3-15-1904

Brethren in Christ Church

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Messiah College is a Christian college of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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EVANGELICAL VISITOR

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EDITORIAL.

Scripture Should be Rigorously Divided.

We have previously referred to the unwarranted interpretation of the word since in Acts x, 32, wherein the Apostle Paul asks a number of men, who had become believers, whom he found at Ephesus, whether they had received the Holy Ghost, since they believed. We publish in this issue the experience of a young convert whom the Lord found several months ago and who is now rejoicing in the fulness of the gospel of Jesus Christ. We are glad for his experience and hope he may continue to run and not be weary, but we must protest against his doing violence to the Scripture referred to above. It will be noticed that he specially emphasizes the 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 believing. 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 empfangen, da ihr 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.

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 this particular text does not prove it, yea, rather, it stands in opposition to it. The reason these men, believers, had not received the Holy Ghost when they had believed, is not because they 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 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 is quite 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 that which is plainly the privilege of the believer in his oneness, 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 really 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 such to try and be satisfied, when the provision is so abundant in Jesus Christ. "But of him are ye in Christ Jesus, and have received the fullness of the blessing of the promise in Christ Jesus.

Correction.

The article in February 15th number entitled, "The Only Sure Foundation," was original with Brother C. E. Kruger and not selected as stated. We are sorry the mistake occurred and willingly make the correction.

We call special attention of all the Elders and other officials of the church everywhere to the article on page next under the title, "Important Announcement." Since Pennsylvania is taking the initiative in the matter of incorporating the church as decided at last General Conference and expects, that without delay, the charter will be secured before next General Conference convenes, it is important that all delegates to Conference be instructed and ready to carry through the necessary legislation so as to make the incorporation effective in all the States. For this reason it would be well for all the districts to correspond with Brother S. R. Smith, of Harrisburg, Pa., who is secretary of the Pennsylvania organization.

It would be a very great favor to us if all whose credit does not read 1904 or 1905, from July 1 on to the end of the year, would remit for renewal be fore the end of April. Unless our friends do their duty in this matter we cannot make a report of the affairs of the Viscous to Confer ence as we would like to, or as we were able to do last year. Every one who sends in a dollar between now and the end of April will do us a gre.
March 15, 1904.

EVANGELICAL VISITOR

favour. We may also say by way of reminding the brethren that the contribu-
tions to the Benevolent Fund are not nearly what they were the preced-
ing year. We presume some forgot about it. The benevolent or charity list is quite considerable, and fifty dol-

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 rea-

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 ac-
cording to law; hence, on December 24, 1903, a general council was held at Harrisburg, Penna., where the neces-
sary preamble and resolutions were drawn up and adopted, and a commit-
tee of five appointed to proceed with the work of incorporation, which is now under way, and by present ap-
pearance, will be finally consummated in the latter part of March.

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March 15, 1904,
Throw hope across the soddened way,
An angel in the commonplace.
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,
All unfamiliar joys that please?
Could we not better lose than these
And humble duties with wise ends,
And understand that it is given
Of angels in the commonplace.
also in Christ Jesus." (Phil. ii. 5.)

For the seventh and eighth verses in the same
Christ's mind, he says, "But made
upon him the form of a servant, and
being found in fashion as a man, he
that the chief element in Christ's mind
came humility. In the ninth verse the
Apostle speaks of the reward that
Christ received for having this obedi-
ent and humble mind. He says,
"Therefore God also hath highly ex-
alted him, and given him a name
which is above every name." Paul
was wise in telling the Philippi-
ans 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 and 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-
don 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
doh, dear reader, how thankful we
should be that Christ had this sub-
mmissive 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 sin.
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
never 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
death 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 slaugh-
ter, and as a sheep before her-
 shearers is dumb, so he openeth not his
mouth." (Isa. lii. 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 as 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, tion.
Flower, Pa. LEVI F. SWIFT.
March 15, 1904

EVANGELICAL VISITOR

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 follow them, and their prayers and good deeds will continually live in my memory.

Yet I acknowledge with shame and regret that I have not always lived as near to God as was my duty to do. I was converted at the early age of thirteen in a Sunday afternoon prayer-meeting in the old fatherland beyond the sea. When I was fourteen years old I left mother and home, my father was dead, and came to this country with my brother. I was a stranger among strangers and soon missed the religious influence which I had been surrounded at home. I was always religiously inclined from my earliest recollections and never forgot to pray to the God who was my father's and my mother's guide all through life, yet like Peter, I often followed him afar off, and perhaps often denied him in word and action; but to-night I praise God that he has made me willing to make a full surrender to him, and I am able by personal experience to prove the certainty and faithfulness of God's promises, and it brings much joy into my life that I have had the opportunity of fully testing the love and tender care of my heavenly Father. And since he has been so good it is my earnest desire to take part in this great work of extending the kingdom of Christ in the world. Too many souls are perishing all around us to be at ease in Zion. Christ has made known to us the purpose of his grace. He has entrusted us with a talent. He expects us to use it for his honor and glory. He says, "If any man will come after me let him take up his cross and follow me." The purpose of Paul's life was to seek the good of others before his own. He even acknowledged himself a debtor to all men, yet he suffered much for Christ's sake and the gospel, but gave no offense in anything that the ministry be not blamed.

God forbid that we should do anything that would bring reproach upon the cross of Christ, but may we all be in earnest to win souls for Christ. Then we will at last win the prize and receive a crown of unending glory.

Your humble sister in Christ,

Mrs. William Fisher.

Mapleton, Pa.

Seeking a Better Land. An Indian Sketch.

Long years ago a tribe of Indians had located their camp in one of the wild, picturesque valleys of the Rocky Mountains.

One day a wandering missionary in search of his Master's lost sheep, in journeying to the distant Pacific, came into the red man's camp and told them the old wonderful story of Jesus and his love, and of the far away home that was prepared for all who would receive it.

While the Indians had ever believed in a Great and good Spirit, yet this was the first direct message they had ever received, and the strange news deeply affected them.

One of them in particular inquired where the happy hunting grounds of the future land, but still the Indian only believed it to be some blessed spot on earth, and determined to set forth at once in search of it.

After gathering up his ponies, he took down his wigwam, packed his family and traps on the backs of his animals and started out followed by his faithful dog, to find the home of peace and rest.

Day after day he toiled on among mountains of rugged grandeur, across wild desert plains and along the banks of peaceful flowing streams.

At last his sons began to complain of the hardships encountered and turned back, declaring that they would follow him no longer.

Still the old Indian with 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.
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 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 prayer 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 dissatisfication, 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 studying the Word, and was impressed that my life's work was to preach the gospel. While the time to begin in the ministry did not seem to be just then, as I was engaged in profitable business, and pushed it thinking the cause needed money, and that I could do much good in that way, but did not give as much as I expected to, or even as much as I promised the Lord, for it seemed that I needed the money for something else at such times as I would have it. I usually enjoyed religion, but the studying of the Word did not seem to do me so much good as at first, and sometimes doubts would arise. Seeing the danger, I have for some time tried to get rid of so much business, and have partly succeeded. God has been my stay through the difficulties of life.

About one year ago I made it plain to the church that I was called to preach. Soon afterwards I was granted the privilege, and took an appointment for two weeks, which I carried out with no unusual results excepting I found it a little harder to speak in public than I had expected, but was not in the least discouraged.

About four weeks ago I received a letter from Bro. — who is the minister of the Greenwood M. H., stating that he had commenced revival meetings, and asked me to come and help him. It took two days for me to arrange my business, being also detained by stormy weather and I did not reach there until Friday evening. It was stormy Friday and Saturday evening, Sunday morning and Sunday evening. It could hardly be said that we had meeting, but we had some services. During this time we visited some, and Christianity seemed to be at a very low ebb in that place. Monday I visited several homes, and tried to find out what encouragement I could get for the meeting. I found none. There was a small gathering on Wednesday, and I 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 house and told him of my faith, of which he seemed to be 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 meeting, 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 necessary to cross. I wrote to others, asking them to pray for God's Spirit to help in the meeting. —

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 exercise good faith and be true to its nature, I must do all things by faith. For whatsoever is not of faith is sin. (Rom. xiv. 23.) I came before God and prayed, "Thou art the Saviour of my soul." He does all he can under the circumstances, and perhaps to some other serious minded persons, but the congregation was mostly of young, unsaved persons and there were no meetings which were sincere to me and I was resolved that there should be no discouragement. They were held in an obscure part of town, and I was told that there were considerable sneering and mocking, but it did not affect me in the least.

I was determined to profit by the cause of Christ might profit by it. For the What I Preach

An e.

By

...
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;
When on earth beart thou?
Whom to hear'st but thee?"

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

J. D. POWELL.

Imlay City, Mich.

March 15, 1904.

For the EVANGELICAL VISITOR.

What Is This? Who Can Answer? A Probable 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 belief in the Lord Jesus Christ, simply in a Supreme Being, which test demons could pass safely (Jas. ii. 19), hence, for Christians who believe in one Lord, Jesus Christ, and in one belief in the Lord Jesus Christ, simply, etc. But as its test of fellowship is not glory of God, but it works according to its own fashion and is so self-centered as to be of no benefit to those who refuse its claims, we submit the same to the inspection and judgment of Eph. v. 11-13. And as to those to whom the seventh to ninth verses of Eph. v. appertain, "we are to give the more earnest heed," to Eph. v. 14-17 lest at any time we be found to transgress the blessing of Ps. i. 1.

Moreover, I. Tim. v. 22 is the condition and inevitable condemnation of II. Pet. ii. 3-8, 14, 15, 17-19, which doth already work and escape the condition of this association, and thus be a partaker of the first part clause of the same verse (Prov. ix. 6) so well portrays the majority of its writers, clinching them with I. Peter, iv. 19, which would certainly result were we to listen to "the enticing words of man's wisdom." Rather let us follow David's attitude and integrity in Ps. xxvi. 4, 6, which prefigures largely the condition of this association, and thus being warned by Prov. iv. 15-17, obey him who speaks in Rev. xviii. 4 and be not of the company of Jas. iv. 4. Furthermore, when we contrast the wisdom of Jas. iii. 17, the Christian's ideal, with Jas. iii. 15, the character and policy of this association, and be not guided in our principles and duties indicated by Jas. ii. 1, 4; but founded on love irrespective of persons, in contradiction to a fellowship for filthy lucre, we avoid the spirit of covetousness (a form of idolatry), are warned by Jas. ii. 5, 6, 8, 9 and I. John ii. 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 doth already work" and escape the condition and inevitable condemnation of I. Pet. ii. 3-8, 14, 15, 17-19, which we put under the microscope of God's word, for prayerful and careful analysis, the foregoing Scriptures, climaxing them with I. Peter, iv. 1-4, our attitude towards such an organization will be of a character far different from the amalgamation incident to such a body. The Christian's prayers uttered by ungodly men and others among them, and the unhallowed associations and policies of such an institution, is in direct opposition to both the letter and spirit of Jas. i. 27. As Christians whose purpose is to obey the injunctions of our Master, as given in holy Scripture, we must rather listen to Matt. xi. 30-37, the young, lock up these Scripture references and tell what organization this article has reference to. The correct answer will appear in the Visorox of March 15th.

Address all replies to Box 42, Bethenda, Ont.

[On account of an abundance of matter waiting our attention, some has been delayed longer than it should have been. The above article should have appeared in an earlier number; but we hope many of the readers will yet search the Scriptures, look up the references, and send their answers, and the writer will give the answer in a later number of the Visorox.—Editor.]

March 15, 1904.

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 sometimes stumble and fall. "Trust in the Lord with all thine heart and lean not on thine own understanding." (Prov. iii. 5.)

If we do not constantly trust in God, and ask divine direction, we will fail to do so when we need it.

GEORGE S. GRIM.

Louisville, Ohio.

For the EVANGELICAL VISITOR.

Justification.

"Who (Jesus) was delivered for our offences, and was raised again for our justification." (Rom. iv. 25.)

"Therefore, as by the offence of one judgment CAME upon ALL men to condemnation, even so by the righteousness of one the Free Gift came upon all men unto justification of life." (Rom. iii. 24.)

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 cause, 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 3:16. 

Observe the type, when Jesus sanctified the temple, which signifies man's heart. When Jesus entered the temple and saw the corruption, "indeed culpacity," he said, remove these things,
as my house is to be a house of prayer, but ye have made it a den of thieves: so we find Jesus stooped and picked up waste cords of the merchandise, plaited them, 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 put in. Xoticc the in-

off and the new put in. Xoticc the in-

new wine in old bottles, but new wine

new birth as justification, and then be-

both are preserved. We are living in

old man OLD bottle and old wine (un-

contrary. First cleanse or sanctify

tenor of the gospel is hindformost or

the heart of man, i. e., purge out the

clean spirit is gone out of a man he

rest and finding none, he comes back to

walketh through dry places seeking

the Holy Ghost, (new wine).

garnished and swept, and he takes

God placed man to his own choice,

bondage, and is taken captive at the

with or by new man and new wine; he

wicked than himself, and enters in; so

hand, the individual knows when the

unclean spirit is gone out: if he ac-

devil's will. However, on the other

hur, that reformation is not salvation,

a few morals, etc. But let us remem-

sorrowful to behold how people are

without the NEW birth it will never

and Morality is not Christianity, how-

and a few morals, etc. But let us remem-

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For the EVANGELICAL VISITOR.

Giving Alms.

"Bringing now my tithes into my store-

house, 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 it 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 near of kin looking up to me for 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 laid 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 stuff 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 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 were not old, a treasure in the heavens that falleth not, where chief approacheth nothing邪恶 will be able to spoil."
(Luke xii. 33.) "Lay up thy treasures securely, according to the commandments of the most high that thou mayst be more predestined out of gold: shut up alms in thy storehouses and it shall deliver thee from all afflictions." (Eccles. xxii. 21.) "The alms of a man are as a tile net with him and he will keep the good deeds of a man as the apple of his eye, and give repentance to his sons and daughters." (Eccles. xvii. 22.) "Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with un-

righteousness. It is better to give alms than to lay up gold, for alms doth delive from death and shall purify all sin: those that exercise alms and righteousness shall be filled with life." (Tobit xi. 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 the people and prayed to God always: his house, which gave much alms to man and one that feared God with all his mind, came and this was a very pious man, being faithful and diligent in his duties. He was surnamed Theophanes; that is, The porter of God, undoubtedly 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 warfare against evil. If I should not keep him, he would frustrate it; and the devil would not have his victory. Thus ignorance and unbelief. But, in the meantime, his sentence of death was made known to him—in the thirty-seventh chapter of Isaiah: 'I fondle them, the more voracious are they. Nevertheless I regard neither things visible nor invisible, but only begin to become a Christian. I may not only bear the name of a Christian, but be found such in truth.'

"Ignatius, a disciple of the Apostle John, took 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 Eratosthenes, 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, undoubtedly 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 death, unless Christ lives in us. Again: The crucified Jesus alone is to be called by any other name, and none other. Again: The world hates the Christians so are they beloved of God.

"Ignatius, a disciple of the Apostle John, took 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 Eratosthenes, 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, undoubtedly 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 death, unless Christ lives in us. Again: The crucified Jesus alone is to be called by any other name, and none other. Again: The world hates the Christians so are they beloved of God.

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and that he wholly refused to offer in a pagan temple, the Roman council ordered that he should be cast before voracious lions. As Ignatius was conducted into the center of the wild beasts' fold, to the lions' den, he repeatedly repeated the name of Jesus in his conversation with those beligers who threatened him, and in his ejaculations to God; and being asked why he did so, he replied: "My dear Jesus, in this dark hour of my heart, I cannot name thee, but also the innermost parts of his heart; for out of the abundance of the heart the mouth speaketh. Hence, Paul, as remarked, he would yet be alive. But the first glass! That is the fatal drink to one who cannot resist the desire for more, after the fires of hell have been kindled in his veins by it!"

How true that declaration! How it should startle the parents who are rearing bright, innocent boys like Nicholas Fish once was! The first glass "is the fatal drink to one who cannot resist the desire for more, after the fires of hell have been kindled in his veins by it!"

But how are our bright boys to be saved from taking that fatal "first drink," so long as we, by legalizing the sale of liquor, would prove that three-fourths of our transgressions are collected to witness the death of Jesus Christ, A. D. 111, in the reign of the emperor), Ignatius was brought from Syria at the command of the bishop, whom I wish to enjoy; for I am the body-besotting, soul-destroying drink," so long as we, by legalizing its sale, there would be no danger whatever of their taking, during their weakness, that fatal "first drink," said, in the case of those whose parents keep wine or other liquors in their cellars.

But as it is, a certain per cent. of these innocent, hopeful boys who are gracing the public schools of our city, and the other half, must be permitted to drink, and the ruin which it inflicts, on a certain per cent, of the flies that hover around a grocery store can or will escape being swamped in the half-filled molasses barrell that is left standing with the head removed. The only way to keep the flies out is to close up the barrel. The only way to save that certain per cent. of our boys from the fatal "first drink" is to abolish or tightly close and keep closed the altering, besotting saloons.—Religious Telescope.

Oh the blighting curse of the liquor traffic! A few years ago, at South Bend, Ind., J. J. Taibert, once a minister of the gospel, then a brilliant lawyer and a member of Congress, died from the effects of strong drink. As 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 hissing by-word among men. Afterward I had business, large and lucrative, and my voice in all large courts was heard pleading for justice, mercy, and the right. But the dust gathered on my unopened books, and no footfall crossed the threshold of the drunkard's office. I had money ample for all necessities, but it took wings and went to feed the coffers of the devils which possessed me. I had a home adorned with all that wealth and the most exquisite taste could suggest. The devil crossed its threshold and the light faded from its chambers: its fires went out on the holiest of altars, and, leading me through its portals, despair walked forth with her, and sorrow and anguish lingered with her."

How can any one pretend to be a follower of Christ and apologize or support in any way a business that makes such possiblility. The whole spirit of the gospel calls us to use all of our powers, social, religious and as citizens with the ballot in our hand to forever wipe out the accursed business from our land.
Manchuria, Mukden, Dalny.

It is customary to imagine Manchuria, at the lower procony, 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 lifted 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 highlands and solitudes which separate China, directly south of the Amur or Great River, is 500 miles north-east of Pekin. Its boundary in that direction was once marked by a long line of palisades, erected four centuries ago, to keep out the tribes of the West. These palisades have long since disappeared.

Mukden, the chief city of Manchuria, is 500 miles east of Pekin. Nowadays this distance is traveled by railroad.

There are 12,000,000 people in Manchuria living in three provinces, Shinking, Kirin, and Tsi-tsi-har. The first is the largest and best known. The capital city, Mukden, is known as ‘the affluent capital,’ and has a population as large as Washington. It is surrounded by a low mound wall, two miles in circuit, within which is an other wall, three miles around, 35 or 40 feet high, and 15 feet in width. The city is like Pekin on a smaller scale. The streets are wide and clean, and the large, well built shops, with their counters and other arrangements, indicate great trade. There are indications of prosperity everywhere, and the city is regarded as one of the best in China.

Manchuria is said to resemble the province of Quebec, except that with in its borders are enormous ranges of mountains, which rise as high as 10,000 feet in the air. The larger part of the territory is covered with forests, which abound in wild animals, the capture of which affords employment, clothing, and food to thousands of hunters. There are bears, deer, and even tigers in the forest fastnesses, while in the more open portions are myriads of lark, pheasants, and even the familiar crow.

The condor is the largest bird of prey and rivals its brothers of the Andes in fierceness and strength. So abundant is the game that 2,400 stags are annually furnished to the Chinese Emperor that he may eat simply the delicate roasted meat.

Russia has invested heavily in this particular port of Dalny, already 120,000,000 rubles—more than $60,000,000 having been spent up to last October, and the total cost of constructing the city and harbor will be for more than $18,000,000. This includes an electric light and water system already in operation, and 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 on the nationality of the councilmen being that two 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.

(1 Cor. 13, American Standard Revised Version.)

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

If I have all faith, so as to remove mountains, but have not love, I am nothing.

If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love believeth all, hopeth all, endureth all things.

Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own.

Love is not provoked, thinketh no evil, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be tongues, they shall cease; whether there be prophecy, they shall cease; whether there be knowledge, it shall be done away.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I knew nothing; when I was a child, I knew not what I said.

When I was a child, I thought as a child.

But now I know in part; and prophecy in part.

When I was a child, I spake as a child.

But now I know perfectly; and prophecy perfectly.

When I was a child, I understood nothing.

But now I understand all things; and prophecy all things.

When I was a child, I knew nothing; when I was a child, I knew not what I said.

When I was a child, I thought as a child.

But now I know perfectly; and prophecy perfectly.

When I was a child, I understood nothing.

But now I understand all things; and prophecy all things.

After all, the pathway to personal knowledge of Christ is the pathway of obedience to his known commands, as recorded in these gospels and epistles, and his religion has to do with our ordinary daily lives.—Rev. Dr. Alpha G. Rinehart.
PUBLISHER'S NOTICE.

To Subscribers.—Our terms are cash in advance.

1. When writing to have your address changed, be sure to give both old and new addresses.

2. The date on the printed label will show to whom the publication is addressed.

3. If you do not receive the Visiter within ten days from date of issue, write us at once and we will send the number called for.

To Those—whom we are unable to pay, we send the paper free on the recommendation of others or upon their individual request. Address your requests to the Missionary, Philadelphia, Pa.

Our Missionary shall be sent in at least ten days before date of issue.

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

To Contributors.—Articles for publication must be paid for at the time they are received. Payment for the space occupied in the paper will be made every six months as a matter of course. Individual requests must be renewed every six months as a matter of course.

We are glad to report some conversions at the Mission this Winter. Brother Max Mauder had charge of the Mission during

HARRISBURG, PA., MARCH 15, 1904.

Addresses of Missionaries.

Africa.
Brother and Sister H. P. Steigerwald.
Brother and Sister N. M. Steigerwald.
Brother and Sister J. A. Steigerwald.

Australia.
Brother and Sister A. M. Stewert.

India.
Mr. and Mrs. W. Z. Zook.

Central America.
Brother and Sister H. Z. Zook.

Chicago Mission.
Brother and Sister S. H. Zook.

Our City Missions.
Philadelphia, 304 E. Second street, in charge of Brother Peter Sijver and Sister Martha Stuber.
Brother N. S. Stuber, 25 Hawley street, in charge of Brother Henry Stuber and Sister Sarah Stuber.
Chicago Mission, 3598 Pershing street, in charge of Brother and Sister B. Stuber.

The Ohio State Council.

While we send the paper free on the recommendation of others or upon their individual request, we do not guarantee that the paper will be sent in at least ten days before date of issue.

Philadelphia Mission.

Report for the month of February, 1904:
Balance on hand $3.00
Donations.
R. M. M. Fraternity, 205, 4.00
D. H. Glass, Chicago, 2.50
Total $9.50

EXPENSES.
For mission, 7.25
For poor, 7.00
Total $14.25

In the name of Christ, who are scattered abroad; very graciously with us and the people in His name. We have been made so hungry for God that they can find us even at home and can make them miserable. We are thankful for what the dear Lord has given unto them; and yet we think we may forget their cares and troubles which are many, and plunge into the mercies 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 good for his dear ones and keep them faithful unto the coming of the Lord.

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

RECEIPTS.
Samuel Walley, Waukomis, Ok., 1.00
Dawson Sider, Perris, Station, Ont., 1.00
J. L. Geeter, Hope, Kans., 5.00
D. M. Peck, Abilene, Kans., 5.00
J. H. Granger, Campbellsport, Wis., 5.00
G. Higgins, Des Moines, Ia., 5.00
Mary Jones, Des Moines, Ia., 5.00
D. H. Glass, Chicago, 2.50
B. S. Herr, New Lisbon, Ind., 5.00
E. K. Kreider, Campbellstown, Pa., 40
J. H. George, Des Moines, Ia., 10.00
Beulah Musser, Abilene, Kans., 5.00
Sister H. Byer, Hamlin, Kans., 5.00
Mrs. Soahr, Chicago, 1.00
In His Name, Kansas City, 5.00
A. Sister, Buford, W. Y., 1.00
Pleasant Hill S. S., Brown county, 1.00
Brown county, Kans., 1.35
Velda Hess, Hamlin, Kans., 1.75
Beulah S. S., Dickinson county, Kans., 1.50
B. S. Herr, New Lisbon, Ind., 10.00
E. K. Kreider, Campbellstown, Pa., 40
Sister H. Byer, Hamlin, Kans., 2.00
Sister H. Byer, Hamlin, Kans., 2.00
Newbern S. S., Dickinson county, Kans., 2.00
Brother and Sister P. H. Herr, 5.00
Sister A. Herr, Lake City, 5.00
A. Brother and Sister, Steenburg, One., 11.00
Max Mauder, Des Moines, Ia., 5.00
J. E. Broderick, Des Moines, Ia., 10.00
Box from Brown county, Kans. enclosing 2 bunches of beets, apple, butter, etc., and some dried goods.
J. H. Mauder, Newbern, donated some jelly, applebutter, preserves, 3 chickens, batteries, etc., and an old stove.

EXPENSES.
Living expenses, $25.00. Food, $3.50.
Total expenses, $28.50.

For the 5 months, $50.50.

Total for 5 months, $50.50.
Total deficit, $50.50.

In His Name, Kansas City, 5.00
Sister H. Byer, Hamlin, Kans., 5.00
Sister H. Byer, Hamlin, Kans., 2.00
Newbern S. S., Dickinson county, Kans., 2.00
Brother and Sister P. H. Herr, 5.00
Sister A. Herr, Lake City, 5.00
A. Brother and Sister, Steenburg, One., 11.00
Max Mauder, Des Moines, Ia., 5.00
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For the 5 months, $50.50.
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We are very thankful to those who have been so brave in coming up to the help of the Lord at this place. We know they shall in no wise lose their reward. But we are sorry for the deficit we are necessitated to report. It places the work in embarrassing circumstances when there is a deficit, because there must be money borrowed or secured in some way to bridge over wherever there is a shortage; for we will not do 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 be upon the hearts of the people to improve the deficit to his acre of it.

We are glad to report some conversions at the Mission this Winter. Brother Max Mauder had charge of the Mission during...
A Letter to the Brotherhood.

I am so glad, though a stranger to many of you, I am not a stranger to your God. Your Jesus is my Jesus too. I feel as though I must not write of my experience, though I have become one of you. A little more than six months ago, I, with a number of friends, took a trip to Atlantic City, N. J. While in the water bathing I was carried out by the undertow beyond the breakers; the wild, angry waves seemed to mock at my fear and right when I saw that every minute might be my last, I cried out to God for mercy. I was not prepared to die. I told him if he spared my life I would serve him in whatever way he led me. I would give up all. Oh, how casually we sometimes are when we wait until we are in immediate danger before we have any use for this wonderful Jesus! However he took me at my word and spared my life. Thanks be unto him. I was sick in bed for a while, white and my nerves all shattered, and white before there I saw the way pointed out to me very clearly.

I knew nothing of a plain people or the Brethren in Christ church till a few months previous to the accident. A dear family, Sister and Brother Sollenberger, moved into our street in Philadelphia, and the father I heard of the Brotherhood. It seemed just the place I had so long been looking for, and so I became one of the flock also. But, oh, it states an end of both better and mother and brothers. They are none of his, for I came from an infidelic family who have no "Jesus" as we have. The

E VANGELICAL VISITOR

March 12, 1904

Meetings at Belle Springs.

Dear Bro. Detweiler: We have just closed a very prosperous revival season here at the Belle Springs church, which commenced January 26th and continued six weeks.

The first three weeks Bro. David Eyre, of Oklahoma, labored faithfully among us, but feeling as though he should go home, and the brethren not feeling to give up the efforts, and Bro. J. R. Zoob's way opening, he came to our meeting and continued the meeting three weeks more. In the front part of the meeting there was very little moving, though some deep conviction Early in the meeting one came out; the fourth week five, and the following Sunday night the fire began to give way when twenty-three came out, and the following Tuesday evening twenty-six. The most of the ingathering was done in a week's time, when over eighty professed the gospel. Early in the meeting one came out; the fourth week five, and the following Sunday night the fire began to give way when twenty-three came out, and the following Tuesday evening twenty-six. The most of the ingathering was done in a week's time, when over eighty professed the gospel. Early in the meeting one came out; the fourth week five, and the following Sunday night the fire began to give way when twenty-three came out, and the following Tuesday evening twenty-six. The most of the ingathering was done in a week's time, when over eighty professed the gospel.

A Mission Trip to Virginia.

At the request of Sister Bouler, whose introduction to the Brotherhood appears elsewhere, I visited her and made a visit to her present home in the interest of the gospel of Christ and the tabernacle humanity. Surely "God moves in a mysterious way his wonders to perform." It is but a short time since the Lord called her sister to his vineyard. She was living here in the city, and became acquainted with some of the brethren who attended the Mission, and began coming to the meetings here. It seems the Lord wonderfully took hold of her and, we believe, was geniously converted. She was led from here to Virginia, and she seems to have a burden for those people.

Brother Engle and I left our home Friday morning, February 26th. On arriving at Kellner's Station, Va., the sister was there to meet us, and we were conducted to her home. On Friday evening we held our first meeting, with but poor attendance, in an old school-house. A wonderful place compared with the churches in our country, but still good enough for the preaching of the gospel, which Brother Engle did in a wonderful way. On Saturday evening we held our second meeting. On Sunday we had services at 10 a.m. and 7 o'clock and 7 p.m. No women attended the first two meetings but Sister Bouler. After that the school-house was filled with men, women and children. On Monday and Tuesday evening we held services also. On Tuesday it was our privilege to attend a colored funeral; and we never heard such a funeral sermon before; we certainly felt rewarded for the efforts we put forth in getting there. We traveled through wet places for about a mile, and just before reaching the house where the funeral was held, we came to a ditch that we hardly knew how to cross. The colored people there were kind enough to carry us across on their backs.

It is wonderful in what a condition we find the professed people of God to-day! The same there as in our own parts. Freethinkers playing pool and dominoes, while they should be spreading the glad tidings of salvation. Yet we found a few who seemed to take an interest in the work; about as many who seemed to be in earnest. They reminded us somewhat of the disciples, when Christ was here on earth, some being fishermen. We were surprised how some of the people were interested, one man closed his store to attend the services, and another who was an unconverted man and if we come down again he will furnish a place for worship and pay expenses. Should we not do all the spread the glad tidings among such as are not as situated as we are? May God preserve the sister who is laboring among that class of people. Surely we were benefited by our visit, and we hope seed has been sown.


Peter Brown.

EVANGELICAL VISITOR

Mr. A. R. and Anna Zook.

EVANGELICAL VISITOR

Buffalo Mission.

Report from February 1st to February 29th.


Total $152 86

EXPENSES.

Five gallons oil / 8.50
One ton coal / 20.00
Wall paper / 6.00
Floor oil cloth / 7.10
Groceries, sundries, etc / 10.00

Total $50 65

Balance in hand 388 31

We again feel grateful to our dear brethren and sisters for the offerings which we so abundantly reap during our stay at the mission. We also received numerous gifts of books, such as potatoes, apples, beef, honey, butter, cake, potatoes, onions, cheese, etc. We are grateful for all this, and about 10 to 20,000 dollars. We also received the clear witness of their hearts to God. The day after the meeting closed, we were moved to visit their homes and there gave them the assurance of its genuineness, is the straightening of ill-gotten gain, asking forgiveness for wrongs done to their fellow men, and breaking up of the dance, card playing, and the unduly midnight parties, and confession of his sins done in secret.

Another commendable feature was the freedom with which they took to the saving grace of God, not seeking to get them into a corner to get a testimony. A number also received the clear witness of receiving the Holy Ghost as an abiding Comforter.

Not only has there been a great ingathering of unsaved, but the church has been greatly enlarged, many who have been laboring under doubt and unbelief, have come to a clearness of their standing with God, by a definite settling of the question, "Have I received the Holy Ghost or not?"

The meeting closed February 21st, with a previous baptismal service, six souls. Three brethren and one sister having given clear evidence of a saving faith, followed their master into the grave, to be hallowed in him, and rising to walk in renewed life. This passes into history amongst us as one of the most refreshing seasons of the church in Kanawha. Twelve years ago at this same place we had a revival in which about 150 had been drawn in by the gospel fire, but the Lord has again graciously visited us. "He hath done great things for us, wherein we are glad" and for which we ascribe all the glory to God, the Father, God the Son, and God the Holy Spirit. May God give wisdom to feed these lambs, and may we have the prayers of God's people for the work here. Amen.

A Mission Trip to Virginia.

At the request of Sister Bouler, whose introduction to the Brotherhood appears elsewhere, I visited her and made a visit to her present home in the interest of the gospel of Christ and the tabernacle humanity. Surely "God moves in a mysterious way his wonders to perform." It is but a short time since the Lord called her sister to his vineyard. She was living here in the city, and became acquainted with some of the brethren who attended the Mission, and began coming to the meetings here. It seems the Lord wonderfully took hold of her and, we believe, was geniously converted. She was led from here to Virginia, and she seems to have a burden for those people.

Brother Engle and I left our home Friday morning, February 26th. On arriving at Kellner's Station, Va., the sister was there to meet us, and we were conducted to her home. On Friday evening we held our first meeting, with but poor attendance, in an old school-house. A wonderful place compared with the churches in our country, but still good enough for the preaching of the gospel, which Brother Engle did in a wonderful way. On Saturday evening we held our second meeting. On Sunday we had services at 10 a.m. and 7 o'clock and 7 p.m. No women attended the first two meetings but Sister Bouler. After that the school-house was filled with men, women and children. On Monday and Tuesday evening we held services also. On Tuesday it was our privilege to attend a colored funeral; and we never heard such a funeral sermon before; we certainly felt rewarded for the efforts we put forth in getting there. We traveled through wet places for about a mile, and just before reaching the house where the funeral was held, we came to a ditch that we hardly knew how to cross. The colored people there were kind enough to carry us across on their backs.

It is wonderful in what a condition we find the professed people of God to-day! The same there as in our own parts. Freethinkers playing pool and dominoes, while they should be spreading the glad tidings of salvation. Yet we found a few who seemed to take an interest in the work; about as many who seemed to be in earnest. They reminded us somewhat of the disciples, when Christ was here on earth, some being fishermen. We were surprised how some of the people were interested, one man closed his store to attend the services, and another who was an unconverted man and if we come down again he will furnish a place for worship and pay expenses. Should we not do all the spread the glad tidings among such as are not as situated as we are? May God preserve the sister who is laboring among that class of people. Surely we were benefited by our visit, and we hope seed has been sown.


Peter Brown.

A Letter to the Brotherhood.

I am so glad, though a stranger to many of you, I am not a stranger to your God. Your Jesus is my Jesus too. I feel as though I must not write of my experience, though I have become one of you. A little more than six months ago, I, with a number of friends, took a trip to Atlantic City, N. J. While in the water bathing I was carried out by the undertow beyond the breakers; the wild, angry waves seemed to mock at my fear and right when I saw that every minute might be my last, I cried out to God for mercy. I was not prepared to die. I told him if he spared my life I would serve him in whatever way he led me. I would give up all. Oh, how casually we sometimes are when we wait until we are in immediate danger before we have any use for this wonderful Jesus! However he took me at my word and spared my life. Thanks be unto him. I was sick in bed for a while, white and my nerves all shattered, and white before there I saw the way pointed out to me very clearly.

I knew nothing of a plain people or the Brethren in Christ church till a few months previous to the accident. A dear family, Sister and Brother Sollenberger, moved into our street in Philadelphia, and the father I heard of the Brotherhood. It seemed just the place I had so long been looking for, and so I became one of the flock also. But, oh, it states an end of both better and mother and brothers. They are none of his, for I came from an infidelic family who have no "Jesus" as we have. The
treatment I received almost crushed me. But that still small voice whispered in my ear, "what is that to thee, follow thou me." If thy mother and father forsake thee, then will I take thee up." What better promise can I ask?

Now I am 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 went for our dear pastor, Brother B. G. Engle, and Brother Peter Slover, and they came, and I secured an old schoolhouse 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 greater thankful manner, and this is the light of the gospel, and in a Christian home.

But, thanks be to God, for a Christian home and parents, for the lessons they instilled were never forgotten, and the Preceptor of Solomon verified, where he said, "Train up a child in the way he should go and when he is old he will not depart from it." (Pro. xx. 6.)

I am thankful to God for his care and mercy while I was in sin, and for calling me home with his Spirit until I yielded. Bless his holy and blessed name forever.

Four months ago God found me away up in Northern Michigan and convicted me so heavily of sin that I came to him for pardon and gave up sin for time and eternity. I am glad to say that I am saved from my sins by power divine, and that I am sanctified to God's service by the power of the Holy Ghost. God evermore keeps me day by day, and by his grace I will do his will and keep his commandments every day.

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 burdens rolled away. I encountered 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 go on to all 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, never satisfy God until Christ satisfies your hungry soul by giving you, according to his promise, the blessed Holy Ghost. "Have you received the Holy Ghost since you believed?" (Acts x. 47.) 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 to assure you according to that word you have it, and he is promised as a Comforter. Where with are you comforted if the blessed Comforter is not yours.

I believe you, therefore, brethren (not sinners), by the mercies of God, that we present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." (Rom. xii. 1.) So holy and an entire consecration are inseparable. When people say they are consecrated to God's will and yet do things which displease him, does God please them? Since God came into my life my desires are changed and I am glad to say that I take great delight in reading, not only the Yvon, but God's Word, and other matter on salvation and about heaven.

I ask the prayers of all God's people in my behalf, that I may ever keep at the foot of the cross, doing God's will. "Yeours for lost souls. In His Name, I am your brother in Christ. B. L. Brra. Clarence Center, N. Y.

Missions

EVANGELICAL VISITOR
[March 15, 1904]

BULAWAYO, SO. AFRICA.

To the readers of the Mission Prayer: "The Lord shall reign forever, even thy God, Zion, unto all generations. Praise ye the Lord." (Psalm cxvii. 10.)

There is much satisfaction in knowing by experience that the promises of God are sure—especially so in this dark land of sin and woe. Here, at we endeavor to proclaim the blessed news of a full salvation to the multitudes who are rushing on to an eternity, they may not have been thought noble in the eyes of the people, but better than all this, they were noble.

Another Christmas has passed, bringing together a great crowd of which eight hundred, which I sold to us long ago. We had the usual Christmas services here at the Mission, giving each one a piece of salt, children one-half cup. There were over five hundred present, which gave us a good opportunity to give them the word. Of course, we can tell some things from us, we have also learned many things from them, which are good.

The Lord has heard and answered prayer in behalf of those of our number who were not able to send us a brother to speak to us. We have comforted in this way let the entire Brotherhood sometimes will see fit to come down and help me, but we do need whatever little help the Brotherhood can send us some brother to speak to us. I have a room all ready secured to have my share of the wonderful inheritance that lays in my power to do.

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March 15, 1904.

which lighteth every man that cometh into the world." (John 1:9.)

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 opportu-
nity to remind them why God speaks to them, and sometimes lasting impressions are
made from which they cannot get away, and although formerly they would not pay
any attention to what 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
seeking of souls.—The cleansing of the
heart preceding the baptism with the Holy
Ghost.

But there are multitudes of heathen
right around us who are void of God, get-
ting no light from the light of the
world, and the darkness of sin is so great
that they do not see the light, and are not
excited to the search of the truth. God
has manifested to the heathen in various
ways, and to them, the Gospel has been
done by many, by Brother Zook and
others who are doing some village
work in the villages near to us, and have
had some precious times, though our
message has not been welcomed by all, but
they have been snubbed and sent away, for
Jesus' sake, but our hearts are not dis-
hearted, but God puts a propensity in
our hearts when just out as evil for Jesus'
taste. Hallelujah!

Last fall we started two village
Sunday-schools, and my husband and I
went, and God has graciously listened on
this. We have met some objections, but
nothing through the power of prayer.

At one place they told us not to tell about it, and would not come out, so we went to
another village and told there, but rejected the light of God about this 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, it
was one year ago to-day we arrived at the
last place they told us they did not want to hear
us, and would not come out, so at one
place they told us not to tell about it, and
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you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. But your yoke is easy and your burden 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.

From your sister in the Lord,

Messiah Orphanage, Harrisburg, Pa.

Dear Brethren and Sisters: By God's help I will give my testimony for Jesus. I gave my heart to the Lord when I was fourteen years old. I feel that I have gone forward in the work of the Lord, and I feel to praise the Lord for all the help I will give my testimony for Jesus. I feel to praise the Lord for everything. I will go to heaven when I am taken out to serve the Lord. I feel much happier since I am a child of God.

"All to Jesus, I surrender.
I will ever love and trust him.
Let thy blessing fall on me.
I will go to heaven when I am taken out to serve the Lord."

Mr. and Mrs. T. H. Johnson, Harrisburg, Pa.

Mr. and Mrs. T. H. Johnson, Harrisburg, Pa.

OCTUBER 30, 1926.

P.F.B.O.

 Officials of the World's Christian Temperance Union, at Des Moines, IA, have been conducting revival services at B. S. for the past three months. The service has been conducted by the home ministry, assisted by Bro. J. R. Zook, of Des Moines, IA, who is a lifelong member of the church and the community in his home.

I am glad to say that all the children of this family 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, a holy life as an example.

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 mercy bow and say "Thy will be done." I believe that the family, the devoted widow, and friends, will not mourn our complaint, because the Lord has dealt with us in mercy.

In conclusion, I would say: may this prevalence be sanctified to our good. I realize in the death of this devoted husband, a good soul in the church, and his family, a loss of a great man. I do not know how to express my regret and sorrow. I am happy to know that he has gone to his eternal reward.

I will go to heaven when I am taken out to serve the Lord."

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 Stevenson, Clinton, Ill., August 9, 1906, and died February 18, 1907, aged 5 years, 6 months and 9 days. He was the only child, his death was a great shock to his parents. He was happily converted in February 18, 1907, and died in the triumph of a living faith in his Saviour. He was buried in the Belle Springs cemetery. Funeral services and burial at the Belle Springs cemetery.


CASSEL—Sarah Geizels was born in Montgomery county, Pa., April 3, 1865, died at Tabor, Iowa, February 28, 1907, aged 77 years, 18 months and 13 days. The deceased was married to Elmer John Cassel March 9, 1884. To this union three sons and four daughters were born of whom all but one survive. The husband of the deceased, was a minister of the gospel, went to his reward in the fullness of time. He was a man of great ability and strong personality. He was born in the year 1854. To this union three sons and four daughters were born of whom all but one survive. The husband of the deceased, was a minister of the gospel, went to his reward in the fullness of time. He was a man of great ability and strong personality. He was born in the year 1854.