Evangelical Visitor.

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

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

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We would probably not have said so much about this as we have were it not that this text is so much used to establish a certain doctrine which in these days is much harped upon. That doctrine may or may not be in accordance with Scripture teaching, we are not discussing that question, but we say clearly this text does not prove it, yea, rather, it stands in opposition to it. The reason these men, believers, had not received the Holy Ghost tokens where Christ really had not been taught the full gospel. "We have not so much as heard whether there be any Holy Ghost," was their answer to Paul's question, and the plain inference is that had they been taught—had they heard—about the Holy Ghost they would have entered into possession of what was plainly the privilege of believers. Examine Ephesians 1. 13, 14, and it will be very plain that the sealing of the Spirit occurred when they trusted or believed in Jesus Christ. That the many, probably the majority, fail to enter into and possess what is plainly the privilege of the believer in his outstart, is probable, but this is not the result of an arbitrary decree made by God, but rather because of a failure to comprehend what is provided for the believer in Jesus Christ, and the fault may be in the imperfect teaching. And further, it is our conviction that no one should hinder any one reaching a place in his or her experience where Christ becomes a satisfying portion, where he is received not alone as Savior, by whose atoning merit our sins have been dealt with, but who is also accepted as Lord, Master, to be obeyed, and who satisfies all the longings of our hearts. Not very long since we were present at a love feast where in the experience meeting a number expressed themselves as never having come to a real satisfaction in their religious experience. Their hearts were hungering for bread that would satisfy and still this hunger, but, sad to say, there was no bread given them. It seems like giving a stone for bread to advise the unconverted of Scripturereference to above. It will be noticed that he specially emphasizes his interpretation of the word since. The receiving of the Holy Ghost must be, not at the time of believing, but at some time subsequent to that. This is doing violence to the text is evident when we examine both the German translation and the Revised text. The German says, "Habt ihr den Heiligen Geist empfanget, da uhr glaubig geworden seid?" The Revised says, "Did ye receive the Holy Ghost when (not since, subsequent to) ye believed?" We submit that the word since according to Webster is sometimes used in the sense of because or in consequence of, or considering; so that the text in question even in the Authorized Version would be properly interpreted entirely in agreement with both the German and Revised text.
favored. We may also say by way of reminding the brethren that the contributions to the Benevolent Fund are not nearly what they were the preceding year. We presume some forgot about it. The benevolent or charity list is quite considerable, and fifty dollars would not be too much to cover that expense. Will not this Fund be especially remembered during the next thirty days? And will not two or three hundred at once send in their renewals, so that we may meet Conference with a favorable showing? Please examine your labels and attend to it now so that credit will read some date in the future.

We presume some of our friends who have sent in matter for publication are becoming discouraged that their articles don't appear for so long. All we can say is, please have patience. We have been favored with considerable matter of late, and it is impossible for us to find room for it all at once. We try to make room for all that we can use as rapidly as possible. We are glad for the interest manifested in so many sending in contributions, and we ask all to exercise patience, an excellent virtue, and after a while your articles will appear. Of course we give precedence to church news and missionary correspondence, knowing that those are of interest to all. We believe some of our correspondents could make their articles more acceptable if they would write them over the second time, and try to divide them a little better into paragraphs and sentences.

Flood conditions are prevailing along the streams and rivers in this section of country. It is not remembered that any time previous there were such accumulations of ice on the Susquehanna river as there is now. Between Harrisburg and Middletown the country along the river is badly flooded, and there is much loss of property, and much hardship experienced by many of the people. Railroad and trolley traffic has been much hindered. Immense ice gorges are formed both up and down the river and the danger of yet greater floods is by no means over, although at present conditions are somewhat improved. How true the old saying that fire and water are good servants but hard masters.

Brother N. H. Reichard and wife, missionaries to India, who sailed from New York on December 15, 1903, were detained for two months at Naples, Italy, where they had to change steamers, and sailed for Bombay, India, on February 20, 1904. While detained there they visited a number of places of interest and while their delay was annoying to them, yet without opportunity of profit and interest. Possibly in our next issue we may find room for what he says of some of the interesting places they visited.

Because of the war between Russia and Japan now raging there is much interest concerning the country where the war is carried on. For this reason we give on Our Youth's page an interesting description of Manchuria, Mudden, Dalny. It will be of interest to the young people.

Did you, maybe, write us something about your name or address or credit which was not correct and it has not yet been corrected? If so, please write us again, and we will try and attend to it at once.

**Important Announcement.**

To the Church of the Brethren in Christ, Greeting:

General Conference of 1903, under Art. 12, authorized and ordered the church in Pennsylvania to take the initiative in becoming incorporated according to law; hence, on December 24, 1903, a general council was held at Harrisburg, Penna., where the necessary preamble and resolutions were drawn up and adopted, and a committee of five appointed to proceed with the work of incorporation, which is now under way, and by present appearance, will be finally consummated in the latter part of March.

The committee is informed that districts from other States have also considered the advisability of taking steps for incorporation; this is hailed with a welcome, as it is an evidence of a unity in purpose, to draw the church in closer Christian relationship; however, honest as such an effort would be, it would be useless, besides being a menace to the unity of the church, since a corporation authorized by any commonwealth of the United States has power and privilege to operate in other States and foreign countries, where an international treaty exists, by filing proper papers; hence it will be readily seen that if the church becomes separately incorporated in the different States, that it would practically be a separate church in each State, or equal to so many divisions in the church, which the committee prays may not come to pass yet. From the appearance of the trend of things of late Conferences, it would appear that the sentiment of the church at large is to become more fully united; hence by way of explanation, and with a view of drawing the church in closer fellowship, we would kindly ask the different districts or States, outside of Pennsylvania, to authorize their delegates, or send letters countersigned by their proper officials, to General Conference, to ratify the original incorporation. This would not entail legal proceedings or costs of any kind any where; all that is necessary for the different districts or States would be to send the names of the trustees of the different church or mission properties in their respective districts, and ask General Conference to confirm the same appointments under the new incorporated organization. This would be a safeguard against any seditious factions, which might, however, should not, arise.

Would it not please the proper officials throughout the brotherhood outside of Pennsylvania to take the proper steps at once, to arrange for meeting these contingencies? Should the foregoing not be explicit enough to be understood, further information will be cheerfully given by addressing any of the committee.

Your humble brethren in the Master's cause.

**EVANGELICAL VISITOR**

March 15, 1904.
And let us see through winsome grace
And bid her touch, O Lord of Life.
And bid us love our every day.
Calling us forth into glad strife
And see the glint of angel wings
And see in it the shining ray.
O homely faces of dear friends,
Could we not better lose than these
God give us eyes to see the grace
So greet the angel who reveals
also in Christ Jesus.” (Phil. ii. 5.)

The Apostle, Paul, in the above verse
admonishes the Philippians to have
the mind of Christ; and if we read
the seventh and eighth verses in the same chapter
we have Paul’s definition of Christ’s mind, he says, “But made
himself of no reputation, and took
upon him the form of a servant, and
was made in the likeness of men. And
was made in the likeness of man; and
humbled himself, and became obedient
unto death, even the death of the cross—might pass, but he said,
the cup—meaning the death of the
chief element in Christ’s mind
came humility. In the ninth verse the
ent and humble mind. He says,
"Wherefore God also hath highly ex-
alted him, and given him a name which is above every name."

Paul was wise in telling the Philipp-
ians that they should have the mind
that was in Christ; for he knew the
reward was in store for every one who had such a mind in possession, and he
also knew that was the only mind that
was pleasing to God. Though Christ
was the Son of God, and knew that
he was his Father’s heir, yet he was
meek and lowly in spirit and mind.
We find that all through his earthly
career he always had a submissive
will and mind. When he was twelve
years of age he felt that it was his
duty to be about his Father’s business, for we believe he saw the sin and
wickedness of the people; so yet when
his parents found him there in the
Temple he remembered his duty to
wards his earthly parents and in sub-
mitting to their will he went with them
to their house and there dwelt with them in perfect submission; till the hour
had fully come for him to enter on his
ministry. After he had entered upon
his ministry, we find that he was al-
ways obedient to his Heavenly Father,
even unto death. While in the Gar-
den of Gethsemane he prayed his
heavenly Father, if it were possible, the
cup—meaning the death of the cross—might pass, but he said,
"Nevertheless, not as I will, but as thou wilt.”
He was fully given up in to
the hands of his heavenly Father, and oh, dear reader, how thankful we
should be that Christ had this sub-
missive mind. If he had not been
obedient unto death, where would we
be to-day? We would be entirely
without hope. For through his obedi-
ence, he has become able to redeem
us, and to save us from our sins.
After he had carried out his Father’s commission, he was able to say, “All
power is given unto me in heaven and
on earth,” but if he would not have
had this submissive mind, he could
ever have said these words.
The Apostle tells us that he humbled
himself, and this humble spirit of Christ we can trace all through his
earthly career. He rather chose the
defeat of the cross than to be crowned
king in this world. He made himself
of no reputation, taking upon him the
form of a servant, and even less than
a servant. As the prophet Isaiah says,
"He was oppressed, and he was af-
flicted yet he opened not his mouth;
he is brought as a lamb to the slaughter, and as a sheep before she-
areaters is dumb, so he openeth not his
mouth.” (Isa. liii. 7.) Since Christ,
who was the Son of God, so greatly
humbled himself and had such an
obedient mind, how much more should
we as unworthy creatures, humble ourselves and be obedient to God in all
things.

Dear readers, if we have not the
mind of Christ in possession, let us
strive to secure it at once, for it is im-
possible for us to please God if we
have not this mind. Would to God
that we all had the mind of Christ, so
that we might be so fortunate as to
ever behold his smiling face. 

Your brother in Christ,
Paul exhorts the Corinthians in this
epistle to bring their bodies into sub-
jection lest they should be disappointed.
This teaches us that it is not enough
to perform what might be called
good deeds in the estimation of the
world, for which one might receive the
applause of men and miss his reward
at the hands of God, but it means self-
denial and self-sacrifice.

Every Christian is looked upon to
be a follower of Christ. Hence, we
are running a race to win the prize,
namely, a crown that is incorruptible
and that fadeth not away. This crown
of which Paul speaks can only be ob-
tained by those who are willing to
bring their bodies under subjection to
the will of God, and walk in newness
of life, having been made free from
the bondage of sin. Let us therefore
lead pure lives, for it is impossible for
God to use that which is unclean.
His people are bidden, to come out
from among them and be separate,
and not touch the unclean thing. Keep
yourselves unspotted from the world.
This is God’s command. It means the
same to us who profess to be follow-
ers of Christ; we are forbidden to en-
tangle ourselves with the world if we
would obtain the crown that is incor-
ruptible.

I have learned by experience that as
soon as we come in touch with the
world we lose our power with God.
May God fill us with the knowledge
of his will in all wisdom and under-
standing that we may live aloof from
the world and live in strict obedience
to his will, and run the race with pa-
tience that is set before us.

Dear Brethren in Christ, I am glad for
the bond of love in Christ, that makes
us all one in him. In my weak-
ness I am trying to write a short ar-
ticle for the Visiter, which I always
welcome as a dear friend. By its con-
tents my heart has often been cheered
and encouraged on my homeward
journey. And if, in my humble way
with God’s help I can say one
word to cheer and encourage some
fainthearted soul, then I have not lived
my life in vain. If we have but one
talent entrusted to us and God helps
us to accomplish it fully to his service,
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March 15, 1894

then the world may be made better for us living in it.

As I am here alone with God, for I realize his presence, the recollections and memories of my happy childhood days fondly come to me as in a dream, and fill my very soul with praise to God that I was brought up under the influence of religious parents who early in life taught me to read and study the blessed Bible which has been a guide to my feet, and a light to my pathway. And nothing in life has been able to destroy these early impressions that were made by the Christian example of my God-fearing parents. They have long since gone to their reward, but their works do not die. They have long since gone as was my duty to do. I old I left mother and home, my father was dead, and came to this country among strangers and soon missed the family and traps on the backs of his faithful dog, to find the home of peace and rest. And casting another glance over the beautiful valley, the Indian turned and said, "Is this the happy land where the weary of earth can rest?" asked the Indian.

"Yes," replied the watchman, "but before you can enter through this gate into the blessed valley, you must leave your dog outside, for they are not allowed within." The Indian thought for a few moments and then said, "Listen, all of my family started with me for this place, but long ago turned back because of the hardships of the way. My faithful dog alone proved true and followed when all had forsaken me, and for him I should have perished on my way here, and now if my dog cannot go in, neither shall I, for I will not forsake him, as he never left me." And casting another glance over the beautiful valley, the Indian turned and took up the trail toward his old home so far away, while the dog leaped and played about his master in wild delight. Long was the journey, and the red man would have died of starvation had not his squaw and dog and his rifle in hand journeyed on in search of the happy land.

Months passed away; how long the road was; would it never end? even his wife finally became dissatisfied and told him that she should return to her people. The Indian gave her his rifle and remaining ponies, and with his faithful dog as his only companion, set forward again for the land of promised rest.

Days became weeks and months, yet the old Indian, worn and weary, toiled on subsisting on the game caught by his dog, who on the cold wintry nights would curl up at his master's back and keep him from perishing. Sometimes, when the red man sat down to rest, overcome with the fatigue and hardships endured, the dog would place his forepaws on the Indian's knees and look into his face and then back along their trail, sending forth a plaintive moan. But as the Indian went on again more forward, the faithful animal followed on.

Many moons had come and gone, when one day after slowly winding up a high mountain range, on reaching the summit a country of indescribable loveliness and beauty lay spread out before him. Through the land flowed a wide river sparkling in the bright sunlight. A carpet of green grass, bespangled with many-tinted and fragrant flowers, covered the broad plains, while beautiful groves of stately trees added a charming grandeur to the landscape. As the Indian was gazing in wonder and delight on the scene before him, a voice said to him, "What would you have?"

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wanderings was ever esteemed as one of his dearest household treasures.

For the Evangelical Visitor.

AN EXPERIENCE.

I have of late had a strange experience which has led me to write for the Visitor. Things are as they are, and I expect by God’s help to look upon them squarely in the face. I mean to write the truth and my honest convictions, whether it be a cross or otherwise. I am determined to profit by my experience, and write it that the cause of Christ might profit by it. My prayer is that perver light may spring up.

About four years ago, at the age of twenty-eight, I was wonderfully saved from a miserable life of sin and dissatisfaction, to a life of peace, joy, love, and contentment. I indeed found the crucified Savior precious to my soul. I had a great ambition for the crucified Savior precious to my satisfaction, to a life of peace, joy, and contentment, as at first, and sometimes doubts would come to me, but as it continued, I felt assured that the meetings would be a grand success, and that I should go forth proclaiming it. The next morning I told the people where I stayed of the meeting, and told them it would begin that night, for that was my impression. On going out I found the weather stormy, but as God rules the weather, I was not discouraged. I went to Brother —’s home and told him of my faith, of which he seemed to be pleased. The storm continued that day, and we did not get out anywhere that day not did we go to the M. H. that night. I doubted that I was doing right by not going. We were afterwards informed that there were several persons there. Sometimes during the night, after praying, I had another season of repining, and I believed beyond doubt that I was assured of a grand revival. The next day Brother — and I went out visiting, and took pains to invite as many as I could to the meetings, telling them of my faith. That is, that I believed God would pour out His Spirit upon the place. We went to Yale, a town three miles from the M. H. I went among all classes of the people telling them what I expected the Lord would do. That evening I preached, taking for my text the last four verses of the third chapter of Revelation. The text seemed to be all light and I had great freedom of speech. I rejoiced during the services and explained, “God is coming to-night!” Brother — was suffering of a cold, and I preached the next night. I continued to tell the people there would be a revival. I even told them to send away for their friends to come and see the salvation of God. I continued private work among all classes of people, and among all the denominations that were in the place. It was a great work of God, and I wrote to others, asking them to pray for God’s Spirit to help in the meeting. Brother —

preached Friday evening. Saturday I started for home, expecting to return in time for services Sunday evening. During this time I did two different things which I did not feel right about, but at the time I did not fully realize that I was doing wrong, but afterwards it came to me that if I would have done good I must do all things by faith. For whatsoever is not of faith is sin. (Rom. xiv. 23.) I came before God and asked Him to forgive us to pray for God’s Spirit to help in the meeting. Brother —

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be an ingathering of precious souls, and that the true gospel light may shine brighter. I express my feelings in language of the poet:

"Thou, the spring of all my comfort, more than life to me; Whom on earth have I beside thee? Whom is heaven but thine?"

"Savior, Savior, Hear my humble cry; While on others thou are calling, Do not pass me by."

J. D. POWELL.

Imlay City, Mich.

For the Evangelical Visitor.

What is This? Who Can Answer? A Profitable Bible Study for Those Interested.

An organization with its house of worship, its ministers and its prayers, etc. But as its test of fellowship is not worship, its ministers and its prayers, etc. But as its test of fellowship is not worship, its ministers and its prayers.

For the Evangelical Visitor.

Look to God.

We ought to cultivate the habit of constantly and ever looking unto God for guidance. That which is worthy of our time and attention is worthy of being made the subject of prayer. Even where everything seems plain, and we are in no perplexity, our thoughts should go up seeking direction from above. We do not always see things as they are. When we are most certain that we know we are right, we may be mistaken. When we are so confident and sure, then we must be very careful to guard against the judgment from the Lord's people. It is our duty to trust in the Lord's people, referred to in Matt. v. 13-16, we avoid contamination with this branch of "the mystery of iniquity which does already work" and escape the condition and inevitable condemnation of II. Pet. ii. 3-8, 14, 15-17. Thus being sequestered as the Lord's people, referred to in Matt. v. 13-16, we avoid contamination with this branch of "the mystery of iniquity which does already work" and escape the condition and inevitable condemnation of II. Pet. ii. 3-8, 14, 15-17.

In relation to God, men can stand only in that of saint or sinner, at peace or enmity, in his love or under his wrath, in the Spirit or in the flesh; in one of these two conditions EVERY man in creation stands. Notice! the offence came by man, Adam, changing our relation to God from peace to enmity; again by the righteousness of man, Jesus, the Free Gift, we are brought from the carnal nature to the divine, thus bringing all those who believe in a justified state before God. The old case, which made us sin, is removed by the radical change, and a new cause implanted by the "incorruptible seed, by the word of God, that liveth and abideth forever."

John says that whosoever is born of this seed cannot sin. Glory, hallelujah! This proving that justification is the HIGH STANDARD of Jesus Christ. Hence, we see that Jesus brought about a complete redemption, saving us from the curse of the broken law.

Observe the type, when Jesus sanctified the temple, which signifies man's heart. When Jesus entered the temple and saw the corruption, "indeed carelessness," he said, remove these things,
as my house is to be a house of prayer, but ye have made it a den of thieves; for a weapon with which to drive them out.

The first evidence of a definite work in the heart of man is the old man put off and the new man put on or by new man and new wine; he takes both are preserved. We are living in perilous times. Some will define the new birth as justification, and then become sanctified, which is against the tenor of the gospel is hindermost or contrary. First cleanse or sanctify the old man OLD bottle and old wine (unclean spirit), put on the NEW man, (new bottle) filled with the Holy Ghost, (new wine).

Jesus declared, that when the unclean spirit is gone out of a man he walks through dry places seeking to do me justice, and on his heart he is not a free agent, but is in bondage, and is taken captive at the old and feeble and cannot go into the house. So in a spiritual sense, how can a man or woman live in more than all the rest. He did not say how much more the rest lived in: they were rich and laid in of their abundance. I have made up my mind from now on that I will give and lay in store the tenth of my little income and will just trust the Lord. I am old and feeble and cannot go into the battle but I can stay with the staff and help a little to take care of that, while strong ones and younger ones can go in the front of the battle. We have brethren and sisters that give liberally, but I fear some are not as liberal as they ought to be. Let us cast some of our bread upon the waters, even if we shall not find it till in eternity. "But rather give alms of such things as you have and behold all things are clean unto you," (Luke xi. 4.) "Sell that ye have and give alms; provide for yourselves bags which will not old, a treasure in the heavens that falleth not, where no thief approacheth and no dust taketh it away." (Luke xii. 19.) "Lay up thy treasure according to the commandment of the most high and shall be more precious than gold: shut up alms in thy storehouses and it shall deliver thee from all afflictions." (Eccles. xiv. 19.) "The alms of a man are as a signet with him and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and daughters." (Eccles. xvii. 1.) "Prayer is good with fasting and alms of righteousness is better than much with unrighteousness." (Tobit xxi. 8, 9.) "Water will quench a flaming fire and alms maketh an atonement for sins." (Eccles. iii. 30.)

For the Evangelical Visitor.

Giving Alms.

"Bring now my tithes into my storehouse, saith the Lord, and prove me herewith and see if I will not open the windows of heaven and pour down my blessings upon you that you shall not have room to store them away." How many of us, dear ones, are willing to make this test or sacrifice? I have been meditating for quite a while; my heart aching to give on the one side, and hesitating on the other side, fearing, because I have a few of looking up to me, help till I came down to the poor widow who laid in two mites which did not amount to much, but it was all her living, which was a great sacrifice. The Lord Jesus gave her this testimony that she had laid in more than all the rest. He did not say how much more the rest lived in: they were rich and laid in of their abundance. I have made up my mind from now on that I will give and lay in store the tenth of my little income and will just trust the Lord. I am old and feeble and cannot go into the battle but I can stay with the staff and help a little to take care of that, while strong ones and younger ones can go in the front of the battle. We have brethren and sisters that give liberally, but I fear some are not as liberal as they ought to be. Let us cast some of our bread upon the waters, even if we shall not find it till in eternity. "But rather give alms of such things as you have and behold all things are clean unto you," (Luke xi. 4.) "Sell that ye have and give alms; provide for yourselves bags which will not old, a treasure in the heavens that falleth not, where no thief approacheth and no dust taketh it away." (Luke xii. 19.) "Lay up thy treasure according to the commandment of the most high and shall be more precious than gold: shut up alms in thy storehouses and it shall deliver thee from all afflictions." (Eccles. xiv. 19.) "The alms of a man are as a signet with him and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and daughters." (Eccles. xvii. 1.) "Prayer is good with fasting and alms of righteousness is better than much with unrighteousness." (Tobit xxi. 8, 9.) "Water will quench a flaming fire and alms maketh an atonement for sins." (Eccles. iii. 30.)
March 15, 1904.

"Now there was a certain disciple at Jerusalem, and he said unto him thy prayers and thine alms are come up for a memorial before God." (Acts xxiv. 17.) "A devout man and one that feared God with all his house, which gave much alms to the people and prayed to God always: and he said unto him thy prayers and thine alms are come up for a memorial before God." (Acts x. 2, 4.)

"Now after many years I came to thine alms are come up for a memorial before God." (Acts ix. 36.)

"The thirty-seventh chapter of Isaiah contains but two verses. The word snow appears twenty-four times in the Old Testament and three times in the New."—Selected by Fannie B. Henry.

Ignatius.

Ignatius, a disciple of the Apostle John, turn of wild beasts in the theater at Rome for the testimony of the Son of God. A. D. 111. Ignatius, a disciple of John, a follower of Peter and Erodocus, was engaged in the service of Christ at Antioch in Syria, and was a very pious man, being faithful and assiduous in the discharge of his duties. He was surnamed Theophanes; that is, The porter of God, undoubtededly because he bore or carried the name of God and his Savior in his mouth, and led a pious life. He was wont to say that the life of man is a continual suffering, unless Christ lives in us. Again: The crucified Jesus alone is my love, and if any one suffers himself to be called by any other name, he is not God's. Again: As the world hates the Christians so are they beloved of God.

Having understood that the Emperor Trajan had conquered the Thracians, Armenians, and other Eastern nations, and that he praised the idols of Antioch, and offered great sacrifices to them for the success of his victory; Ignatius reproved the emperor, and this openly in the temple, as we are informed by Nicephorus. This enraged the emperor exceedingly, who had Ignatius apprehended; but fearing an uproar from the people he did not punish him at Antioch, for Ignatius was highly respected there.

No names or words with more than six syllables are found in the Bible. The thirty-seventh chapter of Isaiah and the sixteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse of the twenty-first Psalm.

The word "jeovah" 6,855 times. The ninety-ninth verse of the eighth chapter of Isaiah is the middle verse of the Bible.

The first verse of the fiftieth chapter of Ezra contains all the letters of the alphabet except the letter j.

The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter j.

The twenty-first verse of the seventh chapter of Matthew is the one for the new convert.

All who fatten themselves with vain boasting should read the sixth chapter of Matthew.

The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter j.

The twenty-first verse of the seventh chapter of Matthew is the one for the new convert.

The word "Lord" is found 1,853 times. The word "Lord" but once, and as a gave laid not in; their mind lay on am the stuff that, oes that not st us till of all x. ams wash that sach-Loke ac the more s thy thee c. 11, s sig-good f the sons 22.) alms rightf- un-alms is de-away s and life. Letch h an -30.)
and that he wholly refused to offer in his conversation with those believers to the beasts' fold, to the lions' den, he freely conducted into the center of the wild beasts' fold, to the lions' den, he freely conducted into the center of the wild beasts' fold. The Roman council, who accompanied him, and in his ejaculations to God; and being asked why he did so, he replied: "My dear ones, I am convinced in my heart that I am assured that, if they were to open my body and cut my throat, I would not be able to be a sinner. That is a fact. I am convinced that I am not a sinner. That is a fact.

Oh the blighting curse of the liquor traffic! A few years ago, at South Bend, Ind., J. J. Talbot, once a minister of the gospel, then a brilliant lawyer and a member of Congress, died from the effects of strong drink. A few days before his death he was heard to speak in the following strain: "But now that the struggle is over, I can survey the field and measure the losses. I had position high and holy. This demon tore from around me the robes of my sacred office, and sent me forth churchless and godless, a very little was left of him. Thus fell crossed the threshold of the drunkard's office. I had money ample for everything. But how are our bright boys to be saved from taking that fatal "first drink," and it is mockery for us to expect them to do otherwise.

Beyond doubt, the facts, if accurat- of our land.
Manchuria, Mukden, Dalny.

It is customary to imagine Manchuria, at the lower peninsula, which is Port Arthur, and in which are several towns liable to be world talk in a few days or weeks, as a small place, a mere province in the Chinese empire. As a matter of fact it is a very large province. If it could be split and set down within the borders of the United States it would cover all the New England States, together with New York, New Jersey, Delaware, Virginia, West Virginia, Pennsylvania, Kentucky, Ohio, Indiana and Illinois.

Its area is 400,000 square miles. It is situated in the northeastern part of China, directly south of the Amur or Great River. Well does that stream keep out the tribes of the West. These fastnesses, while in the more open parts of the country are inhabited by a few Chinese and by Russian colonists, who have settled there on account of the climate. It is the only land and the only water, which have not been claimed by Russia. The chief city, Mukden, is known as the largest and best known.

The city is like Pekin on a smaller scale. It is built on an island in a lake, two miles in circuit, within which is an electric street railroad which will be completed shortly. The city will be governed by a council to be elected by the ratepayers, the only restriction as to nationality of the councillors being that they shall be Russians, and not more than two Chinese or two Japanese can be elected to sit at the same time. —Morning Star.

The Greatness of All.

If I speak with the tongues of men and of angels, but have not love, I am nothing.

If I have all knowledge, and all faith, so that I could remove mountains, and have not love, I am nothing.

If I give all my goods to feed the hungry, and all my faith to support the weak, and have not love, I am nothing.

If I profess with my tongue to have knowledge and understanding but do not have love, I am a sounding brass or a clanging cymbal.

And if I have the gift of prophecy, and understand all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing.

Love is long-suffering, and kind; love is not envious, nor boils with anger.

Love does not behave itself unseemly, does not behave itself unseemly, does not behave itself unseemly.

Love provokes not, provokes not, provokes not.

Love is not puffed up, puffed up, puffed up.

Love is not deified, deified, deified.


Ends were lost, ends were lost, ends were lost.

And if I have not love, I am nothing, nothing, nothing.

And if I be not in the good to feed the hungry, I am nothing, nothing, nothing.

And if I be not in the good to feed the hungry, I am nothing, nothing, nothing.

But whether there be Prophecies, they shall be done away.

But whether there be Prophecies, they shall be done away.

Whether there be Tongues, they shall be ceased.

Whether there be Knowledge, it shall be done away.

And we prophesy in part; but when that which is Perfect is come, then we shall cease.

And we prophesy in part; but when that which is Perfect is come, then we shall cease.

And whether there be Faith, it shall be done away.

And whether there be Faith, it shall be done away.
PUBLISHER’S NOTICE.

March 15, 1904.

To Subscribers—Our terms are cash in advance.

When writing to have your address changed, take the care to give both old and new address.

2. The date on the printed label will show to subscribers when their subscriptions expire.

3. If you do not receive the Visitor within ten days (or from date of issue, when it is sent in at once and we will send the number called for.)

4. To the Penn—a whom are unable to pay, send the remittance on the recommendation of others or upon their individual request, in charge of Frank Brown, outside the subscription office.

5. Communications for the Visitors’ Fund must be received every six months as a matter of record.

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

HARRISBURG, PA., March 15, 1904.

Addressess of Missionaries.

Africa.

Brother and Sister H. P. Steigerwald.

Africa.

Sarah and Brother H. P. Steigerwald.

Asia.

Sister and Brother F. M. C. B..

Central America.

Brother and Sister T. G. Cassel.

China.

Brother and Sister J. C. H. N. A.

New November.

Sister and Brother S. H. Zook.

Canada.

Brother and Sister T. G. Cassel.

ChURCH WORK.

Love Feast.

Gals.

Asheville and Richmond, May 16th, 19th.

The Ohio State Council.

Will convene, the Lord being willing, at Valparaiso, Stark County, on Friday and Saturday, the 29th and 30th of March. It will be open to all brethren and sisters.

Pittsburgh Mission.

Report for the month of February:

Balance on hand $31.90

Donations.

Ramona, Kansas

Dunns, Kansas, County, Paris

Philadelphia

Total

$25.70

Expenses.

For mission

For poor

Total

$24.75

The society and faithful brethren in Christ Jesus who are scattered abroad; pray for you, and peace from God, our Father, and the Lord Jesus Christ.

Your Brother,

PETER STAVER.

PITTSBURG.

Philadelphia, Pa., 11th W. Second St.

Note.—In the last report of the above Mission Agency, Pressed is credited with a donation of $100. It should have been stated that it was a collection.

Chicago Mission.

Report for month Caring February 1904.

Donations.

Balance on hand $4.90

Samuel Vrill, Mantlefield, Kan.

In his name.

John W. Breeden, Chicago

In his name.

Mrs. Smith, Chicago

In his name.

Young People's offering

Total

$82.55

Expenses.

Grovects

Get for lights

Printing

Two ton coal

Rent

Total

$38.35

We again come with greeting to the saints in Jesus name, who have saved us through his precious blood from all sin and sanctified and set apart for his service.

We praise God for his hand in bringing us through this period in his service; and we believe that our coming will be soon, according to the signs of the times.

We are very thankful for what the dear saints at Chicago for this place, which is the Lord's, and we believe shall be blessed through the Holy Spirit, to give to us at that time, and there we know that we will be used in the way of giving to the Lord and helping to roll the work along.

May God give us his pure minds and make us active in his service.

We are glad to report that the Lord is very gracious with us and the people in this place. Our meetings are still continued and souls are saved and sanctified, and conversions in taking hold of the people that some even stay at home for fear they might be caught in the gospel net. Well, glory to God, he can find them even at home and can make them miserable. We have found out his Holy Spirit upon the people and make them so hungry for God that they may forget all their cares and troubles which are many, and plunge into the mercuries of God, who has said, "Cast all your care upon me." Help us to pray to this end, and also ask God what he wants us to do in way of giving for his work.

Well, may God bless all his dear ones and keep them faithful until we come of the Lord.

B. L. BRADBURY AND WORKERS.

505 North Street, Chicago, Ill.

Des Moines Mission.

Report from October 2, 1903, to February 26, 1904.

Receipts.

Samuel Walker, Winton, O. $1.00

Darius Sider, Perry, Station, Ont. 10.00

E. N. Lougher, Hope, Iowa. 50.00

E. S. Cooper, Campbelltown, Pa. 50.00

H. M. House, Des Moines, Ia. 50.00

Samuel Wailey, Wooster, O. 75.00

C. Higgins, Des Moines, Ia. 50.00

Mary Jones, Des Moines, Ia. 50.00

Brother and Sister P. H. Bert, Des Moines, Ia. 5.00

Dow Faule, Laposa, City, Iowa. 10.00

Sister S. B. N. M., Harnett, Kan. 50.00

Anthony Reese, Hannibal, Kan. 50.00

In His Name, Cannelton, Ont. 50.00

In His Name, Hope Kan. 10.00

A. Sister, Buffalo, N. Y. 1.00

Pleasant Hill S. S., Brown, Kan. 15.50

Brown County, Kan. 3.15

Veda House, Hannibal, Kan. 10.00

Bethel S. S., Des Moines, Ia. 10.00

B. S. Herr, New Lisbon, Ind. 10.00

D. H. B. H., Des Moines, Ia. 5.00

In His Name, Ridgeway, Ont. 1.00

Sister Hitz, Rowena, Kans. 50.00

Sister and Brother A. L. and wife, Stevens, Ont. 5.00

Sister Harmon, Hannibal, Kan. 2.00

E. S. S. Chapin, Harnett, Kan. 50.00

Newburn S. S., Des Moines, Kan. 2.00

Brinker and Sister P. H. Bert, Des Moines, Ia. 5.00

Sister E. M. Allyn, Kan. 10.00

A. Brother and Sister, Suseville, Ont. 10.00

Max Shaler, Des Moines, Ia. 5.00

J. E. B. House, Des Moines, Ia. 10.00

Box from Brown County, Kan., containing bread, jam, fruit, apple, butter, etc., and some dry goods.

J. H. McKeever, Moline, has given some juice, apple, butter, jam, etc.

EXPERIES.

Living expenses, groceries, fuel, water, &c. $193.35

House rent, for 5 months, 3 rooms, $35.

October 1, 1903, 75.00

Total expenses for 5 months, $35.35

Total receipts for 5 months, $258.30

Total deficit for 5 months, $222.95

We are very thankful to those who have bravely come up to the help of the work at this place. We know they shall in no wise lose their reward. But we are very anxious for the deficit we are necessitated to report. It places the work in embarrassing circumstances, but there must be some way of securing or assured in some way to bridge over whenever there is a shortage; for we do not wish to buy groceries and fuel on time. Water and gas bills must be paid promptly or they will be turned off at once. We are praying that the Lord may lay it upon the hearts of the people to liquidate the deficit at once to his honor. We are glad to report some conversions at this mission this last. Brother Max Shaler had charge of the Mission during the
March 15, 1904

EVANGELICAL VISITOR

ARMS IN ABSENCE

Mr. Bro. and Sis. George have both been helped in the work in this place since sometime in December. We sincerely ask the prayers of all God's people for themselves and the work of this place. The Lord has allowed the use of the home of Mr. and Mrs. J. L. Henry, and also of the home of Mr. and Mrs. J. W. Longley; both houses are being used for the good of the Kingdom of God. We ask for the prayers of all God's people that the Lord may use these houses for the benefit of the elect.

We want to impress upon our friends the great things that have been accomplished in the work in this place since the beginning of the year. We have been able to hold services every day except Sunday, and we feel that the Lord has been favorably disposed toward us. We want to thank all who have helped us in this work.

We want to encourage all who are able to come to this place to do so, and we want to ask for the prayers of all God's people for the work here.

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treatment I received almost crushed me. But that still small voice whispered in my heart, "If thy mother and father forsake thee, then will I take thee up." What better promise can I ask?

Now I am here in the South, away from all my family. There are none of the brethren here, nor sisters. I am all alone, but I feel I must do something for the cause of Christ, so I sent for our dear pastor, Brother B. G. Engle, and Brother Peter Stover, and they came, and I secured and little school-house and we had preaching there for several days, and the very people who mocked and made light of my way of serving the Lord, and of our plain clothes too, those very ones came to hear the wonderful truths proclaimed, which the dear brother taught so plainly. Great good was done, people saw that there is still another way, a still deeper work, a still higher light. Men and women who never darken a church door eagerly listened to the dear brethren, and their visit has helped me most wonderfully. It has awakened my sense of duty toward my God and fellow-men, I feel that I must be up and doing. Pray for me that the Lord may give me wisdom and courage.

Of course, I am alone and have no assurance in any way, but I want to start a little mission here in a small way; and whatever little help the Brotherhood can give will be much appreciated. I believe the dear brethren who will come down and help me, but we do need some one who is an able talker and knows something of the precious Bible. May the Lord bless each one who comes.

Four months ago God found me away up in Northern Michigan and convicted me so heavily of sin that I came to him for mercy while I was in sin, and for calling after me with his Spirit until I yielded. Bless his holy and blessed name forever.

Oh, I praise God for victory! Bless his dear name forever. I feel like leaping for joy like Bunyan's "Christian" did when he got to the cross and the burden rolled away. I consecrated my life to God all I am, or ever expect to be; all I have, or ever expect to have; and I told the Lord if he would give me grace and understanding and knowledge, I would use all to his glory and follow him, though the way was hard because of persecution. Paul says we are to glory in tribulations.

Dear readers, I want to say never, never until God satisfies. You may yield your hungry soul by giving you, according to his promise, the blessed Holy Ghost. "Have you received the Holy Ghost since you believed?" (Acts xix., 5.) Not at the time you believed, but since you believed. Put this question to yourself. Is your answer like theirs in those days: "We have not so much as heard whether there be any Holy Ghost?" If it is, I want you to assure that to God's word there is, and be it pronounced as a Comforter. Where are you comforted in the blessed Comforter, a year or two? I have found I had often comforted in our dear brother in Christ. "Bless his holy and blessed name forever."

Oh, I feel this morning as I never felt before. My heart is filled with the peace I have long sought to have. The dear Lord has indeed opened my understanding through the dear brother's visit. Oh, I am so glad to tell the story. Pray for me that I may ever and forever be useful.

Any correspondence in regards to the little mission work will reach me by addressing : BERTHA BOUTET, Usutu Mission, Bulawayo, S. Africa.

My dear brother and sister: I am not in a position to read the Visits, but I feel that God's word is near the heart. We need chairs and other liturgical articles as are needed in this worship. We need, if we can, to have some one who is an able talker and knows something of the precious Bible. May be we can find a person who is an able talker and knows something of the precious Bible. May be others want to help.

The Lord has heard and answered prayer in behalf of those of our number who were not yours. We have many things to learn yet. While we can learn many things from you, we have also learned many things from them. I feel like leaping for joy.

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March 15, 1904. 

which lighten every man that cometh into the world."

As we speak to the heathen about God we find that God has been speaking to them, and as they tell in what way or manner he has spoken unto them, this gives us opportunity to remind them why God speaks to them, and sometimes lasting impressions are made in their hearts that they cannot get away from, and although formerly they would not pay any attention when God would speak to them, now, as God's truth is brought to them, conviction is clearly written upon their hearts, and now and then we have witnessed true conversions—repentance springing of the love of God, cleansing of sin, and the blood of Jesus perpetually flowing in heart preceding the baptism with the Holy Ghost.

But there are multitudes of heathen right around us who are void of God, getting in contact with the light on the one hand and rejecting it, and on the other hand they come in contact with the vile miners of Europe and other parts, and every other evil thing where civilization (?) goes, thus, as they reject the light of God an awful harvest is already being reaped, and the judgment of God breaking in on the poor lost souls. Awful is the darkness in a compound of heathen as we find them day by day, no one can know it unless he has been a witness himself.

In the face of the above conditions we are not discouraged, but above the noise of battle the voice of our victorious Captain, Jesus, leading on to a present and final victory, "Lo, I am with you always, even unto the end of the world." puts new courage in our hearts and we take on new strength to press on and to bear all the loss and rescue them for him.

As we have seen our meetings every Sunday we have abundant opportunity to reach the multitudes and point them to the only Savior of men. Yesterday we held eleven meetings in the five different compartments of the mission. The evening meetings some came forward for prayer. Also during the week, as we go from room to room we find some who are destitute to know God. That God has planned it so that the many thousands who have been all over South Africa are to congregate here to hear the blessed messages, there is no doubt, and our earnest desire, by the help of your effectual prayers to use the privileges to drop the seed of gospel in the poor, poor, darkened people about us, over whom we have had some precious times, though our bill and myself have been doing some vile mining in many villages where it has not been heard before. Also Sister Kraybill and myself have been doing some village work in the villages nearer to us, and have had some precious times, though our message has not been welcomed by all, and we have been snubbed and sent away for Jesus' sake, but our hearts are not disheartened but God puts a message in our hearts when just out as evil for Jesus' sake. Testimonies.

But God has graciously blessed us two village Sunday-schools, and my husband and I have used, and God has graciously listened on this. We have met some opposite witnesses, but cannot think of stopping for that. At one place they told us not to say this or that would not come out, so we went to another part of the same village and there had on average about thirty-two in attendance. However, earnestly as his followers, and we have driven up their buffaloes to the place where we generally enter, and seemingly thought they would keep us away by doing so, as the buffaloes are very cattle, especially to ward white people. But I think that the way of God is sure than one into the village, to go into the house. We are thinking as we speak to the heathen about God as we hold open air meetings every Sunday, where we can see this, for naturally this people's conscience seems to be seen. We see it in the work of the grace of God appearing in new ways—thus we see these dear children tender in conscience. One little boy had been praying about a while, and one evening he came in to the house where the children are, and this little fellow hung his head. When I asked how many were going to the cross. Glory be to God! I felt there was something more for me, and making the offering, I used to be a child of God I was afraid to do about it. But now I do praise God that he gave me a willing heart and by his help I laid all on the altar, everything that was dear to me, to God, friends and all. Glory to God. And I plunged into the fountain of life, and the blood of Jesus cleansed me from all sin and I filled me with his Spirit and I entered the New Testament, a new creature in Christ Jesus, old things are passed away and all things are become new. Hallelujah! I have felt impressed for some time to write and tell the dear readers of the Visitor what the Great God has done for me, so by his grace and if our hearts are not disheartened but God puts a message in our hearts when just out as evil for Jesus' sake. Testimonies.

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EVANGELICAL VISITOR

you and learn of me; for I am meek and humble in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” I am so glad for that promise, and I feel to praise the Lord for his goodness and tender mercy toward me. I can feel much happier since I am a child of God. I ask an interest in your prayers.

in our blessed Savior. I have a brother fourteen years old. I feel to go forward abounding in the work of the Lord. I am steadfast in the work of the Lord, and my mother, who is in darkness, that she may come to the Lord. These are God-given gifts. He was born in Stevenson, Montgomery county, Pa., April 1, 1826, died at Tabor, Iowa, February 12, 1904, aged 77 years, 10 months and 12 days. The deceased was married to Elder John Cassel March 9, 1854. To this union three sons and four daughters were born of whom all but one survive. The husband of the deceased never returned from the war, and he labor as a minister of the gospel, went to his reward. I am glad to say that all the children of this sorrowful heart have given their hearts to God. Oh, what a heritage. The best thing parents can give to their children, is a holy life as an example.

He also provided so liberally for his children in a temporal way. Not only did he give his talents and gifts to God, but he was a liberal contributor to the church. A brother once said to me that Elder Zook has given more to the church than I am worth, and that man had considerable sense.

May we this morning bow before the Lord in humility and thank Him for this life. While this death has cut a deep and wide swath in the family, church and community, let us monthly bow and say “Thy will be done.” I believe that the family, the devoted widow, and friends, will not murmur our complaint, because the Lord has dealt with us so.

In conclusion, I would say, may this Providence be sanctified to our good. I realize in the death of this devoted husband, grandfather, father, and brother and precious Elder, that we have lost a prince. I can truly say, that in his death, I have lost one of my best friends. Whom my parents had departed this earthly life, I could look up to this, my father and brother, for counsel and advice in matters in which I could not look to any other. I can say to the gate of God that he has been a source of great comfort and help to me. Let us hereby that is sanctified for the last time to be spoken of, be so wise to err, and too kind to judge, and he who gave our charter wisely to the very end, even in the hour of death, is able to bring on to this same consummation. The Revelator says, “He that overcometh shall eat of the tree of life in the midst of the Paradise of God.” “He that overcometh shall inherit all things.”

May the blessings of God, the Father, and the Son, and the Holy Ghost rest upon us all. Amen!

OBITUARIES.

STAUFFER—Sister Martha Stauffer, widow of Brother John K. Stauffer, died March 1, 1904, at Messiah Orphanage, Harrisburg, Pa. She was born in Lancaster Co., Pa., June 28, 1842. Her age was 62 years, 9 months and 1 day. She leaves a large family, including nine grandchildren and twenty-two great grandchildren. She was a faithful member of the Commonwealth church. Text from Rev. xi. 13, and Psalm cxvi. 15. Services conducted by Elder L. B. Worcester, assisted by Dr. R. R. Hanley. [The foreword to this obituary]

JOHNSON—Died near Navarre, Kan., James Clayton, son of Bro. Enoch and Sister Polly Johnson, of Bright’s disease and diabetes. He was born in Steunico, Clinton, Ill., August 5, 1866, and died February 18, 1904, aged 30 years, 8 months and 9 days. He was the only child, his death causing a deep wound in the hearts of the aged parents. He was brought home from two years ago; the following summer he was baptized to the Church of Christ. He died in the triumph of a living faith in his Christ. Funeral services were held at home of C. C. Hutchinson and the Belle Springs church. Text from Rev. xi. 13, and Psalm cxvi. 15. Services directed by the home ministry, assisted by Bro. J. R. Zook of Del. Milton, Pa., who was conducting revival services at B. S. M. at the time.

CASSEL—Sarah Gettals was born in Montgomery county, Pa., April 1, 1866, died at Tabor, Iowa, February 12, 1904, aged 77 years, 10 months and 12 days. The deceased was married to Elder John Cassel March 9, 1854. To this union three sons and four daughters were born of whom all but one survive. The husband of the deceased never returned from the war, and he labor as a minister of the gospel, went to his reward. I am glad to say that all the children of this sorrowful heart have given their hearts to God. Oh, what a heritage. The best thing parents can give to their children, is a holy life as an example.

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