and com­munion with them, and seeing their love, simplicity and unity, we could not help to long a longing desire that we might, also be a part of such. In most places we saw whole families united, converted, and all in unity, and all in the church. Here we saw an old grandfather of 78 standing alongside of his little grand­son of 12 partaking of the Lord’s Supper. Well might our hearts be ravished, like that of Balaam, when he saw the beauties of the people of God. May the Lord pro­tect them, and save them from the con­fusion and perverted things and doctrines which have made such sad havoc in many other parts of the Lord’s vineyard.

The following week we visited a num­ber of the brethren and sisters of the Black Creek district, where we found much brotherly kindness and love, and could rejoice over the work of the Lord in the church. We were taken to the Falls one day by Brother Daniel Clemen­hage, and Sister Clemenhage, accompany­ing, where we saw one of the wonders of creation—the great and wonderful Falls of Niagara.

On October 17th and 18th we attended a Lovefeast at Clarence Center, N. Y., where the brethren and sisters were abounded; and the church was in unity and peace, and could enjoy ourselves in their “reasonable service,” and plain gospel doctrines preached. On Monday, the 20th, we left for Phila­delphia, arriving there at 9 p.m., where we were met and entertained by some friends living there, and our son John, who showed their love in many ways to our joy and great satisfaction.

We stayed here ten days. Saw some of the wonders of the great city and visited quite a number of friends and others. We were at two services at the Mission and were very favorably impressed with the church in Philadelphia. We saw here, as well as in Buffalo and Harrisburg, that the church can keep its identity in doctrine and outward appearance and manner of worship, in cities as well as in the country, and yet more, that many of our country brethren and sisters there are doing good work for the Lord. We may the Lord move the hearts of the brethren who have such a superabundance of this world’s goods to “give according as the Lord has prospered them.”

Leaving Philadelphia we came to Lan­caster and York counties and Manheim, visiting friends and others, then to Mari­etta, Mt. Joy, Florin and Elizabethtown, where we met many of our former ac­quaintances and other dear brethren and sisters who received and entertained us with much love and kindness in almost nameless ways. The first Sunday that we were in Lancaster county we were permit­ted to attend the Lord’s Supper at a meet­ing where we enjoyed ourselves under the plain and sound doctrine taught. After the services we went into the ad­jacent cemetery where we saw the graves of many of our dear brethren and sister, and mother, grandfather, Jacob Engle, who is said was the first minister of the brother­hood, also three brothers, with many other near relatives; reminding us strongly that “we have no continuing city here.” May we above all, “seek that which is to come.”

The brethren in Lancaster county, as well as in many other places where we were, certainly have much reason to thank God for the many comforts and advan­tages which they have, and are permitted to enjoy, but I very much doubt if the Lord would come and meet some of them here on their cellars, or filled coffers gotten from to­bacco money; would say, “Well done, good and faithful servants,” or whether they could “with joy lift up their heads.” We are however glad that there is a leaven even in Lancaster county working to the contrary. May this leaven permeate the whole body, so that at least the brethren may become free from this corrupting traf­fic, and its demoralizing effect.

Leaving Lancaster county, we came to Harrisburg to the Messiah Rescue Home, where we to our joy met our beloved
brethren, Detwiler and S. R. Smith, with their families, also Brother Amos B. Musser and others, who made us feel joyous and cordial in their welcome. We had heard and read much of the Messiah Home; but only when we were there could we appreciate the importance of the Home. We could truly feel that it is a House of God, and could feel better for our own selves that if it was the Lord’s will, and circumstances would so shape themselves, we would feel inclined to spend the remaining part of our life there. May the Lord give us the wisdom and grace to the beloved brethren and sisters in charge, who are sacrificing so much for the comforts and welfare of others.

After leaving Harrisburg we extended our visit to Lebanon, Cumberland and Franklin counties, as far south as Maryland, every where meeting the friendly and brotherly entertainment and love—where withheld—and as we feel the unmerited respect and honor of our many former friends and acquaintances where we lived and toiled so many years.

After leaving Harrisburg to Cumberland and Franklin counties, I took a severe cold; therefore had not the satisfaction which I otherwise would have had, yet in this condition we had the extreme love and care and sympathy shown to us which we can only realize when passing through such an experience. May the Lord bless and reward every one as he in his wisdom only knows what to bestow.

We had the satisfaction also to be present in several meetings in Lancaster, Dauphin and Franklin counties and could feel ourselves well at home under the sound doctrine taught as we believed was “once delivered to the saints.” And could feel glad that there was nothing of the reverse jangling which we have to hear so much in some parts in our far West.

The brethren in the East may truly feel thankful to God, and be glad that they are not so readily and effectually headed off and eradicated the fanatic element which had been so insidiously introduced in some parts of the East, and sympathize with those who are now better.

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Dear Readers of THE VISITOR: By the help of God I will try to tell you some of my experience. I praise God for salvation, and for the gift of his dear Son. I am so glad that I ever started in his service. I gave my heart to God when I was quite young and I enjoyed myself very much for a time, though the enemy often tried to make me doubt because I did not receive such a change as some others, but I was always pointed to John iii. 14: “We know that we have passed from death unto life because we love the brethren.” I knew I had such love for the brethren and I loved to meet with the people of God; also had such an earnest desire for the prayer-meetings. I thought I could not miss a meeting. I was glad too for the privilege I had of attending means of grace which many are depriv’d of. It was a time when I had a family of my own to look after, and as the cares increased I became somewhat cold and careless and I lost that love and zeal that I had, though I never felt like forsaking Christ. I often felt that I had no enjoyment; the enemy tried to make me believe there was no use trying anything. I often felt so miserable. The words of the poet often came to my mind.

May the Brotherhood of Pennsylvania not suffer increase in goods and have need of nothing.” (Rev. iii.) But may she humble, herself twofold with thanksgiving to the Lord for his blessings and favors which she is permitted to enjoy. And may the brethren concernen still “abound more and more” in that grace wherein they stand, and show that they are not of this world, but have been “chosen out of the world,” and seek to attaining in Christ, that which makes us to be more like him, that life that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and the fountains of the great deep were dried up, and the earth was wasted and made ready to receive the Ark, and took them all away; so shall also the coming of the Son of man be. It awakens an earnest feeling within me that there are wonderful ways of God. I can truly say I love the ways of the Lord. I enjoy myself in his service and want to be his faithful follower amidst trials and temptations, or whatever may befal me. I would not like to let anything separate me from my God. I am glad that I can enjoy religion above everything else. Let us as brethren and sisters live common in our houses, on our tables, then we can have time to see after the one thing needful, religion, with all that it requires of us. I would yet feel to give a few words of encouragement to those who have not the privilege to attend meetings. Do not be discouraged. God is present everywhere if we live a life of prayer.

For the Evangelical Visitor.

To the Evangelical Visitor.

My dear Readers: I must not lose the opportunity of meeting you. I have a few words to say which I think will be of much comfort and benefit to all my dear brethren and sisters.

Dear Readers of THE VISITOR: Greeting: As the Winter seems long and severe, and we don’t get around much to see and visit the people, and often through stormy weather we are kept from gathering at prayer-meeting and Sunday meeting. But if it is, as the poet says, “If we live a life of prayer, God is present everywhere.”

And, as another poet says, “How tedious and tasteless the hours. When Jesus no longer I see; Sweet prospects, sweet birds and sweet flowers.”

May they not lie upon beds of ivory, nor feast in wine upon the finest carcases, nor wear gold upon their heads, nor fine apparel, nor live in houses of pleasure. They shall not work, nor build, nor plant, neither shall they eat of the fruit of the vine, nor of the harvest of the field, nor of the labour of their hands. They shall be reproved for their iniquity, and made to tread the coast of the sea; and this shall be their shame.”

“A new and better covenant is established in the blood of Christ, the blood of a better sacrifice. It is said in the word of God, “How tedious and tasteless the hours. When Jesus no longer I see; Sweet prospects, sweet birds and sweet flowers.”

May the brethren and sisters in charge be ever so faithful in their discharge of their duty. May they continually feel that they are doing a work of usefulness, and continually thank God for all the comfort that they feel from day to day.

The brethren in the East may truly feel thankful to God, and be glad that they are not so readily and effectually headed off and eradicated the fanatic element which had been so insidiously introduced in some parts of the East, and sympathize with those who are now better.

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I was glad too for the privilege I had of attending means of grace which many are deprived of. It was a time when I had a family of my own to look after, and as the cares increased I became somewhat cold and careless and I lost that love and zeal that I had, though I never felt like forsaking Christ. I often felt that I had no enjoyment; the enemy tried to make me believe there was no use trying anything. I often felt so miserable. The words of the poet often came to my mind.

…”This a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not?
If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse.
Who have never heard the name.”

I thought this should not be the experience of the Christian. I longed for something better, and lived such a life, and up and down life for many years. I used to renew my covenant with the Lord time and again, but would soon get back in the old rut again. I had such a depraved nature; I was troubled with anger, hatred, prejudice, selfishness and jealousy. All these things made me a lot of trouble at times. When I would do good evil was present. I often felt to exclaim with the Apostle Paul, Rom. vii. 24. “Oh wretched man that I am...
ward to seek the Lord, and the Lord saved. “They that seek shall find, and to him that knocketh, it shall be opened.” And so it was. One father and mother and three of their children sought the Lord, and they mean to go through on the Bible way. How good that those homes where prayer is unheard will become homes where an altar of prayer will be erected. Another man was looking to me who was dwelling in the neighbor- hood was made to see his condition and when he came to himself he said he would return to the Father’s house, and he is now enjoying the good things of the Father’s house. May they yield themselves wholly to God, and obey him in all things, and they will find that the world knows nothing of.

Meetings closed on February 7th. May the Lord bless the brother and sister in their labors as they go from place to place and keep them very humble, and may he send more wholly consecrated workers out into the great harvest field to feed the hungry and gather in the lost and wasting sheaves.

ANNA M. SIDER.

Perry Station, Ont.

A Testimony for Jesus.

Dear Brethren and Sisters: I have been led to testify to the mercy and goodness of God. He has delivered me from many sins and griefs and given me grace to approach his throne. Long years I wandered in sin, resisting the strivings of his Spirit, and trying to do the best I could in my own strength. But I thank God he has taken away the heavy burden and the condemning conscience, and implanted in me the “hope that maketh not ashamed.” I yielded myself to God more and more, and I must say I have enjoyed myself in his service. Oh, the new life that had come into my being; I seemed a new creature. A creature, however, with many doubts and fears, with a shrinking spirit and a lack of perfect consecration. Realizing this, I lately yielded myself more fully, so that God could complete the work he had begun in me and purify me unto himself. When I think how he led me, how he used I. John v. to establish me and how gra­ cious he has been to me, I can only praise and thank him, and also the brethren and sisters who have prayed for me. I am so glad I found the better way and I shall return to the Father’s house, and when he came to himself he said he would return to the Father’s house.

Hepihizar Evgl. Mission, Bengali Dist., India.

September 29, 1904.

ALBERT BAKER.

250 Eastlake Ave., Chicago.

A Belated India Letter.

Whatever else may be true concerning the church, if there be no additions by new birth, the church is dead, though it have a name to live. Life is always propagative, and that is nowhere so actually and forcefully true as in the realm of Christianity.
the mother departed this life and in 1890 the Elder was united in marriage to Elizabeth G. Engle, of Lancaster county, Pa. They survive him, five, of whom preceded the parents to the spirit world and seven survived, five sons, Noah, Aaron, Samuel, Christian and Jacob, and two daughters, Kate and Emma. The two children, five of whom preceded their parents to the spirit world and seven survived, five sons, Noah, Aaron, Samuel, Christian and Jacob, and two daughters live in California. All the children attended the funeral excepting Samuel and Fanny Berekholder. In 1866 the mother departed this life and in 1890 the Elder was united in marriage to Elizabeth G. Engle, of Lancaster county, Pa. They survive him, five, of whom preceded the parents to the spirit world and seven survived, five sons, Noah, Aaron, Samuel, Christian and Jacob, and two daughters, Kate and Emma. The two children, five of whom preceded their parents to the spirit world and seven survived, five sons, Noah, Aaron, Samuel, Christian and Jacob, and two daughters live in California. All the children attended the funeral excepting Samuel and Fanny Berekholder.