"Some trust in chariots and some in horses, but we will remember the name of the Lord our God."

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For the **EVANGELICAL VISITOR.**

"Stay By the Old Ways.

"Having a form of godliness but denying the power thereof; from such turn away" (II. Tim. iii. 5).

For some time these words have been impressively on my mind, about the form of godliness having a power. Having a form of godliness but denying the power thereof; from such we see they put pride on their innocence, to be getting nearer to God and still we do not believe that every Christian must have the form of the Brethren in Christ, yet those of us who feel that God has led us to them for our church home, should show reverence enough to be willing to take up the form which we must believe our forefathers earnestly prayed for to God to direct them when they established the church. Do we not behold and see where many professed churches are to-day, just drifting away little by little. Wesley, if he had been here, if he had only given us a hint of his own experience, he would have been a true soldier of Christ. Therefore, "if any man be in Christ Jesus he is a new creature, old things have passed away, behold all things have become new." Why should we want part of the old when God gives us the new, which is so much better, saves us money and labor? "Why spend ye your money for that which is not bread and labor for that which satisfieth not?" (Isa. lv. 2). We truly see many places that time and money is needed in saving souls.

Now while we do not believe that we cannot all work in the same part of the house to keep it in order. We cannot all go to the far off distant lands. In this big city, with its much sin and want we can do the Master's work at our own doors, and pass along the kindness that has been shown to us through the self-sacrificing efforts of the faithful. My desire is to be a true soldier of the cross, so I ask an interest in the prayer of those interested in the soul's salvation, that I may march steadily forward to the front, although I am not privileged as some, but if we can only give twelve hours per week in his immediate service, it will count something at the year's end. Let us get together and try this for our Redeemer's sake.

**Only an Armor Bearer.**

"Only an armor bearer, Firmly I stand."

Waiting the orders of my Lord's command. Waiting to hear the Master's signal cry, Ready then to answer, Master, here am I."

I feel impressed to write a few lines to The Evangelical Visitor since I have read so many interesting, elevating and comforting lessons. It is just seven months since I died to sin and was made alive in Christ Jesus. Praise his name. These have been the brightest and happiest days of my whole life. For one reason, out of a hundred, I was lost and nameless, now I am found and titled. What higher state can we attain than to become sons of the living God? Then with Jesus as our pattern we will follow in his steps. Then, when ye lost brethren and sisters, that we must be about our Father's business. It is my desire to be up and doing whenever an opportunity affords. So I prayed the Father and ere the invitation was extended and I went along with our beloved brother deacon Peter Stover, to visit the sad and oppressed, bringing them such gifts from God's children, and to do the Master's work as come into the mission. The hearts of these dear ones are gladdened even as it has been with me, as I write from experience. Dear brethren and sisters, if we be servants of God we cannot all work in the same part of the house to keep it in order. We cannot all go to the far off distant lands. In this big city, with its much sin and want we can do the Master's work at our own doors, and pass along the kindness that has been shown to us through the self-sacrificing efforts of the faithful. My desire is to be a true soldier of the cross, so I ask an interest in the prayer of those interested in the soul's salvation, that I may march steadily forward to the front, although I am not privileged as some, but if we can only give twelve hours per week in his immediate service, it will count something at the year's end. Let us get together and try this for our Redeemer's sake.

**Your most humble sister,**

**Florence Bender.**

We expect to be able to deliver the **Bound Volume,** including the issues of the **Visitor** for the years 1903 and 1904, in a week or two. As stated previously, the price, express prepaid, will be $1.50.
EVANGELICAL VISITOR

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The deadly fever.

It is undoubtedly true that the mission planted among the Matopos hills by our first foreign missionaries, Elder Jesse Engle, and the company with him, has suffered much in the loss by death of its members. Three of the number now lie buried under the wide-spread branches of the breadfruit tree awaiting the first resurrection. But this mission is not alone in its losses. Other missions in the Dark Continent have suffered similarly, notably those in the Soudan and other interior parts, the African Industrial Mission and other missions in the fever infested districts. It seems that fever is prevalent to a greater or less degree throughout the Continent, and when once in the system cannot be gotten rid of satisfactorily without a change of climate. Whether, by any special system of living, as regards diet, etc., the fever could be avoided, is somewhat doubtful, but if the advocates of the "raw food" system of dieting are correct in their claims there would be immunity from fever attacks for them even though they are exposed to the infection. This is claimed by Prof. Tyler, of Kansas City, Mo., who is the President of the Raw Food Association. This system of diet has become more prominent recently from the fact that the United States government has adopted a raw food ration for its laborers on the Panama canal. As is well known, the Panama canal zone is full of malaria, and many hundreds of the former workmen on the canal succumbed to the fatal fever, and this action of the government in adopting a raw food ration for its laborers, is with the hope that the death rate will be diminished very materially. "It is claimed that raw food is not only more convenient to transport and prepare, but it contains more nourishment and maintains the body in a superior condition. It is claimed that the qualities of a great many foods are destroyed by the process of cooking, which is now generally resorted to. In the case of the Panama canal laborers it is said that they will be better able to fight off the ravages of fever and disease, and by this means it is that the death list of the Panama strip will be materially kept down during the approaching operations." Whether it would be wise for the missionaries to test this matter might be doubted by some, and treated with scorn and contempt by others, but from a little experience which the editor has had, he can confidently say there would be no risk in the trial.

One Church's Activity.

W. J. Mosier is pastor of Grace Gospel Church in Brooklyn, N. Y. We have on several occasions printed in these columns articles from his pen. Of his work the editor of the Missionary Witness has this to say: "This honored servant of the Lord, who for a great many years has carried on a remarkable missionary movement in connection with the work of Grace Gospel Church in Brooklyn, N. Y., has at last, through a physical breakdown, been compelled to abandon, for the time being, his position as pastor. . . . . . Pastor Mosier has especially pleaded for the responsibility of the individual church in seeking to work out the plan and picture of church life as furnished in the New Testament, and as the outcome of his teaching to his own people, has placed Grace Gospel Church among the banner churches in missionary giving and general activity. While his congregation has scarcely a representative of the wealthier class, the church has succeeded in raising more in one year for foreign work than they have consumed upon all their home expenses. This is exceptional and remarkable. They gave as high as $3,389 for foreign work." Where are we as a brotherhood as compared with this one congregation! * * * He further gives the following, which he calls "A Unique Church Statement": "For about eleven years we have been established on the principles of New Testament simplicity. We have no debts, no fairs or bazaars, and no amusements. We have no new doctrines, no novelties and no sensationalism. We have no denominational affiliations, but we magnify the unity of believers. We have a training school for Christian Workers, free seats and a free gospel. Our members aim to pay their debts, deal justly, live consistently, walk humbly before God and men, and do all the good they can. They are learning the secret of rest, victory, contentment, usefulness and true prosperity. Our message to each member of the human family within our reach is 'God loves you and we love you.' This love of God, reciprocated through faith in Jesus Christ the Savior, is the one cure for every care, trouble, burden and sin. Our workers will be glad to visit you if desired."

Country Versus City.

We have before now had occasion to make some reference to the evils of city life and conditions. More and more are these convictions strengthened by the reports of want and suffering that prevails everywhere in the cities of this and other countries. When trade is brisk there is work for those who must work for their support, but when trade becomes dull, and large industrial plants have to shut down for lack of trade, then those who live from hand to mouth find want and suffering soon pressing them hard. Country life has some inconveniences, and pioneering in new sections of the country brings with it some hardships, yet considering it all, that is where young people starting out in life, and those with families of children growing up, should go, and if they can be satisfied with and enjoy a life of simplicity, fearing God and working in righteousness, they can enjoy life better than they cannot in the intenser life that obtains in the congested districts of the cities and towns. Bro. J. H. Byers, Oviatt, Mich., who is a minister in the Brotherhood, has lived in the Northern part of that State for three years, and extends an invitation to others of the brethren to come there and secure homes, as land is cheap yet. The soil is good, and the situation is quite favorable for mackets, etc. Of course, there are the inconveniences which attend pioneering, but people will find that after a few years they will have secured a home where they are independent of industrial disturbances that are so frequently met with in the cities. Any of our friends desiring more information may write to Bro. Byers as directed above, who
will gladly give all needed information.

Essays.

It grieves us to say that on account of the use of a little word in our Table of Contents, on 1st page, we have lost two subscribers, and now we wonder whether we could invoke the interest and good will of some-one who would procure two other subscribers in the place of those lost. In the Table the Contents are given under different heads, Editorial, Poetry, Essays, Selections, etc. This was the practice of the former editor and we made no change. The little word that offended is "Essays." We sometimes looked at it with a little of questioning whether it was quite appropriate, whether possibly Contributions would not more appropriately express the contents of the department, yet we were quite surprised to find that any one of our readers would take sufficient notice of it so as to stumble over it. That "Essays are of the devil," is the pronouncement of one of our good sisters, and on this account the Visitor is an outlaw with her and must not come to her home any more, neither be a source of contamination to her daughter. So we will try the other word in place of the offensive Essays, before our list shall be further depleted on account of its presence. In the mean time will not some one secure two other subscribers for us.

In this issue we are able to give the particulars of the death of Sister Emma Long Doner in Africa. In this there is some satisfaction, but the sad fact remains that her place among the little band of devoted workers at the Matopo Mission is vacant, and as for the new station in Mapane Land, it seems as though that would have to be abandoned altogether for the present. This is to be regretted, and may we not hope that God in some way will make it possible to take up the work again there without any long interruption. Twice now has the establishing of out-stations been interrupted by death claiming one of the workers. Surely the missionary venture of the church has had its sorrowful side; yet we trust the work may go on, and the ranks of the workers may fill up again. Bro. Doner, who is now so sadly bereaved, will likely return to America in the near future for recuperation, as the Foreign Mission Board had decided and forwarded the decision before Sister Doner's death, granting them permission to visit the homeland in the interest of Bro. Doner's health. The hearts of our readers will no doubt be touched and many eyes be dim with tears as they read Bro. Steigerwald's letter. Bro. Doner's notes giving the progress of the sickness in the out-of-the-way place, surrounded only by natives—the lonely ride of Sister Kreider, only returning from her comfortable home here, over the hills on donkey back—the sad procession over the hills of the natives carrying the lifeless form of the beloved missionary—the sad funeral services under the tree—the bereaved husband and the now motherless baby, Oliver. All these make a chapter in the history of the Matopo Mission that appeals to the home church for the warmest sympathy and the most generous support. We apprehend when Sister Davidson returns to Africa she will not go alone. Some one will answer, "Here am I, Lord; send me." It is a sad fact that the conviction forces itself upon us that the church—our brotherhood—is not half alive to her obligation and responsibility in missionary enterprise.

Late advice from Mansfield, Ohio, state that revival services conducted by Bro. J. R. Zook are in progress there since January 11th. After laboring a little over a week thirteen souls had turned to God, and quite a number of believers received the anointing of the Holy Ghost. The meetings are to be continued several weeks longer, and the prayers of the saints are requested for the workers and the work.

If the Lord will, Sister Davidson will spend the next two months among the churches in Pennsylvania. We sincerely hope we may find that Pennsylvania is not behind Canada and the Western States in the welcome which will be accorded to our Sister. Wherever she has been her welcome has been most cordial, the attendance at the meetings very encouraging, reaching beyond the borders of our Brotherhood, and, without any appeal from her for money, the free-will offerings which were in evidence everywhere, gave proof of an interest in mission work that, we are sorry to say, needs to be brought to the birth yet in this State. We are sorry to say this much, and say it in all kindness, yet with the facts before us it recently when the band of missionaries now on their way to India, visited through the churches, at only two or three places was opportunity given publicly for free-will offerings, and according to Bro. Engle's report in last Visitor, the ocean freight on their goods was likely to fall on them too, with these facts before us, we say, we cannot feel that the missionary enthusiasm has reached anywhere near high water mark. Is it possible that we, as a people, persistently refuse to heed the Savior's command to "look out over the fields?"

Mount Joy, Pa., has experienced a very gracious visitation of revival fire during the few last weeks. A little over a year ago a remarkable work was done there and in surrounding towns under the labors of an evangelist, Johnson by name. During the past Summer the Brethren secured the use of the public hall for a meeting every four weeks. From the first the meetings were well attended. Later the Brethren were led to secure the hall for a week's meetings, and engaged the assistance of Bro. S. G. Engle, of Philadelphia, to conduct the meeting. From the first there was a very encouraging attendance and interest. The Christians of Mount Joy, of other denominations, came up grandly to the help of the Lord. The cry of the penitent was soon heard, and converts commenced to multiply including some who had passed the three-score years. The hall could not hold the crowds and some had to go home still. Cottage meetings were held daily, and visiting bands waited on the people in their homes. At the time of this writing it was already in the third week and the interest still good.

The meetings at the Messiah Home chapel were commenced January 22, Brother Jacob N. Martin, of Elizabethtown, came on the 23rd, to help in the work, but the severe cold and blizzard-like weather that obtained during the week worked unfavorably on the attendance. We are hoping for more favorable conditions next week, when we expect Elder Wert to labor with us.

It is a disappointment to us that we cannot give Sister Doner's obituary in this issue, since it contains the account of her sickness, death and burial, as also Sister McTaggart's "In Memoriam" prayer. We have not been able to procure the facts of her life as would be needed for an obituary so must postpone it to some future issue.

There is no misery like that of a divided heart and a spotted Christian robe.
Oh, so often we are weary
'Mid the hurry, care and strife,
And our souls are ever longing
For thy glorious returning.
Heaven's king and heaven's glory
Oh, our hearts are ever yearning
Good shall come forth from their
Without any exceptions, shall be made.
Flesh, which is a very different thing
His voice and come forth to the Judge-
Later also the rest of the dead hear
When Jesus once more took up his
Body to renewed life.
Raised his own Body to renewed life.
How much depends on the
Return of our Lord, and how persist-
ently the enemy of our souls is seek-
ing that the mortal bodies of
The Resurrection.
Then they that are Christ's -at his coming.
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ently the enemy of our souls is seek-
ing that the mortal bodies of
The Resurrection.
Then they that are Christ's -at his coming.
them into a furnace of fire . . . then shall the righteous shine forth as the sun in the kingdom of their Father." When Jesus takes possession of his kingdom he has to abolish all “rule and all authority and power;” every earthly potentate, every spiritual power has to be subdued unto our glorious coming King. He must reign until he shall have put all his enemies under his feet, and the very last enemy that shall be abolished is Death. From the time that Christ sets up his earthly kingdom until the time in which he abolishes Death, a long period is covered of over a thousand years, and the Scriptures teem with reference to it, but those are passed heedlessly, by the careless or prejudiced student. When the thousand years of Christ’s and his saints’ reign on earth are finished, Satan is once more permitted to go amongst earth’s teeming millions and sow a few more tares. These quickly take root in the heart of man, and spring up into open tares. These quickly take root in the soles of their feet, “in the day that I shall do this, saith the Lord of Hosts.” (Mal. iv. 3; Rev. xx. 9; Isa. lxvi. 24). This final earthly judgment, which sweeps so many, many millions by a fiery flood into the spirit-world of Hades is quickly succeeded by the final Resurrection. For the voice of Jesus which had called his own from the graves a thousand years before, again speaks to the rest of the dead; Hades yields up their spirits and Death delivers their bodies to their former owners, who are gathered before the Great White Throne, “to be judged every man according to their works. And Death and Hades were cast into the lake of fire; this is the second death. And if any was not found written in the Book of Life, he was cast into the lake of fire.” (Rev. xx. 14, 15.)

Jesus in warning his disciples not to fear them “which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both Soul and Body in Gehenna,” most certainly referred to this final Resurrection, when Soul and Body being once more united, would be judged for the deeds done in the body—and the Lake of Fire in which all whose names are not found written in the Book of Life are cast, is undoubtedly the Furnace of Fire, of which Jesus spoke when explaining his Parable of the Wheat and Tares. “Then cometh the end”—then, after this earth has been purified from even the dust and ashes of the wicked, then cometh the end when he shall deliver up the kingdom to God the Father. “And when all things have been subjected unto him (Christ) then shall the Son also himself be subjected unto him that did subject all things unto him, that God may be all in all.”

Originally my motive for writing was a desire to keep before the “little flock” the certainty of Our Lord’s Personal Coming, in his Glorified Humanity, and the equal certainty of the Resurrection of the Mortal Body, both of the Good and of the Evil, in their proper order. But whilst writing, the solemn warnings of Jesus (Luke xxii. 34, 36), have deeply impressed me with the danger of slothfulness in these last days, and of the need, in view of his speedy coming, of being in the place where his “well done” may meet me. Judging by the state of the church of to-day, there will be many of his followers who will be lacking oil in their vessels, and will be “overcharged with surfeiting, and drunkenness, and cares of this life;” and the day will come upon them unawares and unprepared, and so that they shall not prevail to escape all these things that shall come to pass, and to stand before the Son of man, they will have to go through the fiery furnace of the tribulation days. Jesus may not come before we die, but how sad it would be, if we by any possibility, did not attain unto the Resurrection from the dead, but were passed over until the final Resurrection. Paul exercised himself in every way, as if he was in a race, and that there was a possibility of his missing the prize and of not “attaining” to this first resurrection. Dear Reader, let us be of the same mind, so that “that day shall not come as a snare upon us.” A. McG.

“Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with to-day. Teach yourself to be practical and up-to-date and sensible. You cannot fail.”

Find me a people who are weary of a strong and robust Christianity, and who seek aesthetic worship, and I find a people who can not bear to be told of the judgment of God. For the Evangelical Visitor, Holiness and Empowerment.

No. v.

How to obtain entire sanctification and empowerment.

Jesus, “that he might sanctify the people through his own blood, suffered without the gate.” (Heb. xii. 12.)

It is undeniably evident that the cleansing merits lie exclusively in the shed blood of Jesus Christ; and that the empowerment also is administered by the Lord Jesus through the Holy Spirit on the merits of the atoning blood. Therefore we are Sanctified and Empowered by Faith.

“Sanctifying their hearts by faith” (Acts xv. 9); and “which are sanctified by faith” (Acts xxvi. 18); and “by whom (Jesus) also we have access by faith into the grace wherein we stand” (Rom. v. 2); and that we might receive the promise of the Spirit (the empowerment) through faith (Gal. iii. 14), are convincing scriptural evidences that the cleansing and empowerment are obtained by or through an act of faith, just as is pardon and justification. Paul says, we are “justified by faith.” This does not mean that faith is the meritorious cause of our justication or sanctification, but that by it we look to, lay hold of, and apprehend our sanctification relatively completed, and come to the knowledge, experience and enjoyment of it.

Not by Works.

What we do does not cleanse us. But what we do by faith in yielding ourselves wholly to God “as those that are alive from the dead” brings us to the place where we can, and do exercise, living, anointing faith in the promise for cleansing and anointing; and as we thus accept by faith we have it.

We exercise a degree of faith in the act of consecration because without faith we would not have the confidence to yield ourselves wholly and forever to God. But the appropriating faith for entire sanctification is, and can be exercised only when we know our consecration, dedication, or yielding to God is completed. As long as we doubt the completion of our consecration it is impossible for us to believe for our entire sanctification and empowerment.

What is Consecration.

Consecration is the act of presenting or yielding ourselves to God as
his children. Entire consecration is the presentation, or yielding, or the committal of our selves to God unreservedly, and universally for time and eternity; with all we are, and ever shall have for sacrifice or service—willing to do nothing or anything God may desire. Rom. vi. 13; Rom. xii. 1; II. Tim. i. 12. Paul says, “I am persuaded that he (God) is able to keep (or guard) that which I have committed (consecrated) to him against that day.”

When we consecrate our money or property to God, then it must be used according to his direction, and to his glory. It can, and must not be used in any selfish way to gratify lust under any form. When we consecrate ourselves, and by faith receive the sanctifying grace it effects a moral change in our natures by cleansing away the carnal mind so that we are at God’s service, and mercy.

Complete consecration cannot be made by a repentant sinner. It is an act that only a child of God can do. However the repentant sinner promises to do so, and if faithful will do so on becoming a child of God.

Consecration is the human side of the work. Cleansing is the divine side of the work. Consecrating, or dedicating, or yielding and believing, is what we as children of God do. Sanctifying and empowering is what God does for us. We cannot make ourselves holy, or perfect holiness in ourselves, but we can yield ourselves to him who can; and in this sense Peter says, “ye have purified your souls in obeying the truth through the Spirit.” The moment we put the meritorious cause for pardon, regeneration, sanctification, or empowerment in what we do, or have done, which may be repentance, consecration or faith, we minify the merits of the shed blood and thus disrespect the finished work of redemption of our Lord Jesus Christ, which covers our pardon, justification, sanctification, empowerment and the resurrection of the dead.

**Holiness Not Perfected by Growth.**

Purity is never effected by growth, but by cleansing. “The blood of Jesus Christ, his Son, cleanseth us from all sin.”

Paul, while speaking of the church in regards to entire sanctification, says, “that he (Jesus) might sanctify and cleanse it (the church)....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.” Entire sanctification and empowerment is **instantaneous.**

It came “suddenly” on the one hundred and twenty on the day of Pentecost, and on the young converts of Samaria, who were saved by faith and baptized by Philip, and received the laying on of hands by the Apostles, Peter and John. It also came suddenly on Cornelius while Peter was preaching. Our part of the work may be slow and gradual, and often entirely too much so in yielding ourselves fully to God, and in exercising unfaltering faith in the promises; but the moment we have met the condition, the blessing is ours; for there is positively no hesitation on God’s part, because it is not only his promise, but his will that we should be wholly sanctified, and empowered.

“This is the will of God, even your sanctification,” and faith is the assurance—the evidence. So many think they must have a feeling or realize the blessing, before they can believe the promise, thus placing more confidence in the feeling or blessing than in God who has promised, and given the blessing. The Blesser is greater than the blessing. Can’t we believe him? How shameful we have treated God already on this line—demanding evidences apart from his promises before we are willing to believe him. God’s promises are always yea and amen, and never nay. (II. Cor. i. 20.) “Faithful is he that calleth you, who also will do it.” (I. Thess. v. 24.)

**Struggling and Agonizing** are not essential, or necessary, to obtain the blessing of sanctification or empowerment.

Grace and gifts are free and are obtained without money or price, without struggles or anxiety. Christ paid the price—he suffered and agonized that we might receive it as a free gift through unwavering faith. James says, “Let him ask in faith nothing doubting. For he that wavereth (or doth waver), is like a wave (or surge) of the sea, driven by the winds and tossed. For let not that man think that he shall receive anything of the Lord.” In Heb. iv. we read of this state of perfect holiness as a state of perfect rest, and warn the children of God of the danger or not entering, and illustrating to us by referring to the children of Israel that through unbelief we fail to enter. “There remaineth therefore a rest to (Sabbath rest for) the people of God. For he that has entered into his rest hath himself also rested from his works as God did from his.”

“For we which have believed do enter into that rest” (present tense). “Let us therefore give diligence to enter into that rest, that no man fall after the same example of unbelief” (or disobedience). “The God of peace himself sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” (I. Thess. v. 23.)

Our next topic will be “How to retain entire sanctification and empowerment.”

J. R. Zook.

**Des Moines, la.**

For the **EVANGELICAL VISITOR.**

**What Is War?**

War is the bloody legacy of more than fifty generations, and during all this lapse of time it has been gathering strength, influence and power, to perpetuate its terrible reign. Antiquity is in its favor, and the ever-flowing stream of time has worn a channel too deep and broad for its course to be easily changed in the minds of humanity.

War is incorporated into every form of government. It is wrought into the texture of society; it is embedded in the strongest passions of human nature; yea, it is even identifying itself with some of the churches.

If we look at its work through all ages we cannot but wonder that it has such a strong grapple on the human mind. This difficulty is much increased by the general mode of reasoning which some professed Christians do. Men do not generally treat war as they do other evils, neither do they hold nations responsible as they hold individuals for their evil deeds. War is a kind of moral outlaw, so to say, and scorches all restraint. It is a privileged evildoer and acknowledges no responsibility to man nor to God for its gigantic criminality.

War rejects the authority of God, the reason of man, the principles and precepts of Christianity, and the dictates of a pure conscience.

In war we must support our rulers, right or wrong. Conscience must be subservient to brute force. This is war authority. The great mistake which seems to exist is that the rules of the gospel applied to individuals are said not to apply to nations. If forbearance be a virtue in an individual, then it is a virtue in a nation.
If it is necessary for individuals in honor to prefer one another, then is it also for nations? If it is good for an injured man to abstain from vengeance, why should not a nation do so which is made up of individuals?

Louisville, O., Geo. S. Grim.

For the EVANGELICAL VISITOR.

Sin—What Is It?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. All unrighteousness is sin." It is two-fold—original and actual. God, according to his promise, (Gen. iii. 15), made a full and satisfactory atonement for the original sin in the person of his well beloved Son, Jesus Christ. "Who gave himself for our sins," so that we also have the burden of souls resting upon us, and we will be engaged in prayer for the mission church, and Sunday-school work so there can be souls won for Christ. I sincerely ask your prayers for me, a poor and weak one.

Yours for Christ,

S. L. Groff.

Elizabethtown, Pa.

An Experience.

While walking two miles over very rough roads on January 8, to Silverdale meeting, I had a glorious experience. It truly takes courage and faith and spirit and push for a woman to walk over the rough, dark road at night to serve her God. But I was full of love and spirit and faith for God, and services were very encouraging to me. Our beloved bishop and Bro. Bowser were there. I was so blessed that I went home light and bright. Twice I met boys and they spoke so nice to me. Though unconverted, they spoke before I got even with them, so I should not be afraid. It made me feel so good, the tears ran down my cheeks. I had to think with them, so I should not be afraid.

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While reading the VISITOR last week and sacrificing two days' sewing for the sick, I thought of the good we all might do while the days are going backward or forward. Let us read Rev. ii. 4, 5, and see that that is not our condition.

It is power that we want, and in union there is strength, and where the Spirit of Christ is there is liberty. If we have this in possession we also have the burden of souls resting upon us, and we will be engaged in prayer for the mission church, and Sunday-school work so there can be souls won for Christ. I sincerely ask your prayers for me, a poor and weak one.

Yours for Christ,

S. L. Groff.

Elizabethtown, Pa.

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While walking two miles over very rough roads on January 8, to Silverdale meeting, I had a glorious experience. It truly takes courage and faith and spirit and push for a woman to walk over the rough, dark road at night to serve her God. But I was full of love and spirit and faith for God, and services were very encouraging to me. Our beloved bishop and Bro. Bowser were there. I was so blessed that I went home light and bright. Twice I met boys and they spoke so nice to me. Though unconverted, they spoke before I got even with them, so I should not be afraid. It made me feel so good, the tears run down my cheeks. I had to think with them, so I should not be afraid.

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An Experience.

While reading the VISITOR last week and sacrificing two days' sewing for the sick, I thought of the good we all might do while the days are going by. If we read the VISITOR in the spirit we all find work. I am thinking of the sick brother to whom some one shall write. Brethren, let us do what we can.

Amanda Snyder.

"Choose ye this day whom ye will serve."
For the EVANGELICAL VISITOR.

The Great Love of God to Humanity.

Dear readers of the Visitor. By the help of God I want to write a few lines of the great love of God to even me. When I just let my mind run back to the time when, in his alwise providence, the Lord made it very plain to my own dear mother that she was going to be taken away from her family to rest. She was so positive of this fact that she cut up her own dress to make one for myself and sister. I want to say right here that it is the blessed privilege of every one of us to know just what our work is. We all have a place to fill in life. I can see the great goodness of God to me in choosing my companion for life. What would I have done, or how could one bear up in being alone so much in the long, cold Winter, with the care of both out-door and in the house, the children, but young in years and often in poor health. But oh, this morning there swells up a real joy in my very being for having had the privilege to do this and the thought just comes up before me, even to raise one to help take the blessed news of this great love of God to our brethren and sisters in dark Africa. Oh, praise God for his goodness towards the children of men.

Then again, I see the goodness of God in showing me in a dream in the dark hour of the night, while I was in Nashville, Tenn., that there was trouble ahead. Well, when we received the word of our daughter's death, I could not help for a moment but give away to grief; but all at once that impression came to how before God in prayer. If I would not have heeded the impression it would have been very hard to endure, but the great goodness of God towards us all is what helps me to say from the very depth of my heart, the Lord gave and gave away to grief; but all at once that impression came to how before God in prayer.

For the EVANGELICAL VISITOR.

Missioning in Africa.

"There remaineth therefore a rest to the people of God." (Heb. iv. 9.)

Dear readers of the Visitor: We purpose to give you a little account of our well being; yet our life at present is unrest; but we do know that there does a rest remain or is promised to the children of God, and we do claim that it is true that God is no respecter of persons. We find God-fearing people here in Africa. We came to the Bethany Mission home on the 25th of October. This is the place where Bro. L. A. and Sister Barbara Her-shey Swanson live, yet Sister Swan-son was absent, as she is in America. We remained here and at the Rama Mission over three Sundays. We rejoice in meeting a goodly number of Christians, men and women. We were favored by Bro. Swanson interpreting their testimonies to us in our language. So we need not give out overflowings praises to God. The native evangelist at Rama station is such a loving, humble and devoted Christian, and expressed himself to us that he is a wonder to himself when he looks back where he came from. Oh, dear ones, it touches our hearts very often to hear how some have come into the light. Yes, they shall come from Africa as well as from our enlightened America and shall sit down in our Father's kingdom.

We left the dear Christian brethren and sisters of this place on the morning of November 11 and arrived the same day in Durban. On Sunday we preached morning and night in the Norway Scandinavian chapel. We were kindly entertained in a Chris-tian family while in the city of Dur-

EVANGELICAL VISITOR. [February 1, 1905.]
products they have planted or sowed seed to raise trees for wood, and the wood the girls cut and also dig out the trees. They also do laundry work for other families, brought from Durban, which brings in quite a sum for the support of the institution. Then they teach the girls sewing, making their clothes and do fine sewing for other families. They do not teach the higher branches taught in our public schools, but they do get a good education. Miss Philips is principal of the institution. Miss Price has been in the work quite a while. Miss Cook and Miss Clark are teachers. We feel much pleased to learn of the work done here among the natives. The large church building on the hill was built in 1875. Rev. S. C. Pixley preaches every fourth Sunday. It was our privilege to speak morning and evening at the church and to the natives in the afternoon.

The pastor interpreted. He was quite apt. He seems to be a lovely Christian. We spoke several times at the school where we had Miss Evelyn S. Cobad, a native girl, to interpret for us. She could do it so well: and on Sunday night we met in the sitting room at the seminary where we had some testimony and prayer service with the workers. We leave on Wednesday morning, November 23.

We took the train at Durban Road to Chaka's Kraal, about thirty miles, then on an ox cart we rode twenty-one miles. A dawn and rainy day. Came to the Glendale Mission at 7.45 p.m., praised God for his care over us. This Mission is in charge of Mr. and Mrs. Bannder under the Norway Alliance Mission Board of Chicago, U. S. A. We are much pleased to spend some time with them in their work. We feel quite at home with them. In their manner of worship they are, in many respects, like our people. Mutual in prayer and to return thanks after meal, and exercise child-like simplicity in the Holy Spirit. They teach a clean way. If any member of the churches once back to farming tobacco, they are admonished and if they will not quit it they are expelled from membership till they confess and quit the business and so in all sin.

Well, praise God, for a clean way! Yes, the way that Christ made is a good way, but the devil has made it hard by putting temptations in the way. But the poet says, "Yield not to temptations, for yielding is sin."

We continued here for over two Sundays, preaching the word and ex-horting to continue in the gospel of the blessed Son of God. We left these dear ones on the morning of December 5 for Durban. We remain in the bonds of Christian fellowship with you all till Jesus comes. Will you continue to pray for us?

JOHN H. MYERS AND WIFE.
Durban, Natal, Dec. 7, 1904.

For the EVANGELICAL VISITOR.
Fidelity.

In a little shop in an eastern sea-port town an old blacksmith was working on a great iron chain. Day after day he toiled on at the labor, adding link to link, making each one as solid and perfect as it was possible to forge it. As the chain grew in length the people would stand by watching the blacksmith, and tell him that he was expending too much time and labor on it, and that he never would receive its full value. He replied that only perfect work satisfied him, and that the smallest detail in its make-up should not be slighted.

After a long time the chain was completed, a great strong one of several cable lengths, and considered by its faithful maker to be absolutely as perfect as it could be made.

Soon after the old blacksmith died and went to his final reward, leaving the great chain in his shop for his son to dispose of should it be called for.

One day the owner of a vessel came in and purchased the chain from the son, and had it taken on board and carefully coiled up on the deck, where for many a day and night it lay in the sunshine and calm as a useless piece of cargo.

After many months, one night the heavens were overcast with dark, angry storm clouds, and a terrible tempest of wind swept over the ocean, making the waters mount up in mighty billows, which were lashed into foam as they broke over the deck of the vessel. Fast and furious they were driven into the un-nown darkness toward a rock-bound shore on which they heard the breakers wildly dashing.

The captain ordered out the storm anchor that was attached to the great cable chain fastened on the deck. Overboard it was cast into the boiling waters, and quickly sank beneath the surface.

Soon the vessel was brought to a sudden stop, while the chain was almost as stiff as a solid bar of iron. Would it hold? Had the old blacksmith done honest, faithful work on it, or were there flaws in the welding of the many links? On the solution of these questions hung their life or death.

Anxiously they wait, while the storm rages over and around them as if bent on their destruction. At last, with joyful hearts, they see that the chain and anchor holds as they are not now drifting.

The fidelity of the blacksmith in doing perfect work has saved them, for had the chain broken they had probably all been lost.

Every one of us is engaged in character building, a far nobler and more important work than forging an iron chain. Day after day as we add link after link to our characters we should do our most perfect and faithful work, even to the smallest detail, as one little flaw may ruin all, when storms of temptation or danger overtake us on the perilous sea of life. If only that which is good, true and pure make up our characters, we shall be safe when the final testing time shall come, for our characters will decide our eternal destiny.

W. R. SMITH.

Coyville, Kans.

The Potter's Wheel.

I lived in this world over forty-four years before I saw a potter's wheel, and the potter at work. The potter and his work is a favorite subject with the sacred writers. Thinking there may be some readers equally as ignorant, or unfortunate as myself, I shall describe the process somewhat. I suppose the potter's wheel today is the same as we read about in the Bible. It consists of a solid wooden wheel about three feet in diameter, fastened to an upright shaft a few inches from the floor. On the top of this shaft, at about three feet from the floor, is a small wheel about a foot in diameter. On this horizontal wheel is where the potter does his work. He sits so that his feet and legs are above the large wheel, and with one foot he moves the wheel. The potter takes the lump of clay of such a size as he desires to use, lays it on the middle of the top of the small wheel. In a vessel at his side is found water, where he wets his hands, in order to make the clay work smoothly and easily. When one looks at the potter at his work, and sees how simple and easy the process is, one is almost inclined to think "I could do that, too." The owner of the wheel tells me that many persons have that idea, and declined to think "I could do that, too."
of the thoughts that came to me while thinking on this subject are as follows:

First. The potter has full control of the clay, and can make any vessel he pleases. He has power over the clay to make a vessel to honor or dishonor.

Second. Whether a vessel is to honor as men see it, is not of special importance, for both are of equal importance in the eyes of the maker. Are you seemingly an insignificant vessel among God's people? Your place is one that needs some person to fill it, and you are that one, and you are appreciated by the Great Potter the same as those who fill a more pretentious place.

Third. When I attempted to form a vessel I made a failure of it, and it was impossible for the potter to remedy the defect until he reduced the clay to its original formless mass. I stopped to ask myself whether the Creator can reform the character that has been spoiled by the inexperienced or wicked dabbler. It was not the fault of the clay that I made a failure of my attempt.

Is it possible that souls may be lost through no fault of their own? God knows; I do not. I only know that "God will do right and his judgments are righteous."

Fourth. When I had spoiled my work, the potter took the same lump of clay, and in a few moments' time, beheld a beautifully formed vessel. That is what the love of God and the power of the Holy Ghost sometimes does, when an ill-shaped soul is brought under the required influence, and is reformed by the power of the trained potter.

Fifth. After the vessels are formed they are dried. This is a process that must have its time. Should the vessels be set out in the hot sun at once, they would crack and be much injured, if not ruined. But if dried slowly in the shade they remain in a perfect condition. Moses, at forty years of age, was ready to be the deliverer of Israel, but the Lord set him in the shade forty years before he was fit to use, and then it was that Moses saw his weakness, and, as he supposed, unfitness. But now the Lord saw that he could use him. Thus the Lord even in this day may set a person in the shade, to be prepared for some work in the future. It is not always the man that comes to the front in his early years that holds his position and influence. Sometimes he is like the potter's vessel that is dried in the hot sun; the strain is too great, and he may be greatly injured and even ruined. Had he gained his experience a little more in the shade, he might have escaped some of the mistakes which he sees when it is too late.

Sixth. After the vessels are dried, they are burned. This is the finishing process; this is the supreme test. The one that fails here fails forever. Until the vessel is placed in the oven, it is possible to use the clay again if the vessel is spoiled or broken, but a potter's vessel, spoiled in burning is a complete wreck. One can scarcely look upon a sadder lesson than that of a pile of broken crockery. A still sadder view is that of a human being, broken and spoiled in life's battle. Instead of being prepared for greater usefulness, by the trials of life, he could not bear the strain, and one looks upon a wasted and ruined life, fragments of what might have been useful and beautiful. This burning in the fire is necessary before a vessel can be of use. So the Lord knows that trials are necessary for us in preparing us as vessels for the Master's use.

To John, the Relevator, it was said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.— Selected by

Ancients Who Have Moved to Town.

When God created the world he made it all country and he made the first parents to be farmers, tillers of the soil. How long? Genesis, iii. 17 will answer. There is no provision made for retired farmers; there were no cities and towns, these were all man's making. Work is given to man as a lifelong necessity. There was no need then to accumulate a fortune. Farming is the only business that God ever established on earth; all other works are of man's making. Cain was the beginner—Genesis iv. 14-17—after he had slain his brother. If he built we must admit he became a ruler. According to Genesis vi. 4, there was for a long time separation between God's children and the children of man but in time they went to live more together. The cause of the flood was corrupt city life. Genesis vi. 4 is the proof. There were giants on the earth, or rulers. God never liked people in great masses and a few to dictate to them. This is man's work and contains the germs of evil.

After the flood we find Noah a tiller of the soil (Genesis iv. 25), the work that God intended for man to do. People began to increase again, and so city building started again. Ham, Canaan's father, who was cursed, was Nimrod's grandfather, who became a mighty ruler, hunter and city builder (Genesis x. 8-12). We can see from his make-up that he was a ruler and hunter of people and not after wild game as it is often said. The beginning of his kingdom was Babel and he built Nineveh and their character is plainly told in John i. 2. The tower building of Babel gives enough light on what it leads to when people get together. God's judgment came upon them and scattered them abroad upon the face of the earth. (Genesis xi. 4-9.) He put a stop to that city building and people congregating together to carry out their evil plans, and made them replenish the earth as he had commanded them. (Genesis xiii.)

We find Abraham and Lot living in the country as herdsmen. Trouble arising, Lot's desire was to live around Sodom, the city. We find in Genesis xiii. 13, what class of people live there. Lot became a retired farmer. He went to live in the city. (Genesis xviii. 17.) Here we have another proof of what city life is. Lot was troubled all the time he was there. He went in rich, and went out poor. He was commanded to go and flee to the mountains. He would not. City life had such a hold on him and his family that he went to another city; he thought it was not so bad. Well, it was a small city, but he found no rest. The Lord's will was to have him in the country. A good many to-day are moving to town where they can attend church and be better Christians. The lives of Abraham and Lot don't prove that to be true, and it never was and never will be. When Christ was on this earth he spoke out a good many times "Woe unto thee" direct to the cities. In reading the Bible we find whenever God wanted a servant to do his special work he almost always chose men from the country, shepherds and herdsmen and tillers of the soil, who had learned to see true nature and nature's God.—Wallace's Farmer. Sel. by H. H. Garwick.

God hides some ideal in every human soul. At some time in our life we feel a tremendous longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

Many persons are ready to spread a banquet, but slow to give a cup of cold water.
OUR YOUTH.

Angry men seldom want for woe. Better be alone than in bad company. Contempts is the true pocketmaker's stone. Debt is the worst kind of poverty. Envy never enriched any man. Favor makes an enemy for old age. God reacheth us good things with our own hands. Haste trips up its own heels. Industry is fortune's right hand. Judge not of men or things at first sight. Kindness will always conquer. Labor wars, soft harms. Money often makes fortunes. Nothing comes out of the sack but what is in it. Occasion lost cannot be redeemed. Pains are the wages of ill-pleasures. Quietness is next to love. Reckless youth makes a rueful age. Step by step the ladder is climbed. Temperance is the best physic. Use the means, and God will give the blessing. Valor can do little without discretion. Welcome is the best dish on the table. Youth and white paper take any impression. Zeal without knowledge is the sister of folly. —Selected.

FOR THE EVANGELICAL VISITOR.

A Letter to the Children.

Dear children: I am impressed to write a few lines to you who read the Visitor. And I trust there are many who like to read good papers and books, and God's word. And while many of you are happy over some gift you have received on Christmas, I trust we will all thank God for that greatest of all gifts, his Son Jesus, who died that we might live. When we celebrate someone's birthday, we usually make them a present. Now what could we give to Jesus, whose birthday we have lately remembered? Jesus said, "Whatever ye do unto the least of these my brethren ye do it unto me." So if we give something to God's poor children, or send our pennies, to help someone take the gospel to the poor heathen, that would be giving to Jesus. But what he wants first of all, dear children, is our hearts. When God placed Adam and Eve in the garden of Eden he gave them everything to make them happy, but he told them that the fruit of one tree they must not eat or they would die; that is, they would sometime die a natural death, and be forever cast away from God. But Satan came in the form of a serpent, and told them they would not die, but would become wise. So they ate of it. How sorry God must have felt that they did not obey him, and had brought such a curse upon the whole human race. But Jesus, God's only Son, took pity on us, and told the Father that he would die in our place. So he came as a little child and lived among men long enough to know all our sorrows and then God permitted wicked men to crucify him; a most terrible death. But while they could put him to death, they could not keep him in the grave. But he came back to life, and now he says to us all, come love and obey me. I died for you, and methinks he says especially to the children, come, you need not first sin awhile and then come back, but as soon as you know what is right and what is wrong, you can choose the right. So dear children when you feel a desire in your hearts after the foolish things of this world, or do not always want to obey papa and mamma, or sometimes tell an untruth, or get angry because you cannot have your own way, just ask Jesus to give you a new heart, so you can love him and hate evil things. Satan will tell you that if you become a Christian you will not have any pleasure in life; but did you ever hear any one who started on the narrow way when they were young, say they were sorry they did not wait until they were older? No! but many who lived awhile in sin, regret that they served Satan part of their time. And saddest of all, many who wait until older, never come at all. May God bless you all is my prayer.

AUNT MATTIE.

"If I Were a Boy."

"If I were a boy with man's wisdom, I should eat wholesome food and no other. And I should chew it well and never 'bolt it down.' I should eat at regular hours, even if I had to have four regular meals a day. I should never touch tobacco, chewing gum or patent medicines; never go to bed without cleansing my teeth; never let a year go by without dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it: never linger one moment in bed when the time came for getting up: never fail to rub every part of my body with a wet towel: and then with a dry one; never drink more than three or four tablespoonfuls of ice water at one time, and so forth, and so on. But all this takes will-power, and that is all it does take.

"If I were a boy I should keep my own secrets, except as I revealed them to my father and mother for the sake of securing their advice; I should never sneak a word to any one who might be worried by it; and sneak kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights or stories in my memory and imagination, and no foul words on my tongue; give no smiles, but give the rather black frowns and prompt and fierce reproof, to any comrade who dared, in my presence, to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say: 'I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world.' I should treat my little folks kindly, and not tease them; show respect to servants, be tender toward the unfortunate—and all this I should strive to do for the sake of being a comfort to the people, a joy to my parents, a help to the next century, and in the seventh decade of it I should hope to be a wise and cheerful man, who learned, when he was a boy, to govern himself, to be firm in right willing and to keep up the terraces in God's garden on the hillside.

"If I were a boy I should play and romp, sing and shout, climb trees, explore caves, swim rivers and be able to do all the many things that belong to the many sports; love and study nature; travel as widely and observe as wisely as I could; study hard (with a will) when the time came for study; read the best literature—works of the imagination, history, science and art, according to my taste and need; get a good knowledge of English; try to speak accurately, and to pronounce distinctly; go to college, and go through college, even if I expected to be a clerk, a farmer, a mechanic; spend my Sundays reverently; try to be a practical every-day Christian; help on every good cause; never make sport of sacred things; be about my Father's business, like the Boy of Nazareth; use the world and not abuse it; treat old men as fathers, the younger men as brethren, the elder women as mothers, the younger as sisters, in all purity, and thus I should try to be a Christian gentleman. Wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice; a builder of terraced gardens on the hillside—man's will and wisdom in them, and God's grace, beauty and blessing abiding upon them.

"Oh, if I were a boy!"—Bishop Vincent, in Home Maker.

Some people seem to rake up all the sorrows of the past; to them they add the burdens of the present; then they look ahead and anticipate a great many more trials than they will ever experience in the future.—Dwight L. Moody.
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Our City Missions.

Philadelphia, 3423 N. second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa, Mission, 1101 Ninth street, in charge of Brother and Sister Anna Zook.

Our Missions.

To all the dear readers of the Vis­itor we come again with the salutation of Paul in Eph. i. 2-6. After long and careful consider­ation we have been busy as usual, preaching the word and doing what we could in a Christian manner.

The Lord blessed and honored his word from time to time and while the masses hardened their hearts and rejected the truth, yet there were a few that manifested a desire to get right with God and came to the altar for prayer, and some prayed through and found peace.
Among the professors there have also been a few who realized their lack and also took their place seeking after the fullness of the blessings of salvation. While at present writing they have not all struck victory, we sincerely hope they will press their suit, and will be willing to let go of everything that hinders, and lose sight of the earth, until they see the vicissitudes of the blood that cleanse from all sin, and prepares the heart for the baptism of the Holy Ghost. There are many among the professors who shrivel who realize that there is a lack in their experience, but few are willing to take their place and confess out the hindrances, and so go crying along without real victory in their souls, and their usefulness in the work of the Lord is crippled. By the help of the Lord we have been preaching the word, which draws the lines of separation between the church and the world, over which some are rejecling, while some may be offended and are not willing to take the plain and despised way of the cross. We find many warm-hearted Christian people willing to take such a position in the ship in the spirit who welcome us into their homes. The Lord will reward them for their hospitality and love. We have had much to do with Bro. J. N. Kitching and wife, who spare no means to make us comfortable.

On Lord's day, January 15, your servant was driven six miles to the country to fill an appointment of Brother Kitching's, who has charge of this field. He is an earnest and faithful pastor and shepherd of the flock, but is not strong in body. Ministers of the word, evangelists and overseers of the flock of God are in need of strong bodies to stand the strain and pressure. We have occasion to praise the Lord for good health, although we feel that age is creeping on us so that we need be a little more careful not to unnecessarily expose ourselves. Since here all our needs were abundantly supplied by free-will offerings for which we praise the Lord and pray. Brother Kitching was appointed to come over this district which was very much enjoyed. The weather was somewhat inclement part of the time, which was a hindrance to large congregations. Yet the brethren and sisters were faithful in attendance. We also had help from others districts which was very much appreciated. We were all so busy. Our Brother Stover is the overseer of this field. He is an old member of the church, Ont. He saw by the Gospel of strong bodies to stand the strain and pressure. We have occasion to praise the Lord that the seed sown, and may it bring forth fruit for your children. May God's blessings rest upon those who have been his instruments, and trust in his holy name. God has surely been good to me. Dear friends, God has surely given me this special office of helping the down-trodden, the distressed. Oh, dear Lord, touch and tender hearts, for we know when hearts are touched, the hands will be opened. Oh, let me do the deeds of the word and not hearers only.

Dear friends, I will now try and tell you what God has been doing for me here since last I wrote. How shall I begin to tell it? It is so much. Oh, I must do it in his holy name, that he should bestow upon me, one of the least of his children, such favor.

I received such a nice box from Inlay City, Mich., through the efforts of brother and sister Noah Zook. Such nice warm comforts, most of which were pieced by the sister herself. The balance some of other dear sisters did out there, and also some clothes and dried fruit. Oh, it made my heart rejoice, and other poor dear souls too. And then, such a splendid box of such useful things were sent from Elizabethtown, Pa., through the efforts of broder and sister Amos and Anna Ginner. Yes, and every garment in that box was so very good, and most things were new. Not a button off anywhere, nor a rip nor tear. Everything was done with care and fastidiousness. And God has surely been good and useful things also came from Philadelphia Mission.

Oh dear friends, you who have sent these boxes and also money to the poor, I am thankful to you. There are also so many who sent me donations of money toward stove and fuel and other things. I wish to thank you all. I try to answer all letters I receive, and if I have missed any, I should be glad to know of it. And if it is desired by the brethren that I should publish the amounts and names of senders, they should tell me. Although I have been advised not to do so as long as no regular Mission building is erected. But I am willing to do that which is right. So many write in this manner, "Please do not publish this transaction." "According to Matt. vi. 3, 4."
all day among the distressed, the poor and needy and oh, what misery there is in this world. Dear readers, I beg of you to remember God's suffering people right here.

If I had not already taken up so much space I should tell you of a scene, almost blood-curdling. I will tell it next issue. So many, many, dear little innocent children, with little or nothing on their backs, no warm fire to sit by and scarcely anything in their stomachs. Oh I feel sometimes I could cry out with a loud voice for help to these downtrodden people for whom others are supposed to look out; but I am trusting in the Lord. I know he is ever ready to help up.

I want to state that if any desire to send anything in the way of boxes, I am going to change the freight station. Please send them in the usual way: Bertha Boulter, Melfa, Va., instead of Kellar, Va. My reason for changing is that I can get them hauled over cheaper. It costs a dollar less to haul over cheaper. It costs a dollar more to haul in the usual way: Bertha Boulter, Melfa, Va.

Meetings at Sedgewick, Kans.

We have just closed a series of meetings which in my mind was a refreshing time to all of us. I am safe in saying that the work was preached in its simplicity and power and to us had no uncertain sound. We feel to rejoice that there are still those among us who preach a full gospel. Bro. T. A. Long conducted these services. Sister Long and Bro. Benjamin Gish were also with us during these meetings. There was one dear boy who claimed to have found peace in his soul, while others we believe were blessed and helped quite seriously in the matter of salvation. Any one wishing to correspond with Bro. Longs will address them at Abilene, Kans. May the Lord richly bless these brethren for their labors among us.

D. L. Graybill.

Sedgewick, Kans.

A Sister's Concern.

Dear readers of THE VISITOR: This morning I feel I want to do something for Jesus, and I have felt impressed to write for the Visiator, hoping and trusting God will give me something which will cheer many hearts. I have been thinking much of the gift of God's own dear Son, how he has entered into our hearts and given us a place in his household of faith.

Beloved, be not discouraged, but look to Jesus, the one who has done so much for us and desires to do all we ask him to do.

I ask a deep interest in your prayer for the dear ones here at our Mission, and for the work which is being done, that it may not be done in vain, but that, through the work, God may be lifted up and glorified.

Your loving sister in the Master's service.

KATIE SCHIEBER LAPP.

Philadelphia Mission.

[Editor's Note.—The above letter was intended for an earlier issue, but had to be delayed.]

Unawares.

They said: "The Master is coming. To honor the town to-day, And none can tell at what house or home The Master will choose to stay."

I was troubled for fear the Master Might come ere my task was done, And I hastened and worked the faster, And watched the hurrying sun.

But soon there came another—

A cripple, thin, pale and gray—

And said: "O, let me stop and rest Awhile in your home, I pray! I have traveled far this morning, I am hungry, faint and weak; My heart is full of misery!"

And comfort and help I seek.

And I said: "I am grieved and sorry. But I cannot keep you to-day; I look for a great and noble Guest," And the cripple went away.

And the day were onward swiftly, And my task was nearly done, And a prayer was ever in my heart That the Master to me might come.

And I thought I would spring to meet him And serve him with utmost care, When a little child stood by, With a face so sweet and fair; "Sweet, but with marks of tears on her face, And his clothes were tattered and old; A finger was bruised and bleeding, And his little bare feet were cold.

And I said: "I am sorry for you; But I cannot stop to give it, You must hasten elsewhere." And at the word he turned away.

Swept over his blue veined brow; "Some one will feed and clothe you, dear, But I have no home to spare."

At last the day was ended, And my toll was over and done; And my house was swept and garnished, And I watched in the dusk alone; Watched, but no footfall sounded, No one passed at my gate.

Then the Master stood before me, And his face was radiant With joy and glory. Three times to-day I came to your door And craved your pity and care; Three times you would not hear. Unhelped and unconsoloned, And the blessing you might have had was lost, And your chance to serve has fled."}

O Lord, dear Lord, forgive me! How could I know it was thee?" My very soul was shamed and bowed In the depth of humility. And he said: "The sin is pardoned, But the blessing is lost to thee. For comforting not the least of mine, Ye have failed to comfort me."

And the King shall answer and say unto them, Verily I say until you, Inasmuch as ye have done it unto these my brethren, ye have done it unto me" (Matt. xxv. 40).

Addresses of Missionaries.

Africa


India


Central America


Texas

Brother and Sister H. Z. Hidalgo, Texas.
The boy who returned with donkey brought the wagon returns, hoping the Lord will provide you a contrivance to come by? We are taking her remains to Matoppo Mission. Will arrive there early on the 6th, if all goes well.

This was the first we knew of the death. The message should have reached us on the 5th, but the bearer became sick and was compelled to stop all night on the way. We read it over and could scarcely believe our eyes, and, to think, they might be here any moment. We set about at once to prepare for burial, sending out boys to inform the natives what had happened, telling the men what we were going to do. Two of the boys returned next morning with the blankets, having only gone for company during the night. She was subject to weak spells and cannot live long. To-day her temperature went up to 103, and in a few minutes fell below normal; pulse unsteady; at times cannot be noticed. Emma just now requested that if you can come down after school closes she would be pleased to have you anoint her.

Only for it being the last week of school, I would have gone along with Sister Kreider in the first place, but it was almost impossible for me to leave at that time. I determined to start on Saturday, as school closed on Friday.

Another note, written the 30th, stated:

"Dear ones at Matoppo Mission: The Lord is precious to us all, keeping us in perfect peace during these trials. All we can say about Emma is she is growing weaker, fever varying. She has hiccoughs also, of which we are suspicious. P. S.—This morning before boy leaves, Emma seems still weaker."

On Saturday it rained all day, preventing us from going as intended; thinking it might fair up so we could go on Sunday, but Sunday morning it still rained. These were anxious hours of waiting and planning what best to do. We prayed over the matter as to whether we should go on Monday. But by morning the anxious feeling to go had left us, so we concluded to send two boys to have word from them, expecting word on the following day. This proved correct, and we have the last we could have done. Tuesday was a bright day; had just hitched wagon to go to work when a messenger came with this message:

December 5.

"Dear Brother Steigerwald, Emma passed away on the 4th, Sunday, at 9.30 p. m. We are taking her remains to Matoppo Mission. Will arrive there early on the 6th, if all goes well."


Oh God of mercy, God of love; I pray thee look down from above, Upon a stricken mission band,

In far away Matoppo land.

The monster death came, oh so soon!

And snatched the mother of the home,

Left the dear father here to grieve,

And baby's sorrows to relieve.

Oh, comfort him, dear Lord I pray,

May he a faithful servant prove;

And soon they shall meet above.

Oh, comfort baby Oliver,

Who now has lost a mother's care;

A mother's love and fond caress:

Save him from sin, oh, Jesus, bless.

Oh, comfort every saddened heart;

We know that each one feels the smart;

Oh, may they bend beneath thy rod.

'Tis thou that smote, Almighty God.

Thou art wise, thou canst not err,

Then give them strength this trial to bear;

T'now art too good to be unkind,

'Thy love excels the finite mind.

Their loss is her eternal gain,

She now is free from pain and care;

The victor's won, the battle's o'er,

She now is safe on Canaan's shore.

While here she labored hard to win

The souls so deeply stained in sin;

She told them of thy love and thy grace;

And let the glory of light in.

Oh, bless the native workers there,

May they look up in faith and prayer;

For who has given thee the souls of all.

Both black and white, both great and small.
A Letter from South Africa.

MANNING MISSION, S. A.

Dec. 22, 1904.

"Suffer little children to come unto me, and forbid them not for of such is the kingdom of God." (Luke xviii. 15.)

To the readers of the Visitor.

Greeting, in the precious name of Jesus. I have been impressed to write a few lines to the Visitor family since I saw the first native burial on Dec. 8, 1904. At sunset we were called to one of our near kraals to witness the burial of a child about two and one-half years old. As four children were playing along the stream this child fell in and drowned. The other three were too little to help it out. They ran for help but till help came it was too late.

As husband and I sat at the door trying to speak some words of comfort to the sorrowing parents, the mother wiped away her tears, then held up a small bit of paper, saying, that as they were on their way home the day before from visiting her people, the child picked it up and said, "this is some of missionary's book." Then as they came on the child talked of sheep and goats, then said, "mamma, I am afraid, let us pray." At this she stopped. "I want to talk to her hands," she said a few words then said "take me, now.

So you see the Spirit of God is working with the children. Another mother then said, "yes, missionary, sometimes the children get up at midnight and pray." We expressed our surprise at this. Then in their talk to one another said, "the little ones are not forgotten in the Mission." As you see the Lord is working with these little ones, who we think sometimes are too little to remember anything they see or hear. This has left a deep impression on me and I want, by God's help, to take more notice of these little ones. May all who read these lines pray for me and these little dark-skinned children. Amen.

Your sister, seeking the lost,

GRACE STIEGERWALD.

Sorrows Afflicted.

Dear editor of Visitor: A few weeks ago Rev. W. R. Smith told your readers about my helpless condition. I did not see the article, but received a few letters speaking of it. Evidently Rev. Smith requested all to write me cheering letters. I appreciate this and thank him every day of my life. I am not physically nor financially able to answer letters, but love to receive them. Yours and his,

THOS. F. LOCKHART.

Wellington, Mo.

P. S. With our editor's permission I will tell you how I earn my support. I have written three books entitled: "Seventy years in a Mattress Grave." The story of my life and experience with quack doctors. Price 15c. "Ideas of an Invalid." 160 pages. One of them deviates to death of my mother, 50c., and my last book, "His Mysterious Grave." An illustrated story, 50c. These I sell for a livelihood. Won't you help me, reader, with an order? God will bless you if you will.

Jesus Christ has opened to us the kingdom of heaven, and now, if we who ought to be princes are beggars only, hungry, ill-clad, useless to God and man, for us there is not pity, but sterner words of reproof and condemnation.-Mark Guy Pearse.

MARRIAGES.

BRANDT.—Bro. Jacob M. Brandt, of Cambellott, Pa., passed to his reward at his home, on the evening of January 7, 1905. Of Bro. John united with the Brethren in Christ in the early part of his married life. His kind and Christ-like character was remarked by all who knew him. His faith was never wavering, and his absence from the family, but during their married life he had adopted several orphan children into their home, treating them as his own. His remains were laid in Stuyver cemetery on January 9th. Services conducted by Bro. J. O. Buite.

BLATTENBERGER.—Jackson Lavin Blattenberger, only child of Daniel and Clara Blattenberger, was born near Fisher-town, Pa., December 30, 1904, of spinal meningitis, aged 5 months and 18 days. Though his life was very short he lived a Christ-like life. The parents have the heartfelt sympathy of the community.

Baker.—Sarah Baker, nee Geisinger, was born near Toronto, Canada, June 18, 1871. When she was two years old her parents moved to Columbiana county, Ohio, where they lived for two years, and in 1873 moved to Idaho county, Iowa. She spent the years of a long busy and useful life near her home of birth. She was the youngest daughter of a family of sixteen children. She was united in marriage to George Baker, brother of Dr. W. O. Baker, Sept. 9, 1892. After forty-one years of happy married life she was left a widow. Dec. 2, 1903, of her beloved husband. She died March 24, 1904, in the Medico Chirurgical Hospital, Philadelphia, at her home in Barberton, Ohio, and was buried at her home in Barberton, Ohio. She was a kind mother and a faithful Christian for many years. She was buried in beautiful plot. The remains were laid in Stuyver cemetery on January 9th. Services conducted by Rev. E. M. Wolf. She was the daughter of Rev. E. M. Wolf.

SMITH—SOLLERBERGER.—On Jan. 20, 1905, Elder M. H. Oberhouser officiating, Christian I. Smith and Susan E. Sollenberger, all of Franklin County, Pa., were united in holy wedlock at the home of the bride's parents.


OBITUARIES.

BREHM.—Eldred H. Brehm, infant of Bro. Samuel and Sister Little Brehm, was born November 25, 1904, and died January 1, 1905, for burial for five weeks death came to her relief.