Are We Sanctified?

"Sanctify them through thy truth" John xvii. 17. "This is the will of God, even your sanctification" (1 Thessalonians iv. 3.

Reader:—The question which heads this page is one which many, I fear, will dislike exceedingly. Some perhaps may even turn from it with scorn and disdain. The very last thing they would like is being a "saint," or a "sanctified" man. Yet the question does not deserve to be treated in this way. It is not an enemy, but a friend.

It is a question of the utmost importance to our souls. If the Bible be true, it is certain that unless we are "sanctified," we shall not be saved. There are three things which, according to the Bible, are absolutely necessary to the salvation of every man and woman in Christendom. These three are, justification, regeneration, and sanctification. He that lacks any of these three things, will never find himself in heaven when he dies. Where, then, is the harm of asking, "Are we sanctified?" Where is the wisdom of disliking and rejecting the inquiry?

It is a question which is peculiarly seasonable in the present day. Strange doctrines have risen up of late upon the whole subject of sanctification. Some appear to confound it with justification. Others fritter it away to nothing, under the pretence of zeal for free grace. Others set up a wrong standard of sanctification before their eyes, and failing to attain it, waste their lives in repeated secession from church to church, chapel to chapel, and sect to sect, in the vain hope that they will find what they want. In a day like this, a calm examination of the inquiry which forms the title of this tract, may be of great use to our souls.

I. Let us consider, firstly, the true nature of sanctification.

II. Let us consider, secondly, the visible marks of sanctification.

III. Let us consider, lastly, where in justification and sanctification agree and are like one another, and wherein they differ and are unlike.

Sanctification is that inward spiritual work which the Lord Jesus Christ works in a man by the Holy Ghost, when he calls him to be a true believer, separates him from his natural love of sin and the world, puts a new principle in his heart, and makes him practically godly in life. The instrument by which his Spirit effects this work is generally the word of God, though he sometimes uses afflictions and providential visitations "without the word." The subject of this work of Christ by his Spirit, is called in Scripture a "sanctified" man.

He who supposes that Jesus Christ only lived and died and rose again in order to provide justification and forgiveness of sins for his people, has yet much to learn. Whether he knows it or not, he is dishonoring our blessed Lord, and making him only a half Savior. The Lord Jesus has undertaken everything that his people's souls require; not only to deliver them from the guilt of their sins by his atoning death, but from the dominion of their sins, by placing in their hearts the Holy Spirit; not only to justify them, but also to sanctify them. He is, thus, not only their "righteousness," but their "sanctification" (1 Cor. i. 30).

"Hear what the Bible says: "For their peace I sanctify myself, that they also who are sanctified may be sanctified through the truth" (John xvi. 9).

(Continued on page 8.)
EVANGELICAL VISITOR


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EDITORIAL.

The General Slocum Disaster.

It will be remembered that in a recent issue of the Visitor Brother B. Gish, of Abilene, Kansas, gave us some extracts from an article referring to the superior organization in every department of their military system of the Japanese nation. Brother Gish, in watching the course of events, sees much that is wrong and lacking in proper organization in both church and State. The reading of The Story of the Slocum Disaster, as given in the December number of Munsey's Magazine, has stirred him and wishes to bring it, in part at least, before our readers. The article is too lengthy to insert it all, so we will abbreviate as may seem best. The writer calls attention to the many disasters, resulting in appalling loss of life, that have occurred in this country in the recent past. Of these the writer mentions especially the fact that nearly ten thousand people were killed on the railways within the year; that a thousand passengers were drowned on a New York excursion steamer; that nearly seven hundred pleasure-seekers were roasted to death in a Chicago theater; that many more were burned and crushed to death in a thousand people were killed on the construction of their wives and families. Mothers with babes at their breasts, who had been swept by the flames into the sand homes.

In the case of the Slocum disaster "ONE THOUSAND AND TWENTY human lives were destroyed by greed and criminal negligence, and no one has been made to suffer, no one will be made to suffer, the penalty for this unspeakable crime!" "A packed ship-load of happy, unsuspecting women and little children trapped without a moment's warning in a blazing furnace, without help, without hope, without the possibility of escape! Children perished before the eyes of parents. Husbands witnessed the sudden destruction of their wives and families. Mothers with babes at their breasts, were swept by the flames into the sea.

On June 15, last year, this excursion steamer took on "thirteen hundred and fifty-eight people on board—mostly members of a Lutheran church, bound down Long Island Sound on their annual outing. There were comparatively few men in the party. It was a boat-load of women and little children—a defenseless gathering that was absolutely dependent on the protection afforded by the vessel."

The fire broke out ten minutes after the vessel left the dock. When it was first discovered and the captain informed of it he paid no attention to it, and when at last the terrible truth was forced upon him and the crew, there was no provision for protection. No discipline nor training to cope with such a condition and the attempt at fighting the fire proved an entire failure.

The description of the many sad scenes and incidents attending this disaster are most pathetic. Most of our readers have no doubt read in part of how these one thousand and twenty were in so short a time sent into eternity, their lives snuffed out under the most heartrending conditions imaginable.

"When the Slocum was beached at North Brother Island she was a roaring furnace, with hundreds of frantic women and children clinging, like swarming bees, to every uncharred refuge. No pre-arranged scheme for wholesale slaughter could have been more deadly than the two-mile run of the blazing vessel. As long as our race exists, it will be remembered as the most terrible and the most needless of recorded disasters."

The writer in placing the responsibility of the disaster as determined by the coroner's jury, and the Federal Commission, appointed by President Roosevelt, finds that the disaster occurred through the criminal negligence of the Knickerbocker Steamship Company and the United States steamship inspection service. "It was the reckless, irresponsible director, who takes the rewards of his office without performing its duties, and the slip-shod, negligent public official, whose aim in life is to get the highest possible salary for the least possible exertion, who are equally guilty of destroying the happiness of a thousand homes."

It was found that the crew was an ignorant, irresponsible lot, that had no training in seamanship; that there was an open contempt for the law as regards the prescribed fire-drill, with tests of the hose and life-boats; that the Slocum's hose for use in case of fire was worthless, and had never been tested until the fatal morning in June, when it burst into rags before the water could reach from the stand-pipe to the nozzle; that the life-boats and rafts were useless; that the life ring which should have been sufficiently buoyant to sustain a dozen people, was found at the bottom of the river still grasped by four women who had laid hold of it for their salvation; that the life-preservers were rotten and dust-filled and were more fitly designated "life-destroyers" than life-preservers.

The story as told shows how utterly regardless of the safety and welfare of the passengers were the officials of the steamship company, as
also the government inspection officials.

Brother Gisti thinks this should be an object lesson to the world and no less to the church: that there should be more zeal and better organization in the church as regards missionary enterprise, both Home and Foreign, and that everywhere and always everybody should do his full duty.

Special Offer.

In order to increase the subscription list of the Visitor we make this special offer. For fifty cents paid in advance we will send the Visitor to new subscribers the balance of the year, beginning with the May 1 number. Our friends will please make a strong effort to secure new subscribers. Eight months for only fifty cents.

Returned Missionaries.

The returning missionaries from South Africa, Brother Levi Doner, with baby Oliver, Sister Lydia S. Heisey and Brother and Sister Isaac O. Lehman, with there two children, landed safely in New York last Sunday morning, April 9. Brother Lehman's arrived in Harrisburg the same evening, but the rest lingered in New York, being met there by a brother and sister of the late Sister Doner, and will tarry at Long View, Pottstown, Pa., for a brief time, as that is to be baby Oliver's home in the future. We understand that all stood the voyage quite well, and that Brother Doner is much improved in his health. Bro. Doner's present address is Pottstown, Pa., Long View Hotel.

Sister H. Francis Davidson is spending the month in retirement as was stated in a note of ours in last issue. If the Lord will it is expected that a missionary meeting will be held at the Messiah Home chapel, in Harrisburg, Pa., Sunday evening, April 30, when Sister Davidson will speak about the Lord's work in South Africa, and we expect others of the returned missionaries, if not all of them, will be present on the occasion.

We are at a loss to know why no word from the board of missionaries who recently went to India has been received for so long a time. The most recent word that has been received by any one so far as we have heard is that they have found a location and have settled down to study the language. Whether they, or any of the mission stations were affected by the recent earthquake, we have not been able to learn. The disaster seems to have been quite serious and extended over a large area of territory.

Every home in city or country should have pure drinking water, as the health of the family is largely affected by the purity or impurity of its water supply. Distillation produces the purest water, but, as a rule, is impracticable, but filtering is within reach of all. The best filter we know of is the FOUNTAIN SPRING filter. The price is low and it is easily operated, and it is claimed to eliminate disease germs from the water. Any one desiring to know more about this matter may address the editor of the VISITOR.

We have received a communication from Brother T. A. Long for which we have no room in this issue. He gives a brief note of his labors during the Winter in Kansas, and that for the present he and Sister Long are located at Hillsboro, Kans., having consented to take charge of the Hillsboro Orphan Home for a time, how long they don't know. The communication will appear in next issue.

Brother Levi F. Sheets, of Florin, Pa., who is a practical printer, is starting out in the newspaper enterprise, and has established the Florin News, a small eight-page weekly, devoted to local interests. It is gotten up neatly, and Brother Sheets is able to find plenty of items of interest that will prove interesting to the community. The price is twenty-five cents per year.

It will be noticed that two love feasts, Clarence Center, N. Y., and Valley Chapel, Ohio, occur on the Saturday and Sunday just previous to the convening of General Conference, and that the brethren of these districts are desirous that brethren and sisters going to Conference will visit them and enjoy these pre-conference feasts.

Once in a while we receive a communication that has no name signed to it. The rule is not to pay any attention to such communications. Please sign your name even if you don't want it published.

A communication from the Premananda Orphanage, India, acknowledging receipt of the recent shipment of goods sent them from the home-land, and speaking of the joyful occasion at the opening of the boxes, must wait for next issue, as also some other matter which was intended for this issue.

Announcement.

We hereby announce that the Foreign Missionary Board will meet in business session at the place of Conference on Tuesday, May 16, 1905. This has been unanimously agree upon by all the members of said Board.

J. R. ZOOK, Chairman.

ELA M. ENGLE, Secretary.

To Whom It May Concern.

Especially to the Bishops in Charge of the Various Districts Throughout the Brotherhood.

GREETING: I would kindly ask those who are in authority to see that Article 36 of Conference Minutes of 1904, which appointed a Conference Secretary, be complied with, by forwarding all matter for General Conference, as well as reports of Foreign and Home Mission Boards, together with the names of the delegates elected by the various districts to General Conference, to me not later than the first week in May. I am glad that I can acknowledge the receipt of some work for Conference which I will guarantee to safeguard against becoming public matter until the proper time to present it at Conference. It will be noticed by referring to said article, that the object of this is to have the work properly classified, in order to present it to Conference so as to expedite the work of General Conference, giving more time for the consideration of the various questions which shall be brought to Conference.

S. R. SMITH,
Conference Secretary.

Harrisburg, Pa., 36 N. Cameron St.

Read This Item.

Please read this item and if you are in the mark will you not now at once remit the amount due? We are very anxious that the Visitor report to Conference shall not show a deficit for the year. There are over five hundred of our subscribers whose credit has expired, or will expire before July of this year. If half the amount due will reach us before May 1, our report will be favorable. Will not every one whose credit does not extend beyond May, 1905, consider this a personal appeal and make immediate settlement? We will again make use of the blue x to remind those whose subscription is now due, not as an insult to anyone but only as a silent reminder that the money is needed. Let there be a real settling up revival between now and May 1, among our subscribers. God will bless us in it.
OUR CONTRIBUTORS.

Sowing and Harvesting.

They are sowing their seed in the daylight fair,
They are sowing their seed in the noonday's glare,
They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night:
What shall their harvest be?

They are sowing their seed of pleasant thought,
In the spring's green light they have modestly wrought;
They have brought their fancies from wood and soil,
Where the mosses creep, and the flower-buds swell;
Rare shall the harvest be!

They are sowing the seeds of word and deed,
Which the cold know not, nor the careless heed;
Of the humble word and the kindest deed, That have blessed the heart in its sorest need;
Sweet shall the harvest be!

And some are sowing the seeds of pain,
Of late remorse, and in maddened brain;
And the stars shall fall, and the sun shall wane;
Ere they root the weeds from the soil again;
Dark will the harvest be!

And some are standing with idle hand,
Yet they scatter seeds on their native land;
And some are sowing the seeds of care,
Which their soil has borne, and still must bear;
Sad will the harvest be!

They are sowing the seed of noble deed,
With sleepless watch and an earnest heed;
With a careless hand o'er the earth they sow,
And the fields are whitening wherever they go:
Rich will the harvest be!

Sown in darkness, or sown in light,
Sown in weakness, or sown in might,
Sown in secrecy, or sown in wrath,
In the broad work-field, or the shadowy path,
Sure will the harvest be!

—Selected by Edgar M. Hoffer, Elizabeth-town, Pa.

For the Evangelical Visitor.

Our City Missions and Their Relation to Plain Dress.

The problem of city Missions, which our brotherhood was not confronted with twenty years ago, has involved the question of plain dress and the "prayer-covering." We have maintained for at least 100 years that our position on this question was scriptural. But a new influx of our converts in our city Missions, emanating from environments new to our peculiar views, has challenged our position on these things, and challenged us in a way that is going to test our loyalty to former convictions. How are we to meet the new conditions?

Three ways open up before us. First, to abandon city Mission work. Are we prepared to do this? The emphatic answer is no! and rightly so. God has called us to advance work herein, and we cannot afford to take a backward step in this. The second way is to adapt our church requirements to city members, and be less exacting with them than with our country folks. But this would involve a looseness and double policy, which would be open to the charge of inconsistency if not hypocrisy. It would be a question of but a few years when our country members would plead the same right in these things that is accorded to city folks, especially from those who would want to join us in the future. Thus our testimony would become obsolete. The third and logical way is to investigate the matter scripturally, and see whether it is the "tradition of the elders" or the sacred Book itself that is the foundation for our position, and govern ourselves accordingly.

The last proposition is the one we wish to briefly examine in the narrow compass which necessarily circumscribes an argument of this kind.

1. Is our position scriptural? Some think the question of dress too frivolous to waste time over. But if the Spirit of God deemed it necessary to record injunctions in his Book on the subject to Christians, it ought to be weighty enough to gain attention. We hear the argument that Scripture prescribes no particular cut—it simply enjoins plain dressing. This to my mind is one indication that holy Scripture is inspired, and written for our age as that of 1900 years ago. It would be difficult for Scripture to enjoin a certain cut if the injunction is intended to be world-wide and for every age, clime and condition of mankind. The dress of a colder climate has to be modified by that of a warmer one. The customs, habits and business of one country differ radically from that of another, and these also determine dressing as they do eating, living, thinking, etc. Even these in the same country change at different periods of the world's progress. Years ago the brethren maintained a certain plainness they do not now. I am informed that seventy or eighty years ago the sisters wore a certain kind of straw-made hats (at least in Canada), which have been supplanted by the present-day bonnets. Even the latter, regarded as the plain style now, are modified since they came into use. Likewise the brethren's dress has undergone changes. Years ago they wore neckties, considered inconsistent to-day by most of us; though, of course, there is some modification of the necktie since.

2. As the Scriptures prescribe no particular cut, who should? The world? The world lies in the evil one, and we are enjoined not to love it, nor the things thereof: "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." (I. John ii. 16.) We are told also not to be conformed to this world. In speaking recently with a Christian minister of another persuasion about these things, I remarked that I thought Christians had as much right to their fashions as the world had to theirs. Uniforms of dress are common, and indicate the occupation and business of persons, and why not the calling of a Christian? Deaconesses among the Methodists and Episcopalians have a prescribed form of dress, which is not considered unbecoming even by the most fashionable in these bodies.

A dress peculiar to ministers obtains in not a few religious denominations; and different associations, worldly and otherwise, have their badges, etc., which show what they are, and it is not popular to stigmatize them as being "unnecessarily conspicuous." Why then should the "plain people's" dress be obnoxious?

3. If the Scriptures enjoin no particular cut, they imply it, as the following indicate: "In like manner that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (I. Tim. ii. 9, 10). Also, "Whose adornment let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price" (I. Peter iii. 3, 4). These injunctions are specifically to women (but appertain to men likewise), because in all ages vanity and display in dress have been with them a besetting sin—a sin against their hearts. Notice, first, they are to adorn themselves, in apparel modestly, "with shamefacedness" ("that which is made fast by an honest hand") and "sobriety" ("self-restraint"). Secondly, they are to avoid the superfluous, that which is merely ornamental. Thirdly, Inward adorning of the spirit—meekness, quietness and good works—is to displace the natural disposition of vanity in dress. We would infer from these that by their garb, as well as by every other thing in life, Christians were "to
adorn the doctrine of God their Savior."

4. This brings us to the conclusive statement that a particular cut in dress is Scriptural, and that the Brethren's cut is such. We do not mean absolutely so, and that no other cut would be Scriptural. But we mean it because God's word enjoins simplicity. Absolutely so, and that no other cut is Scripturally right ourselves before we seek to reap as the result of our sowing.

I do not accuse any individually. I have no good reason to do so. I only know that in plain dressing and other innovations which are creeping into our city work from outside, there is reason to be on our guard. Our city workers as a class, are faithful and true. They are self-sacrificing. Certainly no one can honestly accuse them of working from selfish motives. Their hearts are evidently in the work. They deserve far more sympathy, prayers and temporal help than they receive from country districts generally. We are more free to criticize, I fear, than to help them. But, if we would take more interest in visiting and sustaining them, and aid them in Bible study, etc., to equip them for their work, and then be firm in our Christian principles and testimonies with them, and show them that it is not mere sectarian doctrines they are observing in dress, etc., but the very doctrines of Christ and his Apostles, and watch over them with love for their good—we would not have to fear the future for our city work. But it means that we be Scripturally right ourselves before we seek to guide others in the right way.

Much more might be said on different phases of the subject, were time, etc., to permit. I think we should freely discuss this question, not in a hostile spirit, or to reflect on any personally, but with a view to obtaining added light and as a candid inquiry of our position, and thus to bestir us to a truer consecration to our task of city missions.

T. J. Ransom.

What would it mean to us to hang upon the cross with Jesus Christ; to feel in our palms the burning pain of the nails; to look down into the faces of the sneering crowd diestit with malice; to hear the insults from men we loved; to look in vain for the faces of the disciples and know we are forsaken by all; to feel upon the cheek the burning kiss of the friend who had betrayed us; to feel one's self crushed down by the sin of the world.... If you and I hung there with him and realized what sin meant, do you think that we would ever want to sin again?

We can seldom perform little kindnesses without self-denial, and the habit once formed of daily trying to please and serve others is of a great use in helping to overcome our natural selfishness.
"God is a Spirit and they that worship him must worship him in spirit and in truth." (John iv. 24.)

"That which is born of the flesh is flesh and that which is born of the Spirit is spirit." (John iii. 6.)

The above Scriptures should inspire us to live holy lives. If there were no other passages of Scripture in the Bible, if these were the only ones, we should live holy lives; but we read in another place "without holiness no man shall see God." Now, then, we could not very well live when life is not in us; so then as long as we live in the flesh and we do the things after the flesh, it shows that we live not in the Spirit and we are not born of the Spirit, therefore, we are dead to the Spirit. When we just merely say a thing, and though we mean it, it matters very little to God. He will not accept it unless it is the Spirit that maketh intercession for us. When we are not born of the Spirit we cannot call upon God as our Father. We can, however, call upon him to forgive us and cleanse us from our sins, and he says, God himself says, "Call upon me and I will deliver thee" and Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Now when you call upon him (God) with all your heart he will deliver you. Jesus will wash you in his own precious blood and make you as white as snow; yea, whiter than the snow, not on the outside, white-wash you; no, no, he will wash your heart and make it clean. Yes, he will give you a new heart, take away the stony one and give you one of flesh. He will sanctify you wholly so as your heart will be without spot or wrinkle. Then it is that you can say in spirit and in truth, Father, Abba Father! Then you can worship God and not before. This is not to say that a sinner cannot call upon God; I mean to say a sinner cannot worship God. When you are sanctified, you are pure, and, "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscious is defiled. They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobrate."

The professing, and not possessing, masses of to-day have a form of godliness but deny the power thereof, and to you professor the Scripture says, "you are spots in feasts of charity, you feed yourself without fear, your body and carnal mind, you are clouds without water carried about of the wind, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots," because you are a stumbling-block to the one that would seek the Lord, you are "raging waves of the sea, foaming out your own shame; wandering stars to whom is reserved the blackness of darkness forever." Oh I would warn you, as one that loves your soul, flee from the wrath to come and turn unto God for refuge and live. I would beg of you and say with the word of truth, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service!"

As for me, I love Jesus more than ever. I have full victory in my soul; have given God my eternal yes, and his glory is flooding my soul. Hal-le-luja!

Your brother in Jesus,

John Bock.

Clove, Out, April 1, 1905.

For the EVANGELICAL VISITOR.

Thoughts on Eccl. xi. 6.

Solomon was a very wise man. He would kindly remind us of the great value and importance of the early morning. Other wise men have said, improve every golden hour, i. e. the morning hour. Take time by the forelock, etc. If we neglect to improve the early hours of the day in our calling, we will soon learn that we have lost the most important part of the day. We can never recover lost time. Lost time and neglected opportunities mar the history of many well meaning individuals. Not yet, is the answer we often get when inquiring about work that should have been done. Opportunity neglected, time lost.

"In the morning sow thy seed" for a spiritual harvest. Have you done so? I hear a great number answer, not yet. If not yet, when do you think it will be time to begin to sow to the Spirit (Gal. vi. 7, 8). When the children are a little older? or, when your circumstances are more favorable. Next year, or, until the time of the next revival; or, after the church has that difficulty adjusted; or, after the busy season is over; or, in short, tomorrow. Is it wise, is it safe to thus delay, when our Lord says TO-DAY is the accepted time? If the young and tender mind is not provided with the useful and good, it will naturally absorb that which is evil. This shows the great necessity of early training and culture of the mind when it is young and tender. Why not take a little extra time each day for the express purpose of incorporating some of the sayings of Jesus, of the many helpful sentences of holy men of old, that they may become the foundation upon which to build Christian character, instead of first placing before them all manner of trashy and often obscene pictures, books, and toys; of men and women in gay dress, soldiers in their military display with their instruments of war, and the many other devices of Satan to poison the young mind. Then telling them to look at these nice things mamma has got for them, thoughtlessly planting weed seeds into their tender mind; then wonder why your children are soinclined to those evil things, and that they so little regard the ways of the Lord.

Your example and training did it.

We need not sow weed seeds to improve the mind. Do you sow weed seeds to improve your farm? No, you do not need to sow them to grow weeds. Simply neglect to cultivate your land, and to sow it with good seed. While you are sporting in pleasure and ease you will raise a crop of weeds sure enough. All uncultivated land will produce weeds. So the mind cannot be idle, or unproductive. If it is not trained and educated and stored with good and useful instruction for its own well being and the glory of God, it will most certainly produce that which will be to its hurt. The corrupt heart cannot mend or heal itself any more than the weeds in your garden can extricate or subdue themselves without a helping hand. The many broken solutions that clog our pathway to the better life bear witness to that fact. How often did we resolve to abstain from some darling sin, only to learn after the trial came, that we were defeated. The enemy had gained one more victory over us and we had lost so much more of our resistive power, just because we relied upon our own strength, instead of that of our blessed Lord, with whom David said, he had "leaped over a wall," and who will give us a clean heart and a right mind, and power to resist the devil with his temptations to sin.

We know there is overcoming power in the blood of the Lamb, not only to cancel sin, but also to take away the desire to sin. The heart that has been cleansed from sin and reconciled to God, has no more a desire for these vain things of the world, because it has found something in Jesus which is infinitely superior to any thing the world
can boast of. "Joy unspeakable and full of glory."

The reason why so many Christian professors are opposed to giving their experience in the prayer and testimony meeting is, without doubt, because they have very little experience to give of the saving power of God. They can only testify to being in the church, or that they have, very little experience to give of the saving power of God. They have not been wholly dislodged, he still holds the balance of power in your soul. Your testimony cannot be spontaneous until his power is broken and his accomplices forever cast out. The great need of our day is spiritual culture, even in our own beloved brotherhood. Brethren and sisters, where are your children, and who are they where they are? In the mad rush after education and climbing the ladder of fortune and fame the mind becomes so absorbed in the fascinating objects of this world that it becomes impervious to spiritual culture. How needful then to instill the pure word of God in the early morning of life, before the weeds and rubbish of this present evil world occupy the young and tender heart. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."

The home is the first place where spiritual culture should be instituted. Every Christian mother should have special stated times and seasons to withdraw from her household duties and with the little children committed to her care, have a season of private devotion, and thus learn them, even before they can lip the name of Jesus, to reverence, trust and fear the Lord. The family altar dare not be neglected. It is for family worship; not for the old people only, but for every member of the family. It should be interesting and impressive. Reading of Scripture, or sacred song, should be interesting and impressive. Reading of Scripture, or sacred song, then all reverently kneeling in the humble attitude of prayer, commit them unto the Lord and invoke his blessing for the duties of the day. So that each one will have some impression thought to take with them as they go out to their labor and calling of this life.

Next in order is the Sunday-school. not one of the family should be left at home, unless sickness prevents. The lesson should be thoroughly taught and impressed on the mind as the word of God. We are not living for time only, but for eternity. If the preaching that follows the Sabbath-school is what it ought to be, it will lodge those truths in the heart so real, and so firmly, that our business affairs in after life will be made subservient to the rulings of the Spirit, and in harmony with the word of God.

Sow the word of God, the good seed, in the morning of life, continue as long as they are under your care, even as long as life shall last. 'Till evening, 'withhold not thine hand; for thou knowest not whether shall prosper. Whatevery thy hand findeth to do, do it with thy might; for there is now work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecc. i. 10).

D. V. HISE.

Clarence Centre, N. Y.

For the Evangelical Visitor.

Fishers of Men.

No. III.

We now come to suggestions for dealing with the various classes. Let the worker beware of attempting to follow any cast-iron rule in soul winning—it will result in failure and disappointment. Man may suggest how to fish for men, but Christ alone can make us "fishers of men." Even though one may have a knowledge of a great variety of texts that appear suitable for use in dealing with the different classes met with, that of itself is not sufficient. We must constantly look to God for wisdom in our work—relying upon the Holy Spirit to bring to our remembrance the right text for the occasion, for God alone knows the need in each case. To have success in personal work there must be absolute dependence upon God.

Before attempting to deal with anyone be sure to ask God to lead you to the one with whom he would have you speak. Do not choose for yourself. This is important. When you ask God to do this, expect him to do it, and when the opportunity comes, speak. Be a worker, not a shirker. If you mean business, God will give you plenty of business to attend to.

The first class we will consider are those who really desire to be saved. In dealing with one of these it is well to begin by showing the need of a Savior. For this purpose use John iii. 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This text shows (1) man's perishing condition; (2) his need of a Savior; (3) the Savior whom God has provided; and (4) the condition of salvation. When the inquirer has read the passage, call attention to these four facts. Then say: "In this verse God tells you that you are perishing, that you need a Savior. Do you believe it?" "Yes." "He also tells you that you need not perish, that you may be saved. Now you confess that you need a Savior, are you willing to accept the Savior whom God has provided?" "Yes." "God says, 'whosoever believeth on him shall not perish,' do you believe 'that Jesus Christ is able to save you—that he is your only hope?" "Yes." "Do you believe this enough to foresake your sins and receive him as your Savior here and now?" Here turn to John i. 12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

When the verse has been read, ask, "Are you willing to receive Jesus Christ as your Savior?" "Yes." "Will you do it now?" "I will." "Then let us kneel and tell God so."

After a short season of prayer, during which the inquirer should be led to pray for himself, ask, "Have you received Jesus Christ as your personal Savior?" "I have." "Then what are you?" The object now is to lead the inquirer to see, and say, "I am saved; I am a child of God." When this has been done, then ask, "Are you willing to confess Jesus Christ as your Savior before men?" "I am." If possible, have the convert make this confession then and there, and show the necessity of doing this, not once but at every opportunity. Also give definite instructions as to how to live the Christian life successfully.

The next class we shall consider are those who wish to delay. This is a large class, and when approached upon the subject of becoming Christians they usually say, "Not to-night." "I am not ready yet," "I do not feel like doing so now," etc. When dealing with one of this class turn to II. Cor. vi. 2, "Behold, now is the accepted time; behold, now is the day of salvation." When the verse has been read, ask, "When does God say is the day of salvation?" "Now." "When does God say is the accepted time?" "Now." "Then when may you be saved?" Hold inquirer to the question until they answer, "now." Then ask, "Do you want to be lost?" "No, of course not." "Then you do want to be saved?" "Yes." "Well, are you willing to be saved now?" If they hesitate or seem inclined to delay the matter, remind them that there is no certainty that they can be saved at any
Are We Sanctified?  
(Continued from page 1.)
that he might sanctify and cleanse it.” —“Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” “Christ bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.” “Christ hath reconciled (you) in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.” (John xvii. 19; Ephes. v. 25; Titus ii. 14; I. Peter ii. 24; Col. i. 22). Let the meaning of these five texts be carefully considered. If words mean anything, they teach that Christ undertakes the sanctification, no less than the justification of his believing people. Both are alike provided for in that “everlasting covenant ordered in all things and sure,” of which the Mediator is Christ. In fact, Christ in one place is called “He that sanctifieth,” and his people, “they who are sanctified” (Heb. ii. 11).

The subject before us is of such deep and vast importance, that it requires fencing, guarding, clearing up, and marking out on every side. A doctrine which is needful to salvation can never be too sharply developed, or brought too fully into light. To clear away the confusion between doctrine and doctrines, which is so unhappily common among Christians, and to map out the precise relation between truths and truths in religion, is one way to attain accuracy in our theology. I shall therefore not hesitate to lay before my readers a series of connected propositions or statements, drawn from Scripture, which I think will be found useful in defining the exact nature of sanctification.

(1). Sanctification, then, is the invariable result of that vital union with Christ which true faith gives to a Christian. “He that abideth in me, and I in him, the same bringeth forth much fruit” (John xv. 5). The branch which bears no fruit is no living branch of the vine. The union with Christ which produces no effect on heart and life is a mere formal union, which is worthless before God. The faith which has not a sanctifying influence on the character is no better than the faith of devils. It is a “dead faith, because it is alone.” It is not the gift of God, the faith of God’s elect. In short, where there is no sanctification of life, there is no real faith in Christ. True faith worketh by love. It constrains a man to live unto the Lord from a deep sense of gratitude for redemption. It makes him feel that he can never do too much for him that died for him. Being much forgiven he loves much. He whom the blood cleanses walks in the light. He who has real lively hope in Christ, purifieth himself even as he is pure, (James ii. 17-20; Titus i. 7; Gal. v. 6; I. John i. 7; iii. 3).

(2). Sanctification, again, is the outcome and inseparable consequence of regeneration. He that is born again and made a new creature, receives a new nature and a new principle, and always lives a new life. A regeneration which a man can have, and yet live carelessly in sin or worldliness, is a regeneration never mentioned in Scripture. On the contrary, St. John expressly says that he that is born of God doth not commit sin,—doeth righteousness,—lovest the brethren,—keepeth himself,—and overcometh the world (I. John ii. 20; iii. 9-14; v. 4-18). In a word, where there is no sanctification there is no regeneration, and where there is no holy life there is no new birth. This is, no doubt, a hard saying to many minds; but, hard or not, it is simple Bible truth. It is written plainly, that he who is born of God is one whose “seed remaineth in him, and he cannot sin because he is born of God” (I. John iii. 9.)

(3). Sanctification, again, is the only certain evidence of that indwelling of the Holy Spirit which is essential to salvation. “If any man have not the Spirit of Christ he is none of his” (Rom. viii. 9.). The Spirit never lies dormant and idle within the soul: he always makes his presence known by the fruit he causes to be borne in heart, character, and life. “The fruit of the Spirit,” says St. Paul, “is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and such like” (Gal. v. 22). Where these things are to be found, there is the Spirit; where these things are wanting, men are dead before God. The Spirit is compared to the wind, and, like the wind, he cannot be seen by our bodily eyes. But just as we know there is a wind by the effect it produces on waves and trees, and smoke, so we may know the Spirit is in a man by the effects he produces in the man’s conduct. It is nonsense to suppose that we have the Spirit, if we do not also “walk in the Spirit” (Gal. v. 25). We may depend on it as a positive certainty, that where there is no holy living there is no Holy Ghost. The seal that the Spirit stamps on Christ’s people is sanctification. As many as are actually “led by the Spirit other time; that while to-day is the day of salvation, to-morrow may be the Day of Judgment and then it will be too late to be saved. Ask if they would care to meet the Judge in their present condition.

Turn to Prov. xxiii. 1, “He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” Call attention to the fact that this verse speaks of those who have been often reproved, or warned, and who have been unwilling to heed the warning (which is doubtless true of the one being dealt with). Then ask, “What does God say will happen to these people?” “They shall be destroyed.” “How?” “Suddenly.” “And what will be the result?” “There will be no remedy.”

Remind them that this means that they will be lost. Then ask, “If you do not yield, now, is it not possible that you may be suddenly destroyed, and that without remedy?” “Yes.” “Then are you willing to be saved, now?” If they still hesitate, turn to Isa. lv. 6, “Seek ye the Lord while he may be found, call ye upon him while he is near.” Ask, “When does God say you should seek the Lord?” “While he may be found.” Hold the person to the one thought, viz., the importance of accepting Christ then and there. Do not be led into any side issues or theological discussions; it is your business to lead men to Christ rather than to attempt to settle religious controversies. While it is true that not every case will give the exact answers that are wanted, men are dead before God. Where these things are to be found, there is the Spirit; where these things are wanting, men are dead before God. The Spirit of Christ is the evidencing element; plunge into it, and you will feel your strength overburdened you.—C. H. Spurgeon.
of God, they,” and they only, “are the sons of God” (Rom. viii. 14).

(4). Sanctification, again, is the only sure mark of God’s election. The names and number of the elect are a secret thing, no doubt, which God has wisely kept in his own power, and not revealed to man. It is not given to us in this world to study the pages of the book of life, and see if we are there. But if there is one thing clearly and plainly laid down about election, it is this,—that elect men and women may be known and distinguished by holy lives. It is expressly written that they are “elect through sanctification,—chosen unto salvation through sanctification,—predestinated to be conformed to the image of God’s Son,—and chosen in Christ before the foundation of the world that they should be holy.” Hence when St. Paul saw the working “faith” and laboring “love” and patient “hope” of the Thessalonian believers, he says, “I know your election of God” (I. Peter i. 27; II. Thess. ii. 13; Rom. viii. 29; Eph. i. 4; I. Thess. i. 3). He that beholds of being one of God’s elect, while he is wilfully and habitually living in sin, is only deceiving himself, and talking wicked blasphemy. Of course it is hard to know what people really are, and many who make a fair show outwardly in religion, may turn out at last to be rotten-hearted hypocrites. But where there is not, at least, some appearance of sanctification, we may be quite certain there is no election. The Church Catechism truly teaches, that the Holy Ghost “sanctifieth all the elect people of God.”

(5). Sanctification, again, is a thing that will always be seen. Like the great head of the church, from whom it springs, it “cannot be hid.” “Every tree is known by its own fruit” (Luke vi. 44). A truly sanctified person may be so clothed with humility, that he can see in himself nothing but infirmity and defects. Like Moses, when he came down from the mount, he may not be conscious that his face shines. Like the righteous, in the mighty parable of the sheep and the goats, he may not see that he has done anything worthy of his Master’s notice and commendation: “When saw we thee an hungered, and fed thee?” (Matt. xxv. 37). But whether he sees it himself or not, others will always see it in him a tone, and taste, and character, and habit of life unlike that of other men. The very idea of a man being “sanctified,” while no holiness can be seen in his life, is flat nonsense and a misuse of words. Light may be very dim; but, if there is only a spark in a dark room, it will be seen. Life may be very feeble; but, if the pulse only beats a little, it will be felt. It is just the same with a sanctified man; his sanctification will be something felt and seen, though he himself may not understand it. A “saint” in whom nothing can be seen but worldliness or sin, is a kind of monster not recognized in the Bible.

(6). Sanctification, again, is a thing for which every believer is responsible. In saying this I would not be mistaken. I hold as strongly as any one that every man on earth is accountable to God, and that all the lost will be speechless and without excuse at the last day. Every man has power to “lose his own soul” (Matt. xvi. 26). But while I hold this, I maintain that believers are eminently and peculiarly responsible, and under a special obligation to live holy lives. They are not as others, dead, and blind, and unregenerated; they are alive unto God, and have light and knowledge, and a new principle within them. Whose fault is it if they are not holy, but their own? On whom can they throw the blame if they are not sanctified, but themselves? God, who has given them grace and a new heart and a new nature, has deprived them of all excuse if they do not live for his praise. This is a point which is far too much forgotten. A man who professes to be a true Christian, while he sits still, content with a very low degree of sanctification (if indeed he has any at all), and cooly tells you he “can do nothing,” is a very pitiful sight, and a very ignorant man. Against this de­ception let us watch and be on our guard. If the Savior of sinners gives us renewing grace, and calls us by his Spirit, we may be sure that he expects us to use our grace, and not to go to sleep. It is forgetfulness of this which causes many believers to “grieve the Holy Spirit,” and makes them very useless and uncomfortable Christians.

(7). Sanctification, again, is a thing which admits of growth and degrees. A man may climb from one step to another in holiness, and be far more sanctified at one period of his life than another. More pardoned and more justified than he is when he first believes, he cannot be, though he may feel it more. More sanctified he certainly may be; because every grace in his new character may be strengthened, enlarged, and deepened. This is the evident meaning of our Lord’s last prayer for his disciples, when he used the words, “Sanctify them;” and of St. Paul’s prayer for the Thessalonians, “the very God of peace sanctify you” (John xvii. 17; I. Thess. iv. 3). In both cases the expression plainly implies the possibility of increased sanctification; while such an expression as “justify them,” is never once in Scripture applied to a believer, because he cannot be more justified than he is. I can find no warrant in Scripture for the doctrine of “imputed sanctification.” It is a doctrine which seems to me to confuse things that differ, and to lead to very evil consequences. Not least, it is a doctrine which is flatly contradicted by the experience of all the most eminent Christians. If there is any point on which God’s holiest saints agree, it is this: that they see more, and know more, and feel more, and do more, and repent more, and believe more, as they get on in spiritual life, and in proportion to the closeness of their walk with God. In short, they “grow in grace,” as St. Peter exhorts believers to do; and “abound more and more,” according to the words of St. Paul (II. Peter iii. 18; I. Thess. iv. 1).

(8). Sanctification, again, is a thing which depends greatly on a diligent use of Scriptural means. When I speak of “means,” I have in view Bible-reading, private prayer, regular attendance on public worship, regular hearing of God’s word, and regular reception of the Lord’s Supper. I lay it down as a simple matter of fact, that no one who is careless about such things must ever expect to make much progress in sanctification. I can find no record of any eminent saint who ever neglected them. They are appointed channels through which the Holy Spirit conveys fresh supplies of grace to the soul, and strengthens the work which he has begun in the inward man. Let men call this legal doctrine if they please; but I will never shrink from declaring my belief, that there are no “spiritual gains without pains.” I should as soon expect a farmer to prosper in business who contented himself with sowing his fields and never looking at them till harvest, as expect a believer to attain much holiness who was not diligent about his Bible-reading, his prayers, and the use of his Sundays. Our God is a God who works by means, and he will never bless the soul of that man who pretends to be so high and spiritual that he can get on without them.

(9). Sanctification, again, is a thing which does not prevent a man having a great deal of inward spiritual conflict. By conflict I mean a struggle within the heart between the old nature and the new, the flesh and the spirit, which are to be found together.
in every believer (Gal. v. 17). A deep sense of that struggle, and a vast amount of mental discomfort from it, are no proof that a man is not sanctified. Nay: rather, I believe, they are healthy symptoms of our condition, are no proof that a man is not sanctified, but much faith have been tempted to doubt."

(12). Sanctification, in the last place, is absolutely necessary, in order to train and prepare us for heaven. Most men hope to go to... heaven if they got there. Heaven is essentially a holy place; its inhabitants are all holy; its occupations are all holy. To be really happy in heaven, it is clear and plain that we must be somewhat trained and made ready for heaven while we are on earth. The notion of a purgatory after death, which shall turn sinners into saints, is a lying invention of men, and is nowhere taught in the Bible. We must be saints before we die, if we are to be saints afterwards in glory. The favorite idea of many, that dying men need nothing except absolution and forgiveness of sins to fit them for their great change, is a profound delusion. We need the work of the Holy Spirit as well as the work of Christ; we need renewal of heart as well as the atoning blood; we need to be sanctified as well as to be justified.

(11). Sanctification, again, is a thing which cannot justify a man, and yet it pleases God. This may seem wonderful, and yet it is true. The holiest actions of the holiest saint that ever lived are all more or less full of defects and imperfections. They are either wrong in their motive or deficient in their performance, and in themselves are nothing better than "splendid sins," deserving God's wrath and condemnation. To suppose that such actions can stand the severity of God's judgment, alone for sin, and merit heaven, is simply absurd. "By deeds of the law shall no flesh be justified." (Rom. iii. 20-28). The only righteousness in which we can appear before God is the righteousness of another,—even the perfect righteousness of our substitute and representative Jesus Christ the Lord. His work, and not our work, is our only title to heaven. This is a truth which we should be ready to die to maintain. For all this, however, the Bible distinctly teaches that the holy actions of a sanctified man, although imperfect, are pleasing in the sight of God. "With such sacrifices God is well pleased" (Heb. xiii. 16). "Obey your parents, for this is well pleasing to the Lord" (Col. iii. 20). "We do those things that are pleasing in his sight" (I. John iii. 22). Let this never be forgotten, for it is a very comfortable doctrine. Just as a parent is pleased with the efforts of his little child to please him, though it be only by picking a daisy or walking across a room, so is our Father in heaven pleased with the poor performance of his believing children. He looks at the motive, principle, and intention of their actions, and not merely at their quantity and quality. He regards them as members of his own dear Son, and for his sake, wherever there is a single eye, he is well-pleased. Those churchmen who dispute this would do well to study the Twelfth Article of the Church of England.

(10). Sanctification, again, is a thing which cannot justify a man, and yet it pleases God. This may seem wonderful, and yet it is true. The holiest actions of the holiest saint that

EVANGELICAL VISITOR. [April 15, 1905.
will I admit that the unsanctified man could be happy in heaven.*

Reader, I place these twelve propositions about sanctification before your mind, and I ask you to ponder them well. Each of them would admit of expanded and handled more fully, and all of them deserve private thought and consideration. Some of them may be disputed and contradicted; but I doubt whether any of them can be overthrown or proved untrue. I only ask you to give them a fair and impartial hearing. I believe in my conscience that they are likely to assist you in attaining clear views of sanctification.—John Charles Ryle, D. D., Lord Bishop of Liverpool. Selected and endorsed by F. Elliott.

(To be continued.)

* "There is no imagination wherewith man is besotted, more foolish, none so pernicious, as this—that persons not purified, not sanctified, not made holy in their life, should afterwards be taken into that state of blessedness where sinners in the enjoyment of God. Neither can such persons enjoy God, nor would God be a reward to them. Holiness indeed is perfected in heaven: but the beginning of it is invariably confined to this world." (Owen on "Holy Spirit," p. 575.)

Don't Wait Till They Are Dead.

"Don't keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfume of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin than a life without the sweetening light.

Yesterday, as I wheeled out among my neighbors, I called at one place where they had a new baby. In conversation with the mother, I asked, "And how do Curtis and Mabel feel about the little one?" With face all aglow, in earnest words, the little woman told me the story, which was like this: "As soon as we knew that the baby was to be ours, we thought it only justice to tell the children, and we told them. Their joy was perfectly charming, and from that time I was the pet of the household. Nothing was too good for me, and never were children more kind and thoughtful! Mabel (aged thirteen) learned to make beautiful bread and do all kinds of housework, that she might help me. Curtis (aged fifteen) did all sorts of manly service, as his papa was away most of the time. And what pleasure the children had in admiring the little wardrobe together; never a blush revealed an impure thought. At my sickness, I sent to their grandpa's for them, even before the baby was dressed, I knew so well their anxiety, and happier children never lived. Mabel's handy ways in taking up the work, and her self-possession, so attracted the doctor that he said, 'Oh, that mothers could train their girls in that way!' That baby grows more lovely to all of us each day!"

In the quietness of this morning, I've been thinking how much better it is to give the children this joy and discipline in anticipation than to follow the old way of keeping the truth from them by means sometimes foul. I am sure an estrangement grows between the mother and older children if their questionings are hushed up and they are scuddled out of the room while mother talks with her neighbor. The mysterious hiding away of the making of the little clothes is injurious to mother, unborn babe, and the older children, I think. And the old lie that baby was brought in a knapsack from the war-land, or that the old auntie or nurse brought it, received its just penalty when older sister said: "Oh, she was only a picked-up baby. I don't care much if she did it!"

Of course, wise-care is necessary as these truths are revealed to little children, that they talk of them to mamma only. And here comes in the beautiful lesson of having secrets with the parents; a lesson of confidence worth much in after life to a child.

Reported by one who was cheated.

-The American Mother.

We dare not give the loose rein to amusement. It requires to be kept in hand; and we must keep ourselves in hand. Even pastimes that are wholesome, when taken in moderation, may take up too much time, or they may cost too much money, or they may occupy the thoughts too much to be compatible, when so pursued, with the claims of business; and those who mean to excel in business must, in that case, draw the reins tight.
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HARRISBURG, PA., April 15, 1905.

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Stevensville, Ont., Treasurer.

The joy of resisting temptation is the highest joy men can feel. It is a moment when our little life here grows larger, and we feel ourselves lifted into a wider sphere; we have a sense of fellowship with higher beings and our capacity somehow conscious of their sympathy. All God's creation smiles upon us and appears made for our joy—A. B. Davidson.

CHURCH WORK.

Love Feasts.

Philadelphia Mission, May 6, 7.
Lykens Valley, at the home of Bro. A. Keefer, 3 miles east of Milburns, which is the R. R. Station, May 31 and June 1.
Gratersford, June 10, 11. Silverdale, June 17, 18.
Ohio.
Valley Chapel, Stark county, May 13, 14.
Ashland and Richland, June 3.

Ohio, Canada.
Black Creek, May 27.
Waterloo, May 27.
Wainfleet, June 3.
Markham, June 10.
Howick, June 10.
Nottawa, June 17.

New York.
Clarence Center, May 13-14.
Ministering brethren are cordially invited. A general invitation is extended to all.

NOTICE!

As regards securing special rates to General Conference, I have consulted with the proper railroad officials and could get nothing better than party rates thus far, and it is probable that we will have to accept that.

JACOB M. HOSTETTER.

Mount Joy, Pa.

Foreign Mission Fund.

REPORT FOR FEBRUARY AND MARCH.

Received.

J. G. Engle, Donegal, Kans., $10.00
Dr. V. R. K. R., May 27-28

GENERAL FUND.

In His Name, Donegal, Kans., $3.50.
In His Name, Kohler, Ont., $5.00.
Amada Ebersole, Clarence Center, N. Y., $2.00.
Black Creek S. S., Ont., $2.00.

SPECIAL BUILDING FUND.

In His Name, Donegal, Kans., $2.00.
In His Name, Kohler, Ont., $5.00.
For Support of Native Brethren.

A Brother, Donegal, Kans., $5.00.
Amanda Ebersole, Clarence Center, N. Y., $2.00.

LAND PURCHASE FUND.

For Provision for poetry.

A Brother, Donegal, Kans., $5.00.
In His Name, Kohler, Ont., $5.00.

For Mission work and other expenses.

Total, $83.

EXPENSES.

For Mission work and other expenses.

Total, $5.

One box clothing and dried fruit, Highland church, Ohio.

Our Mission.

Dear Brethren and Sisters, we again come to you with greeting in Jesus name. As the beautiful spring time is coming again to revive the earth, so our hearts be revived in the service of the Master. This has been a hard, cold Winter for the poor, and much fuel, clothing and provisions was needed, which the Lord has wonderfully provided. We seem to feel that the need is growing less, since the weather is growing warmer, and we wish to thank and praise our heavenly Father for the many blessings he has bestowed upon us, both spiritual and temporal. We also want to thank the dear ones again who responded so heartily to our plea.

We now again are looking forward to our love-feast. We realize the time is fast approaching. We wish to send a special invitation to all our dear brethren and sisters to meet with us, and have an enjoyable time in the service of the Master in Philadelphia. When I think back to our last love-feast, it does seem to me that there have been many blessings he has bestowed upon us, and praise our heavenly Father for the many blessings he has bestowed upon us. We also want to thank the dear ones again who responded so heartily to our plea.

It is needful to remind our friends that the consecrated ones have all gone to the hands of the Foreign Mission Board to be used where needed. All who wish their donations to come in the report of this conference year, should be sure to send it in before May 1st, so that I can report to Bro. S. A. Smith, Conference Secretary, 615 12th street, Philadelphia. When I think back to our last love-feast, it does seem to me that there have been many trials and temptations since then, sometimes almost discouraged, but then again, we see new ones stepping into the battle with courage; some that were deep down in sin, like I had been. I think there will be six or seven added to our little company again by baptism, this Spring, which we certainly praise the Lord for. When we are laboring to save lost souls we are glad that some are willing to follow the Master in his steps. I suppose you have all noticed the plea in the Visitor, for a consecrated sister. As none has responded yet. I don't know but what the consecrated ones have all gone to heaven's land; but I hope not, as we are sorely in need of help, especially over the love-feast season. Now are there not a few sisters who will volunteer to come and help us a few weeks before and over our love-feast? Our help is generally scarce between now and that time, which will be the 5th and 6th of May. We also hope and trust that many will come to our love-feast. We wish you all rich and lasting blessings.

Sincerely your brother and sister.

PETER STOVER AND WIFE.
3423 N. Second St., Phila., Pa.
Our Home Trip.

The wife and I left Toronto about the first of February, 1905, and went to Pemb­

ham to hold a series of meetings. We ar­
vived at Fenwick with the evening train, and

were met by Bro. B. Patterson, who took us to his home and kindly cared for us.

Meeting commenced February 2 and con­

tinued about ten days, having meeting every evening, God blessed our labors; several rose for prayers. We all felt at ease among the friends, felt, as in their way, to press the battle on.

From thence we went to Attercliffe, to visit Sister Hoover's sick sister, Mrs. Brown.

Stayed there a few days and then left for Buffalo, N. Y., where we arrived in the evening of February 15. The next evening we attended the prayer-meeting, and also made special arrangements for having a series of meetings. We found the Mission in good condition. Bro. and Sister Whisler, who have charge of the work there seemed in good spirits, as also was Sister Maud Small, who also is with them. May God abundantly bless them in the work, is my prayer.

We continued the meeting at the Mission a little over a week, with good interest. Several requested prayers. God knows the result, and he will have all the glory, praise his name! The meeting here closed sooner than it should owing to the meet­ing that was at Bertie, which was about to be closed because Bro. B. F. Hoover, who labored there, was called home unexpected­ly. So we were urged to continue the meeting at that place. So we left Buffalo to continue the meeting at Black Creek, where we continued for two weeks more. God also knows the results there. We had a full house. God is blessing the work there. From here we went to Sherkston and held some meetings at Shieter's Point. Quite a few of the young started here, and, if the meeting could have been con­tined, much good would have been done. But the weather and roads breaking up, compelled us to discontinue the meeting.

From this place we visited Port Colborne and thence to Duncannon, our former home, and returned home (Toronto) March 24, having been absent seven weeks. God be praised for his unspeakable gift. J. W. and Harriet Hoover.

35 Edwin St., Toronto, Ont.

On Our Mission.

Dear readers of the EVANGELICAL VI­

SITOR: We again greet you in the precious name of Jesus, and with Psalms xxxiv.

I-3.

Since our last communication with you the Lord has dealt very mercifully with us, so we can sing with the poet.

"Thus far the Lord has led me on,

Thus far his power prolongs my days;

And every evening shall make known

Some fresh memorial of his grace."

According to previous statement we left Kohler, Ont., on the 20th of February, being conveyed by Bro. Winger to Can­
gold Junction, Michigan Cent. We are, R., a distance of about twelve miles, the roads still being blocked with snow to the nearer stations.

Arriving at Perry station we were met by our dear Bro. C. S. Sider and conveyed to their home where we always find a wel­
come. Our coming being uncertain no ar­

rangements had been made for special meetings. Our first week visiting with the saints and attended the meetings of prayer-meeting and on Thursday and Fri­

day night, by request, we preached the gos­
pel in the U. B. church at Forks Road.

We enjoyed our visit among the dear ones very much and found some quite ac­
tive and free in their souls and others were not so free who usually admit that the fault lies with them because of some un­
willings on their part and forgetting things. The prophet Isaiah said, "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Special meetings were announced for one week following Lord's day, February 26th. During these meetings seven souls came into the church and several young people, and one aged man who longed for his return to the Lord, but he came pub­

licly and freely and said he meant it with all his heart. A number of God's children were not for the meetings. There was a few of them struck victory. Praise the Lord for the unspeakable gift free to all who are willing to be crucified with Christ. A few who were disobedient and enticed by the devil confessed to some awful sin into which they had fallen. There is but one sin that has no forgiveness, either in this world or the world to come. This gives us hope. Although they be red like crimson, they can, by repenting and forsaking them, be canceled and blotted out.

The meetings closed on Sunday night, March 5th, with good interest.

Monday, the 6th, we took train for Des Moines and were met by our dear Bro. Daniel Climenhaga and conveyed to the Bertie church, where special meetings were conducted by Bro. J. W. Hoover, of Toronto. These meetings were well attended and of fair interest. We were glad to attend these meetings and listen to others preaching the gospel, which we ac­
cept as a treat. We also had the privi­

lege of listening to others. We expected to attend some of the meetings, but our good arrangements had been made for special meetings. We were glad of the privilege to speak in their meetings.

The meetings closed on Sunday night, March 12. We visited around until the 15th and attended the mid-week prayer­

meeting at Bro. Peter Climenhaga's with a house full of of earnest Christians, and had a good meeting. On the 16th we took train for St. Catherines, where our dear Bro. Webster Burtch, wife and boy are liv­ing. They are the only members of our society living there. The Mennonite Brethren in Christ have a Mission in St. Catherines where these dear ones have fel­

lowship and get food for their souls. It was our privilege to preach four times in the Mission while there. The Mission is conducted by two sister workers who are dear, consecrated souls doing a good work for God. On Friday evening, the 17th, we attended services with the colored people of St. Catherines which we enjoyed very much.

We are glad that the truth that Peter
learned on the house top is still true that 
God does not respect any man's person, but 
he "in every nation that feareth God and 
worketh righteousness is accepted of him."

On Monday, March 20, we came to the 
Buffalo Mission. We found the attendance 
and the spiritual condition greatly improv­
ed. The Sunday-school work has also im­
proved in attendance and interest under 
the vigilant superintendency of our 
dear young Bro. Elmer Roberts, who was 
one of four young men who were convert­
ed in a prayer-meeting we held in East 
Buffalo five years ago. The other three 
have gone back to the world, while this 
brother has stood true and bids fair to be 
a useful man in the work of the Lord.

Under the careful management of our 
dear young Bro. George E. Whisler and his 
dear wife, the Mission has won the respect 
of many of the people of the vicinity and 
of the brotherhood in general. Sister 
Maud Small, of Ohio, has been a good 
helper in the work. They spend much time 
in visiting homes in the city and invite 
people to come to the Mission, and usually 
get them to come, as well as many to stay 
after all. We feel it just to say that these 
dear workers are worthy of their support. 
They are up in good time in the morning 
and have breakfast after which we all 
gather into the sitting-room and read the 
word, and have prayer, in which all take 
part.

Special meetings were announced to be­
gin March 30, and have been kept up to the 
date of this writing every night except 
Saturday night, March 25. The attend­
ance and interest has been fair, and a num­
ber of souls have come out to seek the 
Lord for pardon, and a few have been seeking 
for the life more abundant. Some have 
won by victory while others are still seeking. 
Praise the Lord, they that seek have the 
promise that they shall find.

On Saturday night, March 25, we at­
ten­
ded the Lloyd Street Mission where we 
had the privilege of reading the word and 
speaking to a lot of the low-down drunk­
dards, and again on Sunday morning, April 
2, we gave the message at the same place. 
We came out in many of these poor fel­
low-s with us who have been, and some are 
yet, low down in drunkenness. We how­
ever heard one man give a grand testimony 
who had been a drunkard for twenty-five 
years, and used tobacco for thirty years, but 
was grandly saved and delivered from both. 
Thank God for full salvation. The Lloyd 
Street Mission has been running for years 
and is conducted by the W. C. T. U. Many 
a poor drunkard has been led to the foun­
tain of life at that Mission.

Our dear Bro. Franklin Smith, of 
Indiana, was with us over Lord's day, April 
2, and went to Buffalo and his first insight into city Mission work. He enjoyed it very much and feels amply 
paid for coming to Buffalo. Many of 
our dear brethren did well to visit some 
who he saw and said he could see what 
is being done, as well as see the good 
need of what should be done. We pray God 
a greater interest may be awakened among our 
people in Mission work at home and 
abroad. Meetings are announced for this 
week.

Yours seeking the lost.

NOAH AND MARY ZOOK.

Buffalo, N. Y., April 3.

Permanent address, Harrisburg, Pa.
plished" which will only be revealed in eternity. May they long be blessed with health and strength in their labor of love, and that they, in God's hands, may be for the perfecting of the saints and for the edifying of the body of Christ. We believe great will be their reward.

We were kindly entertained by Brother and Sister Whisler, and made to rejoice together in the God of our salvation. May the dear Lord just keep them true and give them all that he saw in me. This is my hope, that some day I shall see him face to face.

My heart goes out to-day in thankfulness to him in saving me. And oh, I mean by his help to serve him all my life. I love his service, it is so reasonable; it is a glorious service. I would ask the brethren to remember unworthy me at St. Catherines, and am glad to have any stop and see us or come expressly. Our address is 19 Pelham street, St. Catherines.

Yours in his service,
W. P. Burch.

The Blackwall (Okla.) Mission.

Greeting to the Visitor family. Some brethren suggested a report of this Mission. There is not much to report. The property belongs to the church and is free from debt. It is located on Main street, close to the business part of the city. It consists of two lots. The size of the house is 24x30x10 feet. It was built four years ago. The trustees are the Brethren Daniel Grove and J. H. Kern. The church property and fuel are paid out of God's treasury.

There are four meetings per week held—Sabbath-school at 3 p.m., preaching in the evening, prayer-meeting on Tuesday evening, Wednesday evening, and preaching on Saturday evening.

Reinforcements are what we need here. Brother H. L. Trump, of Polo, Ill., has been here twice, and Brother H. H. Gar­wick, of Dallas Center, la., was here once. The latter has bought a piece of land about twenty miles from here. May the Lord use us to the church and save many there.

Brother H. L. Trump, of Polo, 111., has partly promised to hold a Sabbath-school at 3 p.m., preaching in the evening, prayer-meeting on Tuesday evening, Wednesday evening, and preaching on Saturday evening.

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The warnings she gave, and advices
Though tired, and weary and worn,
Oh, the fondness of that loving mother!

They buy, often behind the picture of Mecca
know of the Christian instruction they re­
afraid to let their Mohammedan husbands
says an English Bible woman, are often

That followed—those swift passing years.

Her labor on earth being done,
As we men and women became,
Her watchfulness, prayers and tears,
'Twas seldom we heard her complain.

EVELANGICAL VISITOR.

(APRIL 15, 1905)

When I think of her patiently toiling,
To keep the household sweet and warm,
Though tired, and weary and worn,
Twas seldom we heard her complain.

Oh, the fondness of that loving mother!
Her watchfulness, prayers and tears,
'Twas seldom we heard her complain.

To keep the household sweet and warm
Though tired, and weary and worn,
Twas seldom we heard her complain.

That followed—those swift passing years.

Her labor on earth being done,
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