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The Master's Questions.

Have you looked for sheep in the desert,
For those who have missed their way?
Have you been in the wild waste places,
Where the lost and wandering stray?
People join church but there is no
Shipping of the gospel to conform to the
fashions of the world in dress, but
required between the children of God
and the world now as then. This is,
however, true. By nature we are in
the kingdom of the world and under
the power of darkness. After we
have been truly converted, though we
are yet in the world, we are no more
of the world but "have been delivered
by the Father from the power of dark­ness and translated into the kingdom
of his dear Son. (See John xvii, 6-
16.)

Another proof that we are to come
out from among the world is found in
II. Cor. vi. 17, "Wherefore come out
from among them, and be ye sepa­rate." Other passages of Scripture
might be produced to prove this point
but these will suffice. We can easily
understand from these that we are to
be separate from the world. To the
thoughtful even this would already
point in favor of plain dress, for,
wherein do the children of the world
take more pains or wherein do they
give stronger evidence of their pride
than in the adorning of their bodies?
They dress to appear well and to be
admired. When God says "be ye separate" does he mean "do just as
you did before." We think no one
would undertake to deny that the chil­dren of God are to be a separate peo­ple. In order that they may be
classed as a separate people they must
certainly differ from all others.
Wherein should they differ? You
would not have us believe that simply
joining a church is sufficient to estab­lish this line of separation? There is
only too much of that kind of religion.
People join church but there is no
change. The Scripture teaches dif­ferently. It demands an entire sepa­ration from the world in word and in

deed. The Apostle Peter says: "Ye
are a chosen generation, a royal priest­hood, a holy nation, a peculiar people
that ye should show forth the praises
of him who hath called you out of
darkness into his marvelous light." (I. Peter ii, 9.) Paul to Titus says:
"Who gave himself (Christ) for us
that he might redeem us from all in-

(Continued on Page 15.)
EVANGELICAL VISITOR

For the exposition of true, practical piety and devoted piety of Evangelical truths and the Unity of the church.
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EDITORIAL.

Are You Going to Conference?

With regard to rates to Conference we are only able to say that if there are no less than 40 in the company the Grand Trunk R. R. will furnish a special car from Niagara Falls, Ont., to Stayner, for the company. The train leaves Niagara Falls, Ont., on Tuesday, May 17th, at 11 a.m., and reaches Stayner at 5 p.m. As to the rate Brother D. V. Heise was not able to give any definite figure outside of the regular Summer Tourist tickets which cost $7.00. For those who want to stop off at different places to visit, these tickets would be right, as they are good for the season and the holder can stop off at any place. But they are good for the season and the rate for return tickets, and we think there will no doubt be a sufficient number, outside of those who want tourist tickets, who will return immediately after Conference is over, to secure such a rate again. If all who think of going have done as we suggested in our last notes, and have written to Brother D. V. Heise, he will likely be in a position now to make satisfactory arrangements. As May 15th issue will be out before the greater number of delegates will leave home, we may be able to say more concerning this matter. Do not buy tickets at Niagara Falls before Brother D. V. Heise is there. All who go from Eastern Pennsylvania should come to Harrisburg not later than Monday, May 16th. The company can go from Harrisburg either at 11:35 a.m. and spend the night in Buffalo, or start at 11:10 a.m. and reach Buffalo and Niagara Falls in time for the train to Stayner on Tuesday morning.

Our supply of April 15th issue is exhausted so that new subscriptions must begin with May 1st issue. Eighteen new names have been added to our list by our special offer to send the remainder of the year for fifty cents. We should have a good many more.

A. W. Orwig, of 265 Woodland avenue, Cleveland, O., has published a four-page sheet which he styles "Twin Devils." The little paper is full of pointed trumpet blasts against the twin evils, rum and tobacco, and is suitable as a campaign sheet against these gigantic twin evils which have so wonderfully entrenched themselves everywhere. They can be had for 2 cents per copy by mail; 5 copies for 5 cents; 12 for 10 cents; each additional dozen 9 cents; 100 copies 70 cents; 500 copies and over, by express, not prepaid, 2 for 1 cent. The editor says the paper is not published to make money but to do good and asks such as are in accord with opposing these evils to assist in scattering this little tract. Some of the things said on this sheet are no doubt strong. Sometimes we wonder whether anything too strong can be said against these evils when we consider how they are enslaving and destroying the young and old of our land. Our entire being rises up in opposition to them, and we venture the statement that the sum total of harm to the human family accruing from the use of tobacco is greater than from intoxicating drink. Tobacco is so almost universally used, and it lays claim to more or less of respectability and so is working its injury everywhere and especially on the young men, and even boys of tender age. The minister can boldly denounce the rum fiend, but when he touches on tobacco he must do it in an apologetic way. O that professed Christianity everywhere would renounce all relationship, commercial or otherwise with these evils, and especially of tobacco. A correspondent of the Evangelical Messenger writes of it as THE OMNIPRES-ENT PLAGUE, an apt designation, for it is working its injury everywhere and is not in evidence with its filthiness and repulsive and poisonous odor. That church whose membership is entirely clean occupies an enviable position. Alas, few of them are spotless on that line.

A brother who with his family lives isolated in Northern Michigan, recently renewed his subscription, and in doing so expressed his appreciation of the Visitor, and says, "we enjoy reading the Visitor very much, only I wish there was less of divided opinions in the articles. Our children are sometimes almost confused. Of course in non-essentials (?) we need to give much liberty, but in the essentials we ought to strive to have one mind." We doubt not there would be many who would agree completely with this brother. At least we are thoroughly in accord with the sentiment expressed. But we are also aware that just here will appear a great big "but." What are the "essentials" and the "non-essentials" to decide which the coming Conference might possibly spend its entire time and not come to an agreement. Yet the need for a unity of understanding and teaching is a fact of no small importance. And in order to avoid much of seeming confusion those who write ought to be very careful in their interpretation and application of Scripture.

Pennsylvania State Council will meet at the Messiah Home on Wednesday, May 4th, and a hearty invitation is extended to the membership in all parts of the State to attend. It is especially desired that the church be well represented, not only by the official members but also by the laity. Business of importance in connection with the incorporation of the church will be up for consideration and disposal and the Council should be a thoroughly representative one so that what is done may be free from sectionalism. Let there be a thoroughly representative meeting. Please read the announcement of the committee in last column next page.

During March we sent statements of account to 43 subscribers who are in arrears for two dollars and over, requesting settlement by April 15th. The amount represented by these statements aggregated about 175 dollars. We have heard from thirteen, of whom nine paid up, amounting to 32 dollars. It seems the remaining thirty mean to ignore the debt, and it remains for us to drop their names from our list and charge up the debt to them in our book where it will stand until paid. Some of these we know are professing Christians and are not too poor to pay. So unless we...
hear from them during May we will do as indicated above. Now while we regret that there are among those who get the Visitor, those who thus fail to live up to the Scripture precept, "Owe no man anything, but to love one another," we want to say that the halls of our subscribers are fairly prompt in paying up, and in general we can speak of them in words of praise. This is especially the case in the districts where some one is appointed to look after the interests of the paper.

In their annual letter as published in last Visitor, Brother Steigerwald and Sister Davidson speak appreciatively of two of their boys, Matsuba and Mdhilambili, and intimate that if they were supported so that they could apply themselves to gospel work continually it would be a profitable investment. The first offering of five dollars for that purpose has been received from three sisters in Franklin county, Pa. We hope many more may be moved to contribute to this fund. However we think, to arrange the matter satisfactorily it should be known how much is needed for their support in a year and then individuals, or combination of individuals assume that amount, and see that it is paid. We are much in favor of concentrating and localizing the supporting of missions and missionaries as outlined in an article by Brother Ransom in these columns some time ago.

For two weeks Brother J. R. Zook has been conducting meetings at the Newbern M. H., in South Dickenson county, Kansas. The attendance we understand is quite good and there was some success, but how much we have not learned.

A letter from Sister Frances Davidson, dated March 24th, informs us that she expected to start from Bulawayo the next day, March 25th, for Cape Town, and would sail from there at the earliest opportunity. We are informed that there is a need for one who is adapted to concentrated work established there could become a place of refuge and salvation for many who are being ruined in the haunts of sin. The possibilities of doing good in city missions are certainly very great and our people have need of larger views in regard to such enterprises than they have now. Jesus would still say to us, "Lift up your eyes and look on the fields; for they are already white to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." "Arise and shine, O Zion fair." We are informed that there is a feeling in the West that a work of some kind should be started in St. Louis, Mo., by our brotherhood. The matter will likely be broached at the coming Conference. No doubt there is a large field for missionary activity there, and a well supported work established there could become a place of refuge and salvation for many who are as immortal as his own soul. Somewhere in this world he will meet their fruit in part; somewhere in the future life he will meet their gathered harvest.—F. W. Robertson.

Of Special Interest to the Pennsylvania Brotherhood.

To the Official and Lay Members of the Brethren in Christ of the State of Pennsylvania, in General:

Greeting—Since the church in the State of Pennsylvania has taken steps for incorporation, according to law, by virtue of Art. 12, General Conference of 1903, it is urgently necessary that the different districts throughout the State are well represented, especially by the officials, and as many of the lay members as are able to attend, at the next State Council to be held in Harrisburg, Pa., at the Messiah Home, on Wednesday, May 4, 1904, for the purpose of finally concluding the new organization, and for the purpose of electing officials to serve for the first year, and to take final action on the work of the incorporating committee, by approval, amendment or rejection.

Eld. M. H. Oberholtzer.
Eld. J. K. Kreider.
Eli M. Engle.
Geo. Detwiler.
S. R. Smith.

We fully expected to have some word from the out-going missionaries before going to press, but at this writing, April 26th, there has been no word from them.

Brother M. L. Brandt, who during last year moved from Kansas to California, has moved back again to Kansas, and his post-office is now again Detroit, Kansas.

Sister Mary Arnold, of York, Pa., wishes to inform her friends that her present address is 31 Church street, York, Pa.

We shall never truly honor God unless we can talk to him about everything that concerns us, without a cloud of doubt. If only we keep near to him thus, who can tell what depths of teaching such intimacy of communion will open up?—Episcopal Recorder.

No thought, no word, no act of man ever dies. They are as immortal as his own soul. Somewhere in this world he will meet their fruit in part; somewhere in the future life he will meet their gathered harvest.—F. W. Robertson.

We are hopeful that she was able to start without delay and so will be able to be present at Conference. May the Master control the winds and sea so that she may have a prosperous journey to the home-land. Many no doubt are curious to know why she is coming home and what are her future plans. Possibly we may say more about it in a later number, or, what would be better, she herself may give us something for these columns which would no doubt be the most satisfactory.

Remember our Bible Offer is always open. We have only the one kind which we supply in connection with Visitor subscriptions, namely the Visitor for one year and the Bible for $3.25, without thumb Index, or $3.75 with Index. We also have something new in Bibles of which we have sent out a number already. It is styled the Bold Face Type Bible. Its distinctive features are, Old Testament Prophesies regarding Christ are indicated by a *. Old Testament Passages referred to by Christ in BOLD FACE type. New Testament sayings of Christ in BOLD FACE type. It is self-pronouncing; has the Combination Feature; is well bound.

The publisher's price is $2.75. We are able to send it prepaid for $2.00. Write us about it and we will send circular.

We are informed that there is a feeling in the West that a work of some kind should be started in St. Louis, Mo., by our brotherhood. The matter will likely be broached at the coming Conference. No doubt there is a large field for missionary activity there, and a well supported work established there could become a place of refuge and salvation for many who are as immortal as his own soul. Somewhere in this world he will meet their fruit in part; somewhere in the future life he will meet their gathered harvest.—F. W. Robertson.

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The Refiner's Fire.

He sat by a furnace of seven-fold heat,
As he watched by the precious ore;
And closer he bent with a searching gaze,
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold;
To mold as the crown for the King to wear,
Set with gems of a price untold.

So he laid our gold in the burning fire,
The woman was saved he said him "nay."
And he watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As if it modelled a Form above.
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think that it pleases his loving heart
To cause us a moment's pain?
Ah! no, but he saw through the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure.
And his gold did not suffer a bit more heat.
Than was needed to make it pure.

---Selected by Adda G. Engle.

For the EVANGELICAL VISITOR.

Dross.

Lately through the reading of a certain article in the Visitor this word came to me as a subject for writing, and for mine own inspection and profit. By God's help I will obey, and thereby his will will be accomplished in me and possibly others shall be encouraged and benefitted.

We shall first quote the verses where the word of our subject is found in the Bible, and number them. Then should we refer to either of them, we shall do so by the numbers instead of quoting the entire verse. They are as follows:
(1) Psa. cxix. 19. "Thou puttest away all the wicked of the earth like dross: therefore, I love thy testimonies." (2) Prov. xxvi. 4: "Take away the dross from the silver, and there shall come forth a vessel for the finer." (3) Prov. xxvi. 23: "Burning lips and a wicked heart are like a potsherd covered with silver dross." (4) Isa. i. 22, 25: "Thy silver is become dross; thy wine mixed with water. And I will turn my hand upon thee and purely purify away thy dross; and take away all thy tin." (5) Ezek. xxxii. 18, 19: "Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron and lead in the midst of the furnace. They are even the dross of silver. Therefore, thus said the Lord God, Because ye are all become dross before him, therefore, I will gather you in the midst of Jerusalem."

Among other things Webster defines the word dross as meaning waste matter; refuse; any worthless matter separated from the better part. We usually think of the term with reference to refiners of gold, silver, etc., where the impurities or dross are taken from the metal, until it is free from dross, and only the pure gold or silver remains. So in a spiritual sense, we as sinners, laden with many kinds of worthless matter, such as swearing, stealing, our own good works, possibly murder, drunkenness, infidelity, etc., come to Christ with contrition of heart, repentance towards God, and faith in our Lord Jesus Christ, and he removes the dross of sin, and so we are cleansed. With our natural impurities God can not use us in his kingdom, but as in our second verse, when the dross is taken from the silver, or from us, there shall come forth a vessel for the finer, or meet for the Master's use. Let us notice our third reference. A potsherd of silver dross would not be an object of beauty. With all the dross, as dirt, iron, possibly parts of other metals, and only seeing particles of the silver, so burning lips and a wicked heart are compared to such a picture. But let God have his way, the dross is gone, the picture changed to a pure heart, and all the issues therefrom will be pure.

The thought arises, do we get rid of all the dross when we come to Christ, and find forgiveness of sins, and acceptance as his child? Did you my brother and sister, have such an experience? But some one will say you are advocating one can not be surrendered to God, dedicated to his service, and receive the Holy Ghost when we are converted. We do not limit God's power. It is possible and according to God's divine arrangement, but few go on at conversion until they possess the land." The fault is not with God, but somewhere on our part. Therefore, we say it is a question whether we are in a state to remove the dross, with a willing heart and a ready mind, until we receive the fulness of the Spirit, or power for service. But, why not? Before we have made a full consecration, and dedicated ourselves to God, with all the willingness and integrity of heart we can muster, there will be some things to which we will cling that God will lead them where they are not willing to go or give up something that they would desire for themselves. Others that he might want them as missionaries, some he would want of their means to the amount of the tenth of their income, while yet others cling alike to pride, self and its gratifications which they know would be required by a self-abandonment of themselves to God.

Paul says to his Hebrew brethren in Heb. xii. 1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race set before us." We do not quote this verse to encourage sin in the heart. God forbid. Neither did Paul. But the thought that what ever becomes a weight, and what might enter the heart as sin, when they come, are to be laid aside, cast off as dross, and not become sin to us. The heart must be cleansed from sin, but dross in the light of its being any worthless matter separated from the better part, will be found all along the way. Things are presented which are not for our benefit, might lead us to set aside our brethren and sisters, lose confidence in one another, and many others which, when discovered, are laid aside by the true child of God.

Some of our impressions are dross. For instance, a certain German professor, says with reference to some saying in the Bible: The finding in recent excavations in Mesopotamia, should be put before school boys and girls. They should not be brought up in ignorance of the results of late investigation into the history of religion. He says, "children should be taught that in Genesis there are two different accounts of the creation, and that both are the outcome of Babylonian myths. About the blood they should be taught that the biblical narration is also a vestige of ancient Babylonian folklore." * * * I am opposed to having school boys and girls taught that the narrative about the world being made in seven days is true, or that there is any veracity in the statements that man was made of clay, that life was breathed into his nose, and that woman was made of a man's rib. I object to the tales about the ten patriarchs, about the summits of the highest mountains being covered deep with deluge water, and about the ark of Noah. Only truth and the whole truth can make us free." Yes, we agree that only the whole truth can make us free, but we never find the whole truth by rejecting part of God's Holy Word. What heart-rending scenes await those who add to, or take from the word! Of what benefit will our "Professor's" Babylonian saying, and Mesopotamia find-
ings be, when he stands before the judgment bar of God, if he retains them during life? I fear he, like the man without the wedding garment, would be speechless.

Is there not some dose about the expression, with reference to one's having wronged another, and coming asks pardon and forgiveness, the wronged one says, "I can forgive you, but not forget it?" If I truly forgive can I not forget, that is, in the sense but not forget it?" If I truly forgive having wronged another, and coming be, when he stands before the Lord, he may say it is settled, wiped away.

The act may often be presented to the mind, but if it comes we can say it is settled, wiped away.

In conclusion, let us notice our first reference on the subject. Thou puttest away the wicked of the earth like dress. That will be a sad time for the wicked, when at the judgment day they are separated from the righteous, when their portion shall be with the wicked, in a place of banishment from God and the righteous, into outer darkness, where the worm dieth not and the fire is not quenched.

Loved one out of Christ, that prophecy has not yet been fulfilled, and now, while you have time, place and opportunity, why not come to Jesus, escape the evil day, and the darkness awaiting you, and enjoy God's blessings here, and, if faithful, some day be placed at God's right hand, where you can enjoy life for evermore. Praise the Lord for such a realization to all who accept redemption.

J. EMERY BOWERS.

Ramaona, Kaf. March 31, 1904.

For the Evangelical Visitor.

Sin in Two Forms.

Man, in a state of nature, possesses sin in two forms. Isa vi. 5-8. "Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." 

I. INBORN SIN.


Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world, but sin is not imputed where there is no law.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift of righteousness shall reign in life by one, Jesus Christ.) 

"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.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

2. Inborn sin comes through inheritance. Gen. v. 3. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Gen. viii. 21. "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."

Psa. li. 5 "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Eph. ii. 3. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

3. Inherited sin is styled in the Bible as follows:

(a) Sin that besets us. Heb. xii. 1. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." 

(b) Sin that dwelleth in me. Rom. vii. 20. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

(c) The old man. Rom. vi. 6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Eph. iv. 22. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."

Col. iii. 9. "Lie not one to another, seeing that ye have put off the old man with his deeds." 

4. Location.

Mark vii. 21-23. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

5. Inherited sin is manifested in the unsanctified.

(a) In the way of pride.

Mark ix. 34. "But they held their peace: for they feared to displease the disciples." 

(b) In the way of fear.

Matt. xiv. 25, 26. "And in the fourth watch of the night Jesus went unto them, walking on the sea. "And when the disciples saw him walking on the sea, they were troubled, saying, it is a spirit; and they cried out for fear."

I. John iv. 17, 18. "Herein is our love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

(c) In the way of divisions.

I. Cor. iii. 1-3. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, ye are not carnal, and walk as men?"

II. SINS COMMITTED.

Psa. li. 4. "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

Lev. xi. 18. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they
be red like crimson, they shall be as wool.”

Isa. lix. 12. “Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”

Matt. i. 21. “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”

As man possesses sin in two forms, so there must be a two-fold cleansing. And as I have tried to show the dear readers of the Visitor of the two natures, namely: Inborn sin, and sins committed, I will continue it by showing the two-fold cleansing.

Yours to work till Jesus comes,

\[
\text{A. L. MUSSEY.}
\]

For the Evangelical Visitor.

\[
\text{“Ishy.”}
\]

There are over two hundred titles in God’s word, given to Jesus. He is worthy of them all. He is the embodiment of all the goodness and grandeur of all types, symbols, and titles. He is the root and off-spring of David. If the root be holy so are the branches.

He is a fountain. “A fountain opened in the house of David and to the inhabitants of Jerusalem, for sin and uncleanness.”

“And the parched ground shall become a pool, and the thirsty land springs of water.”

“For I will pour water upon him that is thirsty, and floods upon the dry ground.”

He is the bread of life. “I am the bread of life.”

There are over two hundred titles in God’s word, given to Jesus. He is worthy of them all. He is the embodiment of all the goodness and grandeur of all types, symbols, and titles. He is the root and off-spring of David. If the root be holy so are the branches.

He is a fountain. “A fountain opened in the house of David and to the inhabitants of Jerusalem, for sin and uncleanness.”

“And the parched ground shall become a pool, and the thirsty land springs of water.”

“For I will pour water upon him that is thirsty, and floods upon the dry ground.”

He is the bread of life. “I am the bread of life.”

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”

This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverences her husband.”

“And it shall be at that day, saith the Lord, that thou shalt call me Ishy; and shalt call me no more Baali.”

“And I will betroth thee unto me forever; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.”

Individually we are wedded to Christ. Collectively we are only betrothed until “the marriage of the Lamb is come.” The relation of a husband and wife united in the Lord, and made one flesh, is the sweetest, deepest and best that could be taken to illustrate that of Christ and the church. A true husband and a true wife will have a continual honeymoon. They will love each others presence more than that of any one else. In course of time they will think alike, act alike, and some event assert that they will look alike. They have pledged to love each other, but definitely no other. Suppose Mary would say to her husband, John, I love you with nine-tenths of my heart and with one-tenth I love that other fellow. What sort of wife would she be? Would not John have a right to be jealous? I trow he would. Likewise our Husband or Bridegroom has much more right to be jealous over us; since we are purchased with such a great price: if we have a divided heart and do not obey the law wherein it says love the Lord with all thy heart. What, the word is nigh thee in thy mouth; but that thou shalt “not love the world, neither the things that are in the world.” But if ye love the world and make friends with anything thereof, ye are “adulterers and adulteresses.” See James iv. 4 and I. John ii. 15. To just love God above everything else will not fill the bill. We are to love with all that in us is. There will be nothing left for anything else.

Again, suppose Mary would need some medical attention; but instead of laying her trouble before her husband, she would go and consult some medical attention: but instead of consulting the medical attention, she would go and consult some medical attention. She would not be true to matrimonial pledges. Likewise, yet in as greater a degree as the love is greater, will the great loving heart of our “Ishy” be wounded by our seeking counsel and help other than directly from him? Suppose, again, Mary would try to support herself instead of letting John do it so willingly. All such irreverence would cause the honeymoon to end, brother, shepherd, friend and confide in his care. The Lord is my strength and stellar in the names and titles can bring such sweetness and comfort into our hearts and lives as that of bridegroom and “Ishy.” “Husbands, love your wives even as Christ also loved the church, and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh: but nouriseth and cherisheth it, even as the Lord doth the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverences her husband.”

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Again, suppose Mary would need some medical attention; but instead of laying her trouble before her husband, she would go and consult some one else, and obtain help and means. Would not the great loving heart of her husband John be grieved-stricken? She would not be true to matrimonial pledges. Likewise, yet in as greater a degree as the love is greater, will the great loving heart of our “Ishy” be wounded by our seeking counsel and help other than directly from him? Suppose, again, Mary would try to support herself instead of letting John do it so willingly. All such irreverence would cause the honeymoon to end, and probably a divorce.

A young man with holy love looks upon a virgin maid in perfect delight. She is his very ideal. The “fairest of ten thousand.” He engages her so-
boldly resisted the temptation and started on his homeward journey. We find, however, that while he was on his way, he sat down under an oak, where an old man came to him, asking if he was the man of God that came from Judah, and after the prophet had told him that he was the prophet, the old man asked him to go home with him and eat, but the prophet also told him, that the Lord had commanded him not to eat till he came into his own country. The old man being a false prophet, told him that he was himself a prophet and that the Lord had told him to bring the prophet with him that he might eat. Though the man of God had resisted the offer of the king, he was persuaded by this false prophet, disobeying the word of God. He went with him to his home, and while they sat at the table, the word of the Lord came unto the old prophet, and he cried to the prophet of Judah, saying, "Thus saith the Lord, 'Forasmuch as thou hast disobeyed the mouth of the Lord; and hast not kept the commandment which the Lord, thy God, commanded thee, but camest back, and hast eaten bread and drunk water in the place of the which the Lord did say to thee, 'Eat no bread, and drink no water;' thy carcass shall not come unto the sepulchre of thy fathers,'" and we find that after the prophet left the old man's house, he was slain by a lion.

This incident of the prophet of Judah should teach us all a lesson, never to be forgotten. One of the most important points in this incident, is that when the king tried to persuade the prophet to eat and drink he would not yield, but when the old man who claimed to be a prophet entreated him he yielded, and through that act came under condemnation. The prophet of Judah did not try the spirit of the old prophet to see whether it was of God, and therefore, had to bear the consequence.

Dear readers, let us take the apostle's advice, and try the spirits, so that we may be able to discern the false prophets, for there are many men in the world to-day who claim to be prophets and teachers sent of God to tell to the people the way of salvation, but who are of the class as those of whom the Prophet Ezekiel said. They say peace where there is no peace, building up a wall and daubing it with untempered mortar. (Ezek. xiii. 10, 11.) If it was ever needful for the children of God to be on their guard, it is at the present day, for we have great reasons to believe that the time is here of which the Apostle Paul spoke, when he said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (I. Tim. iv. 3, 4.) Let us therefore, be on our guard, always proving all things, holding fast that which is good, so that we may prove what is that good and acceptable will of God, and may we all obey the words of Christ, where he said, "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth, behold he is in the secret chambers; believe it not," and may we all be ready to meet him when he comes to gather up his elect.

Your brother in Christ,

LEVI F. SHEETZ.

Florin, Pa.

For the Evangelical Visitor.

He Is Able to Keep.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." (Jude 24, 25.)

God's power has no limit, but reaches far beyond human conception. He says he is "able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us."

Man is born in sin, in a fallen state, though for a time he is not responsible for his condition, but the above passage from Jude bespeaks that some who were once fallen are no longer so: it bespeaks a deliverance from sin that has been wrought out in those hearts by the blood of Jesus and the power of God, and a standing in grace. There evidently had been some lifting up, else there could have been no danger of falling. Ah, yes, there had been a lifting up of the mire of sin and a placing upon the solid Rock, Jesus Christ.

This passage bespeaks so much, for it not only indicates the saving power of God, but also clearly sets forth his keeping power. There is a precious passage very closely allied to this text. It is, "Wherefore he is able also to save to the uttermost all them that come unto God by him." (Heb. vii. 25.) Here we have the secret of salvation, how to get it and how to keep it: He is "able to save" and "able to keep."

Man long ago found that he can not save himself from the awful quick-
sands of sin, and the more he struggles to free himself the deeper he sinks therein. But he (Jesus) is "able to save," not only partly but to the uttermost. However, though he saves, yet the saved man is in need of something more, and that is God's keeping power. He has no strength of his own, and without a divine strength Satan would soon have him as low in sin as ever. He had no strength to save himself—all he could do in the matter was to yield to God and let him do the work. Even so he has no strength to stand, only as he draws it from God. The power of Satan and his imps is more than man is able to counter with if left to himself, and for that reason he needs divine help. He "is able to keep," but there are certain conditions to be met in order that a soul may be kept. Paul writes: "For I know whom I have believed, and am persuaded that he is able to keep that soul which I have committed unto him against that day." (II. Tim. i. 12.)

Then, to constantly know God's keeping power one must keep in close fellowship with the Lord and will never be able to engage in gambling, only to look on; but Satan has many ways to draw the young away from God. But I must soon stay close to myself or this may get to lengthy.

No, no! But the secret is he is only afraid of God who is the "Good Shepherd," the "Rock in a weary land," and "Shelter" for all times and places. We cannot afford a half-hearted God-service, neither will it stand the tests. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." Amen.

Yours, yet his.
RHODA Z. MARTIN.

For the Evangelical Visitor.
How I Was Brought to God.

This 14th day of March, 1904, finds me in the house, housed up for several days with the grip. So having a little time I felt impressed to write some of my experience in the religious life for publication in the Visitor.

Dear brethren and sisters in the Lord; if I want to tell a little of my experience in my short Christian life, I must start right at the beginning of life, as soon as I knew right from wrong. It was late at night, under the moonlight, and my mother was kneeling by my bedside praying for me. My father and mother had been praying for me before that. I was nine years old, and it seemed to me that I knew what prayer was. Then a dear friend of mine, I suppose it was my nurse, bought a Bible and a pocket Testament. When I was about 12 years old I had the opportunity of reading the New Testament. I read it many times, and I knew that if I was not a Christian I was a sinner. I knew that I needed a Saviour, and I knew I didn't want to go to hell, but I didn't know how to get to heaven. I knew that I was saved, but I didn't know how to keep saved. I was saved and sanctified as I kept in touch with the Lord's house. I was saved and sanctified as one keeps committed his trust grows more and more.

Then, to constantly know God's keeping power one must keep in close and constant touch with him, else ere he is aware he takes things into his own hands, his connection with the power-house of heaven is cut off and in a time when the enemy attacks he finds himself weak for the battle, and down he goes, and Satan is victor. This has been the experience of many a saved and sanctified soul. They dare not say they were not sanctified. No, no! But the secret is he is only kept sanctified as he keeps in touch with the keeping power, and when he neglects prayer, neglects to draw upon God for grace and power to go through, he severs himself from that power and becomes a prey for Satan.

Satan is so wily and always on the alert, and knows just as well as you or I if one is filled up with the heavenly electricity of God's saving and keeping power. At such time he knows it means "hands off" for him, and his attempts to invade the soul in that condition are fruitless. He also knows just how much we pray or do not pray, and if he sees one neglecting the means of grace, of which faith and prayer are most essential, he knows his victory is sure and his inroads upon that soul are certain.

How necessary that God's children pray much and keep very near to him who is the "Good Shepherd," the "Rock in a weary land," and "Shelter" for all times and places. We cannot afford a half-hearted God-service, neither will it stand the tests. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." Amen.

Yours, yet his.
RHODA Z. MARTIN.
May 1, 1904

EVANGELICAL VISITOR

me at that time. So about 10.30 p.m. the doctors said all was in readiness, then without a tear in my eye or a sigh in my breast, I could kiss my dear wife and my dear little children, and all my brothers and sisters, father and mother, and all good-bye and rise from my bed and walk across the room, sit on the operating table, then lie down and he put to sleep. Oh, how peaceful was I at rest, with the assurance that God had promised me to again restore me to health. On the following day, August 13th, at about 9 a.m., I came to myself again. I felt rather weak and weary, and so continued for a few days; then this good Spirit came and strove with me. This was the first I felt the weight of my sins resting upon me. How good the Lord was; he waited for this until all the excitement was over, then came his small still voice and spoke these words to me, do you recollect what you promised? And I had to burst into tears, and oh, this was so aggravating to my wound that it seemed almost too much for me to bear. So I was again made to ask his indulgence with me yet for a couple of days, until I would be able to pour out all my heart in sincere repentance to him, and he heard my request and answered it to perfection. Then I was again permitted to lie on my bed for a few days longer, calm and composed, without one bit of pain or uneasiness, or a bit of soul trouble. Surely his grace is sufficient for us all if we only become sincere. So a few days passed by and I became strong enough that I could stand to have my surgical career thrown open before me. Now imagine how poor me felt, after having been so kindly favored and blessed by the good Lord as I had been out of bed yet, and perhaps it were engaged in prayer there were, and to think that I had never as posed, without one bit of pain or un said, you get out of bed on your knees in my bedroom, and while they come and have their usual family worship I called my father and mother, and times take the Lord into consideration how many people do this same thing after having been so kindly favored in my case, the Lord in my case was again permitted to lie on my bed all my heart in sincere repentance to him. This was after the excitement was over, then came and the doctors said all was in readiness and all could just apply ourselves to the Lord's command, just at the right time and at the right place. It certainly would drop some good seed on good ground. Well, then a few weeks passed by and on October 1, we made application for baptism. When I say we, I mean my wife and I, for as she found out I was starting for the kingdom, she was ready to take up arms and fight back with me; and oh, what a comfort to poor me to see my dear wife come out on the Lord's side, and dress in plain clothing. It surely made me get right to work and keep myself in plain order also. I must say the cross is lighter for two to carry than one alone. Shortly after this we were both baptized. It took place on October 11, and it was one of the happiest events of our life. Then we had a home to go to; it seemed to tear us loose from the reins of Satan, who was pulling at us first one way and then the other, before we were baptized.

Since then we have had many happy seasons, and sometimes a little dark and dreary, which, I suppose, is to still drive us closer and closer to our God: as we read that without cresses there are no crowns. I had many rough places to smooth over, and many low places to fill up, and high ones to dig down, and also many wrongs to make right with my fellow men. But whenever I discharge my duty toward my God he does never fail to reward me for the same. I can say, of a truth, I have become a changed man. I used to drink, smoke and chew, and do all manner of evil things, and did not care to go to church; but, since the 12th day of August, 1903, up to the date of this writing, I have never tasted strong drink, neither have I smoked a cigar or pipe, and on New Year's day, 1904, thank God, he gave me strength to put away chewing tobacco. Surely the Lord has power to remove all thirst and appetite for such things if we are only submissive. I can testify to this.

Now, to avoid wearying any one who may read this, I will only say yet, my earnest wish and desire and prayer is, that I may at all times have my light trimmed and setting on a candlestick, and have my house in order, and oh, that I may at all times keep both of my feet on that narrow road that was shown to me in the beginning of my conviction, so I may be ready when the summons comes, to enjoy that which is prepared for all those that love and serve him. I would crave an interest in the prayers of all God's believing children. Unworthy,

H. C. Shank.

Waynesboro, Pa.

For the Evangelical Visitor.

Behold, I Stand at the Door and Knock.

Dear Readers: I have for some time been thinking of writing for the Visitor, but was not impressed on anything specially till a short time ago these words came to me: "Behold I (Christ) stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me," and I was impressed to write on this subject. So I will write as the Spirit directs.

First, we conclude that these words were not spoken to an ungodly person, but rather to a luke-warm professor. We can readily see that it is not applicable to a sinner for Christ is too holy a Guest to enter into a sinner's heart with all its evils. First, the sinner's heart must be cleansed and made a fit temple. I do not say that this will take a long time, only so we know that the work is done. Christ will not dwell in a defiled being, so we may do well to examine ourselves whether we be in the faith. "Know ye not your own selves how that Jesus Christ is in you except ye be reprochess? It appears that the Laodiceans had not given Christ any admittance. They thought they were rich and had everything (without Christ), and did not know that they
were poor and miserable and blind. And what is a man when he is blind? So they were commanded to have their eyes anointed so that they might see, and were also counseled to buy gold and other things. Just how wicked they were I can not say, only they were not hot or cold, which I think must be a sad condition in which to face eternity.

Well, I am glad God has something better for us. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." It means so much to overcome.

Another proof that Christ does not enter into a sinner's heart before it is cleansed is, Jesus said, "if a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." It is only on the condition that we love him and keep his words. "Jesus said, if any man will do his will he shall know of the doctrine." Yours in Christ. H. B. B.

Shippensburg, Pa.

For the Evangelical Visitor.

The Lord's Dealings.

While looking over the Visitor of March 1st, I noticed an article written by Brother Rodes, under the heading "Remembering the Lord's Dealings." It brought to my mind some of my own experience, as I also have passed through some severe trials in my time. I can also say, I felt as if the Lord had forsaken me. I was in that condition for quite a while; although I did not feel so bad all the time, yet I could not feel that nearness to God as in former years. And sometimes I felt so bad I thought there was no way out, and would have to remain in that condition perhaps as long as I lived. I used to wonder why I had to go through such severe trials. I thought I was pretty good. But the trouble was, I thought too much of myself, and the Lord knew just what it would take to humble me. But as soon as I saw where the Lord wanted to lead me I just humbled myself and took my place and became willing to be nothing, only so I could please him. And just as soon as I submitted I could again feel that nearness to God.

But another trouble was, I kept it to myself as much as possible, whereas if I would have opened my heart to some dear Christian friend I might have been helped to rights sooner. Like that old hymn says,

"Speak and let the secret be known, Speaking may relieve you."

But no, I was ashamed to tell my troubles and I felt too sad and had such a longing to get away from trouble. But here was my family to care for, so there was no getting away. I thought nothing but death could bring relief, yet I was not quite willing to die, but, sure enough, it took a real dying out to self, and now I can praise the Lord for what he has brought me through. This happened over five years ago, and I can say, since then I have lived a different life and trials are not near so hard to endure as they were.

Now I would feel to encourage others who are in such a condition. I have no doubt there are many, if they would tell just how they feel, they could tell of just such trials. I have met with such, and I just feel to point them to Jesus, to cast themselves entirely into his hands and let him lead, no matter if it does go through deep waters. Of course it seems hard to the flesh to confess that all is not well with us after having made a profession for a number of years, but it is better to have everything straightened up in this life than to die in such a condition. O, I praise the Lord, that he ever brought me to the place that he did.

In my young years I used to hear brethren and sisters tell of going through a real death, but I did not know what it meant, and I would console myself with the thought that I commenced to serve the Lord so young that perhaps I did not need to go through what others did. It is true I had not wandered far away from God and had not much to repent of, but still the carnal mind was there and I am glad I know now what it means to die out to the carnal mind.

Some may wonder whether I did not lose the carnal mind when I was converted. Well, I believe I did to a certain extent. I had no desire for the pleasures of the world, nor pride, nor those things that the world seeks after. But there was yet something deeper to get rid of and that was what I did not understand in my young years. With this I will close, hoping it may benefit some one on the way.

Yours in love.

Hamlin, Kans. Anna Byer.

We are very foolish to attempt to entertain two guests so hostile to one another as Christ and Satan. Christ will not live in the parlor of our hearts, if we entertain the devil in the cellar of our thoughts.—C. H. Spurgeon.

"Oh, to be more like Jesus! Helping the fallen to rise, Giving a hand, Bidding to stand, Firm in the faith we prize, Cheering the broken-hearted, Wiping away their tears, Comforting many in sorrow, Banishing doubts and fears.

"Oh, to be more like Jesus! Merciful, loving and kind, Leading the way, Brightening the day, Helping the lame and blind, Jesus came saving the fallen, Helping them sin overcome, Rescuing perishing sinners, Bringing the wayward home."

I have been much impressed with this hymn to-day. I felt led to give with it my present testimony for the Visitor. I think it contains so much for me, and my wish and desire is to be more like Jesus; to have more of his love.

"Deep in my heart, Filling my soul, From the great heart above.

I feel to praise God for his blessed promise. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." It don't say we will be, but, bless God, it says, we shall be. So then if we ask it shall be given us, if we seek we shall find; if we knock, it shall be opened unto us. (Matt. vii. 7.) I do thank God that he ever gave me this desire to ask, seek and knock. Oh, what is more blessed? We have the privilege of finding. "Bless the Lord, oh, my soul, and forget not all his benefits." And forget? listen, do we forget? Yes, we neglect, and then we forget: at least, I have already; and this evening I heard that still small voice speaking, saying unto me, "Neglect not the gift that is in thee which was given thee by prophecy." (I. Tim. iv. 14.)

For some time I have been impressed to write again for the paper, but have put it off. So the Father has
reminded me of it again. When I stop to think of God's goodness it melts my heart and the tears flow, that he is still so kind to me. But at another place we read thus, "He will not always chide; neither will he keep his anger forever," so with the Psalmist I pray, "Who can understand his errors? Cleanse thou me from secret condemnation. In all our relations of life, as individuals, as members of the State or of the church the Bible speaks with clearness and positiveness. He that refuses to take it as his guide does so at the peril of the eternal loss of himself and the blessing with which God is waiting to be gracious unto him.

These facts being without controversy, it is incumbent upon all to know it. Knowledge of its contents comes through reading and study and brings great joy. Alas, few read the Bible. Many read a chapter here and there, favorite passages, but the very few read the Bible. It says what it means and means what it says. With knowledge of its contents love for it grows and it gains more! The child learns that no one thing of that old-fashioned quality, reverence. It is the antidote to that nervous restlessness and irresponsibility in the young which are the source of so many of the evils of which we complain. Indeed, the habit of practical usefulness, early formed by good, thorough work, will go far to overcome the gross tendency to materialism and the tyranny of the senses and the appetites, now so threatening to society.

"Oh, yes," you say, "but they must devote their strength to their school work." The two duties will not conflict. Their school work will gain in immensely and just where it needs strengthening, in the morale—the sense of high obligation and appreciation of opportunity. Even a very small child is much happier to have its small occupations, sense of high obligation and appreciation-strengthening, in the morale—the little tasks which recur at regular times. These may naturally begin with learning the care of its own person and the ordinary management of toys, clothing, and implements. A child that demands incessant amusement and expects every want to be met as soon as it is felt, by others, is not laying a good foundation for future happiness.—Good Housekeeping.

**Strong Drink In India.**

To the Sunday-school children of America: I believe that this is a subject which will greatly interest you. The people of this country are much given to drinking. That which they drink is not the costly beer, whiskies and brandies of our own country; (although much of that is shipped to this country; this the richer class of people buy), but they have processes of making strong drinks of their own. These drinks have been made for many years. The people in these parts of the country make a drink of rice. New rice is especially noted for this purpose. In some parts they make it of the juice of the date palm tree. When this juice first comes from the tree it is sweet and pleasant to the taste; but if left standing long before boiling, it becomes very intoxicating. This same juice is used to make date sugar. Another drink is made in the same manner from the juice of another kind of palm tree. In the mountains of the country the writer has seen the people making drink from a seed like millet seed and also from a flower which grows there in profusion. Different kinds of fruits are also used for the same purpose. With a very few cents enough of these various drinks can be bought to make a man very drunk.

Women and children drink as well as men. The children may drink only after the older people are satisfied. The effect of these drinks is no less injurious; if anything more so, than the effect of drinking more costly drinks, as disease is liable to be contracted. Most drinkers know that they make a habit of drinking. That which they drink is not the

**Bengal, India.**

D. W. Zook.
Evangeline Visitor. Love Feast.

Ohio.


Pennsylvania.


Come by River Trolley from Lancaster to Benjamin Morton's blacksmith shop. Car leaves Lancaster every two hours. Teams will convey passengers to M. H. from trolley.

Lykens Valley, at the home of Brother Watson Romberger, Millersburg Station, June 7-8.

Harrissburg, Pa., May 1, 1904.

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Chicago Mission, 9956 Pearsia street. In charge of Brother and Sister B. Brohler, Sisters Anna and Sarah Bent and Brother C. G. Cress, pastor.

Des Moines, Iowa, Mission, Second and Grand streets, Church, Thirteenth and University ave. In charge of Bro. J. R. Julian and Sister Anna Zook. Residence, 1220 Eleventh street, N.

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Our party of pilgrims has visited five places that may be supposed to be of special interest to the leaders of the church. 1. The island of Malta, called, in Acts, Miletus, stands as a guard at the narrowest part of the Mediterranean Sea between the mainland of Europe and Africa. It is most natural that St. Paul should have come near it on his way to Rome even in calm weather, but with fourteen days of storm and of enforced fasting he approached the land at what is now known as Paul's Bay. A small island lies in the mouth of the bay, thus explaining the phrase "where two seas met." We had been just fourteen days out also, but with a calm sea, a clear sky, and plenty of good food, and congenial passengers and crew. How different from Paul's experience! It is a dull heart that would not thank God devoutly, both for his favorable provision to us, and also for the great North Star that guided St. Paul's Bay. A small island lies in the mouth of the bay, thus explaining the phrase "where two seas met." We had been just fourteen days out also, but with a calm sea, a clear sky, and plenty of good food, and congenial passengers and crew. How different from Paul's experience! It is a dull heart that would not thank God devoutly, both for his favorable provision to us, and also for the great North Star that guided St. Paul's Bay.

Revival services at Zion, conducted by Brother J. R. Zook, as reported in last Visitor, closed with good interest. Brother Zook preached the word with power, and God was present to save and sanctify, for which we are glad. Others were deeply convicted of sin, but were not yet willing to yield to the Master's call. A baptismal service is being arranged for. Pray that those who have lately begun in this new life may prove true, and go forward, obeying God in everything.

Harvey Fret.

Baptism at Philadelphia.

The religion that Jesus Christ brought into this world of ours, is not a desert life, but a life that may prove true, and go forward, obeying God in everything. Harvey Fret.

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Evangelical Visitor

Experience and Testimony.

Dear Brethren and Sisters in Jesus: As I felt impressed by the Spirit, I believe, to write I will, by the grace and help of God I do so. I am glad that God used such a way as he did to bring me to himself. He took the only flower out of the garden; but thanks be to God, he knows best. I can praise him for what he has done for me. I can truly say that I received that sweet peace which we read of in John iv, 14. When I first received that peace the Lord had work for me to do. He wants willing workers in his vineyard. I cannot sufficiently praise him for what he will do for us if we obey the only True Spirit. He will cleanse us from all filthiness of the flesh if we are earnest in about it. He cleansed me from that filthy habit of using tobacco. I praise the Lord for it. He will help us in anything that is good if we ask him with a sincere heart. I find the more humble myself and the more obedient I am, especially in the small things, the sweeter love of God is to me. I praise him for his plan of salvation, and for his dear Son, Jesus. Oh, how he suffered for us! Where is our suffering for him? O let us come down to the feet of Jesus, with Mary of old, and chose that good part which shall not be taken from us. Praise him for his love which he will shed abroad in our hearts if we do his whole will and keep his commandments. Praise his holy name for ever and ever.

I ask the prayers of the brethren and sisters in my behalf. Your unworthy brother.

Elizabethown, Pa.

A. M. R. Good.

I greet you, dear reader, in Jesus name. He has been very kind to me, an unworthy one. Yesterday I was very sick with stomach trouble. I did not know what to do or where to go, only to Jesus. I am so glad he heard my prayer. "The prayer of faith shall save the sick." Thank God, this has been my experience, hallelujah. I am not boasting at all, nor saying anything of medicine or doctors, for I don't know what we shall be to-morrow. They may praise God with a great big praise for what he has done for me. This talking so freely over doctors or medicine, may it be far from me. I am a wise man, I believe, and like some brother speaking over the other all the time, trying to sanctify him in that way.

Pray for me, dear brother or sister, however you may be, that I may tell the story of Jesus and his love, and let the Lord do his own work, for I am sure he is able. I feel to trust him more than ever. A while ago I wrote a piece for the Visitor, and I thank God and the Editor for not putting it in. If we have weeping, cloudy times, oh praise him, it is for our good. Oh, I am happy in my soul. I wish everybody full salvation.

Amanda Snyder.

Dear Brother Detweiler and Readers of the Visitor: May the richest of God's blessing follow you all today. May the Lord for what he has done, and is still doing for me. It is now nearly thirty-four years that I gave my heart to God and he forgave me all my sins; years afterward I gave myself to the Lord, came under the blood and it cleansed me from all sin, praise the Lord. I am still under the blood. O, it is so blessed to be
led by the Holy Spirit from day to day. He taught me that my heart was very sick, but the Lord healed me wonderfully. I had very hard struggles to go through, but I praise the Lord, for it has brought me nearer to him.

"All things work together for good to them that love the Lord." I would not like to be without the Visitor. I was very much pleased with that piece which Brother Elliott wrote in April, and I am interested in the work of preachers working six days and then preach on Sunday. I think a preacher must preach on Sunday. I think a preacher Elliott wrote in the April 1st number, for him and needs help and we do not help dark. I still prayed the Lord to lead me, and to fully reveal to me my condition, when my eyes were blinded in part that I could not see fully.

I still received some encouragement from my brother and his wife in Africa, but it seemed hard to understand. They then went back to the band people came into our community: they believed in divine healing, and when I saw my condition they inquired whether I was taking the Lord for my healer. I said I would like to. They prayed for me, and asked whether I was healed, and insisted for me to say I was healed. This, to me, seemed to be a strange position to take. I wanted to see that my work was done, then I would be ready to say I am healed. But that is not according to God's word. In Hebrews xi. it says, "Faith is the substance of things hoped for; the evidence of things not seen." This passage was so unreal to me. I could not grasp it. Yet, after all, how simple it was when I believed with my whole heart.

My condition was such that the doctor considered it most serious and sent word to my parents informing them of the same. This I heard again and it made me worry greatly. I prayed again and again, "Lord let me die and go to heaven so as to be out of my misery." Being of an ambiguous disposition, I worked, and in so doing over-heated myself, the effect of which was to add to my physical woes and I was very unhappy.

Another difficulty confronted me. I was minded to become a member of my mother's church in which I was born and raised. Serious difficulties, in which my father and other members were involved, existed in the church here. I heard these troubles discussed frequently, and I could not but be saddened because of the condition which thus prevailed, and when I made application to be received as a member, I found that a heavy yoke was to be put upon me, a yoke which I would not be able to bear.

I have long felt that the Lord has a work for me to do and was anxious to know where, but little did I think it would be in answer to a prayer. I found out he is not. I want to praise the Lord for what he has done for me during these meetings, and for what he is doing for me now. I am glad for what he has done for me during these meetings. It has been real food to my soul. May the influence for good go on after these meetings close.

Brother Cress: I am glad for what the Lord has done for us, especially in saving my oldest boy. It has wonderfully changed him; has made him more obedient to his parents. I thought he was too young for this, but he has shown me how wise and kind God is. He does so much for us, praise be to his name. Oh, praise the Lord!

Sister Grove: I praise God for the beautiful, white light of God.

Edith Frey: I praise God for putting a willingness in my heart to serve him. I hope I will ever be kept faithful to him.

Grace Grove: I praise God for what he has done for me.

Sister A. Zook: I am glad this Jesus is my Jesus.

Myrtle Groff: I praise God for what he has done for me. I hope I will follow on in this good way.

Sister Grove: I praise God for what he has done for me. I praise God he saved me.

Grace Frey: I praise God for these meetings.

Sister Susan Engle: I praise God I have a husband who is wonderfully great. I hope I will ever be found doing the will of my Master.

Emma Frey: I praise God, he loves me, and for what I realize in him.

Sister Grove: I praise the Lord for what he has done for us.

Jessie Frey: I praise God I'm in his service. I praise him he saved me. Pray for me.

Sister Moses Zeigler: I am glad for the witness of the Spirit. This is the evidence that gives me to know him.
—Frey.—"I praise God, the way is growing better."

Orpha Zook.—"I praise God I have sunshine and peace and whatever I needed. His name be greatly blessed! BOGLA."

My Dear Friends: When I was sick Jesus made me well. Blessed be his name! Jesus is my very good friend. He loved us so much that he for­tified and purified unto himself a peculiar people, zealous of good works." (Titus ii. 14.) Notice in these two quotations the word pecu­liar. What does it mean? It means this much, that God wants us to be his own individual people, separate from sinners; a people who will not spend their time and money on vain and foolish extravagance, whether in dress or in anything else but whose first and foremost aim is to do the will of God.

A people that is to be separated and consecrated to the service of God should not and will not allow itself to be burdened with the idle follies and empty fancies of a pleasure seeking world. To such a people the words of Paul mean something when he says: "Be not conformed to this world." (Rom. xii. 2.) Who would have the audacity to say that the popular churches of to-day are not con­formed to the world? Yet, in our endeavor to obey this command in its unlimited extent; the finger of scorn is pointed toward us.

Furthermore, we offer as evidence that the Christian should not conform to the worldly fashions in dress because the following forcible passages of Scripture plainly teach the contrary: "Love not the world neither the things that are in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but is of the world." (I. John ii. 15, 16.) "That which is highly esteemed among men is abomination in the sight of God." (Luke xvi. 15.) Is it not the lust of the eye that desires to have everything in the latest style? People cer­tainly spend a great deal for outward adornment. Ladies must have the latest pattern of dress and wrap; and their style of head gear must not be old-fashioned, no matter how often the fashion changes. Men, likewise want the latest style of coat and shape of hat; and then they want to make us believe that there is no pride in all this. They say they can have all these things and not feel one bit proud with them.

We know a little
too much about human nature to believe such teachings. Our own experience has taught us that it is pride that dictates to the worldling what he shall wear. Why is it that so many people live above their means? Is it not because they are slaves to pride? Dare any one say in the face of Scripture quotations already made that there is nothing in plain apparel? We think not. But in order that there may be no room left to cavil, we will quote several passages of Scripture yet that come right to the point. "Whose adorning (speaking of women) let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel. (I. Peter iii. 3.) Paul to Timothy writes: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or pearls or costly array." (I. Tim. ii. 9.) Could the Apostle have made it any plainer? Here he expressly forbids what the majority of professors are doing to-day. After considering the passages of Scripture quoted, with others that we have not quoted and adding thereto the Holy Spirit within our heart, we must come to the conclusion that there really is something in plain clothes. Who can say that there is not?

Now, having offered our evidence in support of our practice, we will in conclusion say, that do we not wish to throw out the impression that we hope to gain our eternal salvation by making this outward distinction. No. Bar be it from us to mock our Savior. This outward change is only a sign of the change that has taken place within. We believe in an entire religion that makes everything new; that draws our minds within. We believe in an entire change, a holy renovation; old things have passed away and behold all things are new. A new man! The heart enveloped with the spotless robe of righteousness and the body clothed with modest apparel. We like this religion that makes everything new; that draws our minds away from the vanities of earth and sets our affections upon heavenly things.

Dear Christian reader, do you think there is anything in plain apparel? Shall we continue in the way that we have been going and in the way that our fathers went before us, or shall we lay aside the things that now make us a separate people and join in with the world, declaring that there is nothing in it? Shall we wear gold rings, gold chains, "purple fine linen" or will we leave those things for those who seek their good things here? There are some of you who are about ready to let the doctrine of nonconformity slip. You hold it with one hand but it is gradually slipping from your grasp. Will you let it go? Will you be safe if you let it go? Do you think you will lose nothing by letting it slip? We think this matter is worthy of your and every one's prayerful consideration. "He not deceived; God is not mocked, whatsoever a man soweth that he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—J. G. Cassel, in Visitor of April 1, 1890.—Sel. by P. J. Wiebe.

Praying and Working

"We will give ourselves continually to prayer, and to the ministry of the word." (Acts vi. 4.)

The soul is safe in heaven.

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"The work of reconciliation all is done. He lives—our great High Priest, who did for us go up into heaven; He lives, and sitteth on the right hand of the Majesty on high. The vail is rent. Thou now mayest enter into the holy place by the blood of Jesus; the veil of humiliation and suffering is removed, and the cloud of incense and the prayers of ten thousand angels have ascended to God; and the King of kings is now gathered a people together and set His name before the nations. He is the same yesterday, today, and forever. He heals, forgives, and sanctifies. He is the same yesterday, today, and forever. "The vail is rent. Thou now mayest enter into the holy place by the blood of Jesus."—D. L. Moody.

Prayer is the breath of faith in God's own Spirit. Prayer is the open mouth he waits to fill; with one hand but it is gradually slipping from your grasp. Will you let it go? Will you be safe if you let it go? Do you think you will lose nothing by letting it slip? We think this matter is worthy of your and every one's prayerful consideration. "He not deceived; God is not mocked, whatsoever a man soweth that he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—J. G. Cassel, in Visitor of April 1, 1890.—Sel. by P. J. Wiebe.

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