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

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

EDITORIAL NOTES.

All reforms meet with more or less of opposition before they are adopted, whether in church or State. But sooner or later, if there is worth in them, they will be adopted. The above remarks, we believe, will also, in the end, be true of the Missionary Training Home and Bible School question. The matter has been before conference in some shape or form several times and has, as might be expected, met with defeat. Yet the question, like Hamlet's ghost, "will not down." Several letters have recently come to this office calling attention to conditions which are present now because of the fact that the church is engaged in missionary enterprise, at home and in foreign lands. The writers call attention to the fact that missionaries should have, as a necessary equipment, knowledge of ordinary forms of diseases, and training in nursing the sick, obstetrics, general hygiene, etc., etc. This, in addition to an acquaintance with Bible Truth and some practical training in actual work in soul winning, more and more emphasizes the need of such an institution, and conference should do well to lay aside all prejudice and consider the question upon its merits. One correspondent expresses the fear that if the church continues to refuse to recognize the imperative need, and continues to ignore it, the matter will possibly be taken up independent of the church and cause a condition of things not the most desirable.

As a rule reports of meetings, etc., ought not to be too lengthy. No particular rule can be given for all cases, but correspondents should be careful not to spin out the story too long. It seems necessary to give a hint on this line, although we have not much to complain as regards meeting reports. In this matter, as in many others, there is a happy medium between the two extremes which we do well to study and practice.

Brother J. W. Hoover, of Toronto, Ont., writes us that he has returned to his home in Toronto, Ont., again after his labors in Indiana and Ohio. He returned earlier than he had intended on account of sickness in the family. His address is 21 Edwin St., Toronto, Ont.

There are many kinds of power. When men of the world talk of power, they mean power over others, such as rulers have or such as wealth gives, or such as belongs to certain ranks in society. But the power Christ promised his disciples was the power of God brought down into men's hearts—not that they might reign as kings over their fellow-men, but that they might win others for Christ.

Christ's strength is pledged to us for Christ's service.

Renewals and New Subscriptions Received from January 7-31.

Our Bible Reading Circle...
EVANGELICAL VISITOR


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

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

GEORGE DETWILER, Harrisburg, Pa., Editor.

Editorial.

Traffic Arrangements.

Bro. J. R. Zook sends for publica-
tion the following correspondence re-
lating to traffic arrangements for at-
tending General Conference, which
convenes at Des Moines, Iowa, May
16-18. Bro. Zook says, "We have ac-
cepted this offer and believe it will
be satisfactory to our people."

CHICAGO, ILL.,
Feb. 8, 1906.

Annual Conference of the U. S. and
Canada, Brethren in Christ, Des
Moenes, Ia., May 16-18, 1906.
Mr. J. R. Zook,
1226 11th St.,
Des Moines, Iowa.

Dear Sir:

Referring to our letter of January
26th, we now take pleasure in enclos-
ing herewith notice of reduced rates
announced for The General Assembly
of the Presbyterian Church in the U.
S. A., to be held at Des Moines, Iowa,
May 16-29, 1906.

You will observe therefrom that the
rate is only a little more than one fare
for the round trip and we believe that
this rate, and the arrangement referred
to, will very satisfactorily take care of
your people; if so, we shall be very
glad to have them avail themselves
thereof, and trust you will favor us
with an early reply.

Respectfully,
EBEN E. MACLEOD,
Chairman.

P. S.—You will note also that the
rate and arrangement mentioned in the
notice will apply only from points in

Western Passenger Association terri-
tory, but as same has been tendered to
connecting lines, we shall be glad to
notify other associations in case your
reply is favorable as to the acceptance
thereof.

E. E. M.

Des Moines, Ia., May 16-29. Gen-
eral Assembly, Presbyterian Church
in the U. S. A.

Rate. One lowest regular first class
tariff (not temporarily reduced) fare
plus $2.00, except where fare and one-
third makes less, from points in Asso-
ciation territory to Des Moines and
return. For tickets requiring execu-
tion, fee of 25 cents will be collected
by the Joint Agent at Des Moines and
selling agents should be instructed to
advise passengers.

Dates of Sale. Tickets to be sold
on May 14, 15, 16, 17, 21 and 23.

Limit of Tickets. Tickets to be
limited for going passage commen-
tencing date of sale and for con-
tinuous passage in each direction.

Form of Ticket. Iron-clad signa-
ture form of ticket, providing for
punch description of passenger, going
and returning transit limits and execu-
tion by Joint Agent at Des Moines,
upon payment of fee of 25 cents, to be
used from and through Chicago,
Peoria, St. Louis, Missouri river points,
St. Paul, Minneapolis, Duluth and the
Superiors. From other points in the
territory open form of local excursion
ticket to be used. Exchange orders
must also require execution by the
Joint Agent. It is understood that
from any point where a line is re-
quired to use iron-clad signature form
of ticket under this arrangement, all
other lines from the same point will
do likewise.

Joint Agency. Ticket to be vali-
dated in the name of the Chairman by
use of pastors, as per W. P. A. Cir-
cular No. 86. Location of Joint
Agency and office hours will be an-
ounced later.

Connecting Lines. The above rate
and arrangement is tendered to con-
necting lines for basing purposes.

The writer of the article under
Reminiscences makes reference to
something which is worthy of atten-
dion from those who are in the mark.
He speaks of maiden sisters and
alone brethren, and of families where
there were no children. Many of these
are possessed of considerable wealth,
and the thought is that such have
large opportunity of doing good.

In company with brother S. E.
Brehm, the editor enjoyed the privi-
lege of a week's visit to Lycoming
County in this State. The section
visited is hilly to the extent of being
mountainous in places. There are
only two members of the church lo-
cated in this part of the State. We
were however very kindly received
and entertained by other Christian
people, mostly members of the Bap-
tist church. They freely welcomed
us to their churches, and we held six
meetings in four localities. The
meetings were well attended, and a
OUR BIBLE READING CIRCLE.

Bible Study.
(I. Chronicles i.-xx.)

This time we have a lesson that many people do not read. They think there is no good in studying so many names. But why did God have them written for us, if he did not want us to study them? Moreover, they are more than names—they are the chronology, the genealogy of the fathers and patriarchs, and above all, of our Lord Jesus Christ. You say Jesus was a son of Abraham. But what was his line of descent? Here we have it in the chronology. Compare this Scripture with Matt. i., Luke iii., Gen. v., etc. You will find some things that may seem to differ; but they will all harmonize if we understand them properly. A good commentary will be helpful here.

That great man of faith, George Muller, who read his Bible very many times, said that there was with him at one time an inclination to omit the first part of I. Chronicles; but he thought it was the word of God, and he would read it. As he was studying up the chronology, God gave him such a blessing that after that he said he enjoyed studying the first nine chapters of I. Chronicles as much as any other part of the Bible.

To me this study has been very inspiring. It gives light on so many things. The Bible at different places gives the thought that Ephraim, the son of Joseph, was regarded as head of the ten tribes; but here in ch. v. we have the reason given.

Here we see also, that Jesus did not descend through Israel's best son, Joseph, but through Judah, who was an adulterer. See again, as Jesus, our Savior, descended through Judah, so also Achan, the trouble of Israel, descended through Judah. But Achan descended from Judah by Judah's wife (we suppose at least), but Jesus descended through an harlot. These things do not cast any reproach upon Christ, for he was pure, but is an encouragement to those who do not have godly parents.

Notice the line of Levi, which was the line of the priests. Jesus Christ was a priest, but he descended not through Levi; God had a better priestly line—that of Melchisedec, without beginning or ending.

A part of this lesson, as you see, is practically the same as Kings. Some of the questions, also, are similar. They will be easy to answer. It has been said that Chronicles gives what Kings omits. It will be interesting to look up the differences.

Here we have David, the man after God's own heart, rising in his glory. I think we have the secret of it revealed in his prayer in cha. xvii. Here we see, humility, taking God at his promise, and asking largely of God. Meditate on these things.

In his psalm of thanksgiving, he said, Declare his glory among the heathen. Some think missionary work, but David, the man after God's own heart, preached it. Let us do likewise.

QUESTIONS.
What is the meaning of the word chronology?
Of what do the first nine chapters consist?
How many genealogies given?
How many generations from Adam to Noah?
From Noah to Abraham?
From Abraham to David?
From David to the captivity?
From the captivity to Christ?
Through which of Noah's sons did Abraham descend?
Who lived in Edom?
How were the Edomites related to the children of Israel?
Which first had a king, Edom, or Israel?
How long before?
Where was Edom?
How did Edom treat Israel when on their way to Canaan?
How many sons had Jacob?
Name them.
Which was the best?
Did the lineage of Christ come through him?
To whom was Reuben's birthright given?
Why?
What tribes dwelt east of Jordan?
How long before the others were these tribes carried into captivity?
What was the office of the Levites?
How many cities were given to them to dwell in?
From how many tribes were they taken?
In which tribe was Joshua?
In which were Saul and Jonathan?
How were Saul and his sons killed?
Was it right for him to consult a familiar spirit?
How was David anointed king over all Israel?
How long had he been king of Judah?
How long did he reign over all Israel?
Who were the three mighty men of David?
What did they do?
How many men from the various tribes went to Jerusalem to make David king?
When was the ark brought to Jerusalem?
Why did God strike Uzzah dead?
How did David express his joy upon the arrival of the ark in Jerusalem?
What kindness did Hiram shew to David?
How far did David's fame extend?
What was the reason for his success?
After David had brought the ark, what offerings did he make to God?
What did he give the people?
Why did David sing a psalm?
How many verses in it are very, very good?
What does he say about the heathen?
What did the people say at the close of the psalm?
What did David desire to build?
How did God answer him?
Then what did David say?
In chapters xviii.-xx., how was David's kingdom enlarged?
Who was always successful?
Why?
What exhortation did Joab give to his brother in the battle?
Is that exhortation good to-day?

Harvey Frey.
O UR CONTRIBUTORS.

**Lean Hard.**

Child of my love, lean hard; for thou hast learned
The helpfulness of human strength, thy need of mine,
Fear not to lay thy heavy load
On Me; I shall not fail, for I have borne
The burden of the world on Calvary.

Lean all on Me. Thy sins are not enough;
I crave to bear an added load—thy doubt,
Thy fear, thy griefs, thy deep perplexities—
And who so strong to bear them all as I?

For thee I wept in deep Gethsemane,
For thee I bore the thorn-crown and the cross,
Thou hast no grief of human birth, my child,
But through my broken heart hath passed to thee.

Lean hard on Me: The lonely way and steep
Shall lead thee safely o'er the heights sublime.

The morning breaks! And with the dawn appear
The pearly gates of New Jerusalem.—Lena Griswold Browne.

For the **Evangelical Visitor.**

**Modern Heresies.**

Written for the Benefit of the Sunday-School Teachers.

Webster, defines "Modern" as limited to the present age. And "Heresy" as a fundamental error in religion; or an error of opinion respecting religion; or an opinion, or teaching contrary to the established principles and doctrines of the Bible. Heresies had their origin in the fall of man, and have existed all down through the ages. The title of our subject presupposes that there are heresies in this day and age. The subject before us is to a large extent unlimited in its scope, and it is not our purpose on this occasion to attempt at an analysis of the various forms of heresies as they exist on this continent alone; or to undertake to adduce argument to refute them, but rather to only touch briefly to give a few Scripture reasons for our conclusions, for the purpose of stirring up our pure minds by way of remembrance.

First, "No future existence." We believe we are speaking to a people who believe in a Supreme Being. We would therefore call the attention of such to Gen. ii. 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And David has declared him (God) to be from everlasting to everlasting (Ps. exi. 2). He (God) is also spoken of as being "without beginning of days, or ending of life." Hence it follows that the life-giving principle which emanated from God will exist forever.

Second, "No future punishment." Why do men readily accept the authority of the Bible concerning the state of future happiness for those who obey God, and deny the existence of a state of future punishment for those who disobey him, when both states, or conditions are emphatically set forth by the same author, as we find in Matt. xxv. 34, "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" And in verse 41, "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting 'fire,' prepared for the devil and his angels."

Third, "No literal hell." On this point we would call attention to the xvi chapter of Luke's gospel, verses 19 to 25, emphasizing the first clause of verse 23, "and in 'hell' he lifted up his eyes, being in torments;" and the last clause of verse 24, "for I am tormented in this 'flame.'" Who dare have the audacity to rise up and insinuate that the "Holy Son of God" was here indulging in fictitious language?

Fourth, "Non-essentials." Selecting various ordinances, and commandments from the Bible, and declaring them to be non-essential, and of no importance, even in the observance of them. On this point we simply wish to ask the question, Where, in the Bible, is there any authority given for cutting out certain ordinances, commands and principles for Christian living, and declaring them to be non-essential. Or from whom can any one obtain absolution from the recognition, and observance of them, since Christ told his disciples, that when they had done all, they should only regard themselves as unprofitable servants, because they had only done that which was their duty to do" (Luke xvii. 10).

Fifth, "Substituting the works of man, for the works of God and the Bible." This we believe to be a most pernicious error or heresy, placing a premium on the literary productions of man, and discounting the "inspired word of God," which is so dear to every sanctified soul. And I am sure we all very much regret that men in high ecclesiastical standing are indulging in this very thing. Let me quote the reported utterance of a D. D. from a Toronto pulpit recently, during public worship. He had given a class of fifteen-year-old girls, "Farrar's Life of Christ," to read, believing that an "Anglo-Saxon writer" would appeal more strongly to them than, Matthew, Mark, Luke, and John, who were not "Englishmen." Thus we see the speaker brings disrespect upon the holy and inspired Apostles, and places a premium on the works of "Farrar" commendable though that work may be. The same speaker is reported to have advised every child to read "Shakespeare," believing, as he did, the different characters in these plays would appeal to all, and would prove a great factor in the mental and "moral" development of the child. May the Lord help us to teach the Bible, and recommend it both to young and old.

Sixth, "Limiting the power of..."
God." Calling into question many instances recorded in the Bible where the power of God was demonstrated, as unworthy of literal acceptance; men setting up their finite judgment, and denouncing as impossible, many of the miracles as we have them recorded. Such as, "The Creation," "Dividing of the waters of the Red Sea," "Feeding the multitude," "Raising of the dead to life," "The story of Jonah and the whale." The impossibility of living out the principles as set forth in the v., vi., vii. chapters of Matthew's gospel. And endeavoring to explain away the supernatural and natural causes.

Thus trying to bring discredit upon the sacred word. This heretical teaching also finds encouragement from modern pulpiteers in utterances like the following. "No person of ordinary intelligence could believe that the world was made by God in six days of twenty-four hours." What rank ignorance. If God has the power to call these things into being, or existence "at all," why not in (24) hours. O, beloved, let us believe the statements of the Bible, we have nothing to lose by so doing, but everything to gain.

Seventh, "Ethical culture, character building and evolution." "A gradual working out, or development." Such as adopting, and living out by mental power good moral principles. Becoming identified with some church organization. Assuming Christian duties, and responsibility, and by this means expect to merit saving grace, without an experimental knowledge of salvation from sin through the application, by faith, of the atoning blood of the "Lord Jesus Christ." This teaching we believe to have a sandy foundation, and will terminate in dreadful disappointment for those who are building thereupon. Because any one desiring to be brought into a saving relationship with the Lord Jesus Christ, "the Savior of the world," must take his, or her place before him as a "sinner," not as one clothed with church membership, or works of righteousness. Let us teach that sinners must repent of their sins, and come by faith through the door (Jesus Christ) into the fold.

Eighth, and last, "Child training," etc. The Bible is very clear on the point of "all having sinned, and come short of the glory of God." And while we see sin, and disobedience, manifesting itself in children even at a very tender age, we believe that the blood of Christ atoned for such, because the child is not conscious of its wrong conduct, but, there is a time when every individual (if life continues), becomes responsible for its personal actions, and in order to be saved from sin, must first realize the need of a Savior; otherwise Christ died in vain for such person. Again, if a child could be so trained in the ways of right, that there would never be any consciousness of guilt, then salvation would be through the precepts, and example of man (though these may not be founded on the Bible), and not through the atonement accomplished on Calvary, apart from which we are told there is none other name given by which we can be saved. Hence we see that this also is heresy. May the Lord help us all as Sabbath-school teachers, that we may have a comprehensive knowledge of the sacred word, and also help us to rightly divide the truth, to his name's honor and glory. Amen. D. W. HEISE. Gormley, Ont.

For the Evangelical Visitor.

The Excellent Salvation.

A Question.

I want to ask for information concerning a certain belief that is among a few, and perhaps, all religious bodies; that is, that God is a threefold being, consisting of God the Father, God the Son and God the Holy Ghost. Some give this as a reason for the single act in water baptism, claiming the name of all three is God. I honestly think that in doing so they not only deny the personality of Jesus Christ and the Holy Ghost, but deny the only name under heaven, among men whereby we can be saved; and in doing this they are on the same line as the Masonic Lodge, that leaves out the name of Jesus to build up the lodge. I would like some one who believes in the trine baptism to answer.

I now believe in the unit of God the Father, Jesus Christ, his Son, and the Holy Ghost. I believe that God is God, and is complete in himself, without Jesus, or the Holy Ghost. I believe that Jesus Christ is God's Son, and that he is a complete person in himself, who received power from God to destroy the works of Satan, and by himself offered on the cross, without the aid of God, or the Holy Ghost, the only sacrifice which could take away sin, and he now has all power in heaven and earth, over sin and the devil.

I believe that the Holy Ghost is a personal being whose office work is the messenger of God to man.

The reason for asking the question is that baptism is said to be an outward sign. If so, it is a sign of what you believe.

P. T. ALEXANDER.

Enid, Okla., R. F. D. No. 1.

For the Evangelical Visitor.

March 15, 1906.] EVANGELICAL VISITOR. 9
man's redemption. Acts iii. 21, speaks of a restitution for man accomplished through Jesus. That which was lost in Adam, Christ has been commission-ed, by God, to restore.

Adam lost his life through disobedience. Christ came to give us life by obedience to him. Therefore the prophet Isaiah designates Christ as the Everlasting Father or Life-Giver.

The Christian is not promised everlasting life under present conditions in Christ, by believing in Christ but he is saved by hope in a glorious resurrection to glory, honor and immortality after that he has met the demands of justice by death for Adam's transgression. If we suffer with him in this life, we shall reign with him in the life to come. If we put off the old man with his deeds and put on the mind of Christ, we shall not fulfill the carnal propensities. "To him that overcometh will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (Rev. ii. 26, 27).

The overcomers of this life will constitute the Bride of Christ at the morning of the first resurrection. Those that have part in the first resurrection become joint-heirs with Christ in reality, and as such, they will partake of his glorified nature and be sharers in his kingdom glories. We shall reign with Christ a thousand years over the earth in the same sense that Satan rules to-day—spiritual and invisible.

God's righteous law shall be stamped upon the nations then as Satan's unrighteousness is stamped upon all carnality in this present evil world. As the wife shares in the interests of her husband; so the church, the Lamb's wife, will share the interests of her head in the glorified state. Christ's interests are to rule until he has put all things in subjection to God's righteous law (I. Cor. xv. 25).

According to Rev. ii 26, 27, the saints are to co-operate with Christ in subjecting to God all things that offer, which does not take place until the thousand-year reign begins. (See also L. Cor. vi. 2, 3).

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

If we suffer we shall also reign with him (II. Tim. ii. 12).

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations" (Rev. ii. 25).

When the fullness of the Gentiles shall have come in (Luke xxi. 24) the tribulation will be such as has not been since there was a nation. In that day the God of heaven will set up a kingdom, which shall never be destroyed (Dan. ii. 44). It is at this time that those who suffer with him shall also reign with him in joint-heirs—Heirs of God and joint-heirs with Jesus Christ (Rom. viii. 17).

During the great time of trouble (or near its end) when the stone (Christ) of Dan. ii. 34, will crush to powder the toes of the great image of Daniel representing the four great empires, the marriage supper of the Lamb will take place after which Dan. vii. 14; Ps. ii. 9; Rev. ii. 26, 27, will be in fulfillment.

Let us consecrate ourselves anew; for great is our reward, if we hold fast the profession of our faith and faint not by the way.

Yours for a closer walk with God.

SAMUEL P. NOLL.

R全面落实, Kansas.

For the EVANGELICAL VISITOR.

Reminiscence.

The Editor's kindly comment on the appeal from the Trustees of the Buffalo Mission in February 13th issue of Visi-tor should commend itself to every read of the Visi-tor, as well as every member of our beloved Brotherhood. Our natural bodies were not nurtured, sustained and brought to the fulness of man and womanhood by the nourishment we received from our mother's breast, but by being daily and continually supplied with wholesome and nourishing food. Just so is our spiritual body nourished by daily supplies from the hand and word of our blessed Lord who has made it possible that we can enjoy the fulness of the "blessing of the gospel of Christ." If we sow little, naturally speaking, we do not expect to reap much. The Apostle said to the brethren at Corinth, "He which soweth sparingly shall reap also sparingly." (II. Cor. ix. 6-7.)

In looking over the brotherhood, we see many maiden sisters and lone brothers as well as families who have no direct heirs and who have much of this world's goods under their care, who could easily give a goodly portion to the Lord's work many times during the year, as need required and so lay up treasure in heaven where they would be free from rust and moth. They would then know to what purpose their offerings would be used. What a source of support and strength these could be to the mission work of the church both at home and abroad, instead of, as is often the case, holding on to their possessions until they die, then have their property fall into hands where it often proves to be a curse instead of a blessing to those who receive it.

Why not apply it to the Lord's work now, while we live, and see some of the good it is doing? It can be a blessing to the giver, and to all who come under its influence when money is thus given to build up missions and meeting houses—places for divine service to worship God in, where the pure word of God is preached. They will stand in living remembrance of the donors, and a blessing to the rising generation, long after their bodies have been laid away to rest, and many may come forth and call them blessed. O, that we might all see our great and blessed opportunities and privileges in our Lord's vineyard while it is called to-day, and then do them faithfully as unto the Lord, so that he can say, "Thou hast been faithful over a few things" (Mat. xxv. 21, etc.).

For the EVANGELICAL VISITOR.

An Answer.

In the EVANGELICAL VISITOR of February 1, 1906, we find the following query:

Will some one please tell the readers of the Visitor where in the Bible we have the example to wash the saint's feet in a mixed congregation, not only of the sexes, but also of saints and spectactors? We believe it would answer a query in many minds, since we want a "Thus saith the Lord," to what we practice.

By looking at the query we are led to surmise, that if we have no example in the New Testament, (or Bible) where feet-washing was performed in a mixed congregation, that the querist and many others are of the opinion that we are not under any obligation to do so now.

Now, as to the answer to the query, we frankly admit that we have no example in the New Testament where feet-washing was performed in a mixed congregation. The only example we have of feet-washing in the New Testament is in John xii., where the Savior washed his disciples' feet, and all are aware that there were no other persons present, but himself and the twelve disciples. This is making short work of the question, but it is the only way to answer it properly, according to its wording. But, since this answer would perhaps apparently in the eyes of some pave the way for the discontinuation of the ordinance of feet-

For the EVANGELICAL VISITOR.
washing, or leave it optional for believers whether they will wash one another's feet or not, we will try and show the propriety of feet-washing in a mixed congregation, and also of observing it as a church ordinance.

1. Feet-washing as a church ordinance. We know there are many theories advanced by which people try to prove that feet-washing was not intended as a church ordinance. We do not intend to enter into a discussion of these different theories, but will simply confine ourselves to the task of proving from the Scripture that feet-washing was in reality intended by the Savior, to be observed by his followers until the end of time.

When we look at the different sacraments which Christ instituted, we find that not one of them is so emphatically enjoined upon the believer in Christ as feet-washing. Of baptism the Savior says in Matt. xviii. 19, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Of the Communion, in Luke xxi. 19. After Jesus had taken the cup, and the bread, and given thanks, and had given it to his disciples to divide among themselves, he concluded by saying, "This do in remembrance of me." Of feet-washing we read in John xiii. 14. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." German, "So nun ich, euer Herr und Meister, euch die Fuesze gewaschen habe, so sollt ihr auch euch untereinander die Fuesze waschen." Notice particularly the expression of the German text, "So sollt ihr," (so shall ye) "wash one another's feet." Thus we see that none of the other sacraments, baptism, nor the communion are so emphatically enjoined upon the believer in Christ as feet-washing. Of neither of them is it said that God's children "shall" do so and so. But of feet-washing the German translation expressly says, "so shall ye" wash one another's feet. Notice also the pronoun "ye" ("so shall ye") etc. All God's children ("shall") wash one another's feet. We believe this ought to be sufficient proof to every candid mind that feet-washing was intended as a church ordinance, as well as baptism and the communion.

2. The propriety of feet-washing in a mixed congregation, whether of sexes, or saints and spectators. Wherein we have seen above that nowhere in the New Testament do we find an example that feet-washing was at that time practiced in a mixed congregation, some one might think it ought not be so practiced now. But that is no proof why feet-washing should not be practiced in a mixed congregation. No doubt, all are aware that when the Savior instituted the different sacraments, he did not tell us where, or at what particular gathering of his followers, we should observe them. That he left entirely to our discretion. But this we know that when he commanded his disciples, he meant all his followers, which includes both sexes, should observe them.

Further, when we look at the time when feet-washing was instituted by the Savior, we notice that the communion was also instituted at the same time and place. There were no more persons present at the inauguration of the communion than at the time of the introduction of feet-washing. And we know that all the Christian communities who observe the ordinance of baptism in one form or the other, and who partake of the communion, do so in a mixed congregation. And they do it without demurring. Now, then, if we are so ready to perform the ordinance of baptism, and partake of the communion so readily in a mixed congregation, why should we hesitate to wash feet in the presence of a mixed congregation? Have we not seen above that none of the other sacraments are so emphatically enjoined upon the Christian believer, as feet-washing? It appears to us, we ought to be so much the more willing to do so.

Then, again, we also know that all the Christian communities who observe the ordinance of baptism, and who partake of the communion, do so in a mixed congregation, thinking that by doing so their example will have an influence for good upon the minds of the unconverted, who may chance to be present. If the observance of baptism and the partaking of the communion has a bearing for good upon the minds of the unconverted, why not the observance of feet-washing?

Charles Baker.

Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fail of God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready.—Phillips Brooks.

For the Evangelical Visitor.  Are We Truly Grateful?

Those words came to the mind of the writer when he saw the many announcements and reports of the Harvest meetings during the Summer months, and also on Thanksgiving day in November. Are we grateful towards God with our hearts as much as we seem to be with our lips?

During the past year which is now gone, no records of it can be changed—what was done is done forever and recorded.

The Lord hath blessed his people with an abundance of good crops of all grain and other necessary things for this life. The weather has been favorable, the prices were and are good, crops are in the garner, some are sold and the proceeds used to wipe out debts, and by some it has found its way into the banks or other places drawing interest already, allowing no time for waste.

Then also some of the faithful stewards have turned over to the Senior Partner of the firm his rightful share and it also is bringing in good interest.

During the Summer the church had their harvest meetings in the barns which were well filled and at other places in their houses of worship and thanked God for the gifts, privileges and freedom we have in this enlightened and free country. Every grateful person will do that. Will God commend us if we stop there? Every believer or born child of God will say, no, and will not stop there, but will lay the whole matter before the Lord without any doubts or fears of what it might result in because they are so well acquainted with the Father and know his love.

The question now comes up, are we showing it in our lives and actions that we are grateful towards him who has been so good to us? Are we giving him his dues? Have we asked him in honest and simple prayer, how much or little? God loveth a cheerful giver, and the blessings that fall upon them far exceed the natural blessings for they are eternal and will not vanish nor waste away.

Some statistics give it, that the Protestant church of the whole world gave thirty-five cents per year per member towards sending the gospel to those that never heard of a Savior's love toward them as well as us, and also of one organized body of believers that gave twelve dollars a year per member to send the gospel to the heathen. No doubt God will give them the heathen for their inheritance.
Will we, as a church, examine how the membership and the report of the Treasurer of the foreign missions will compare? May these few lines prove to be a blessing to many, and the Holy Spirit have free access to the hearts of his children!

J. K. FORNEY.

For the Evangelical Visitor.

A Tribute of Thanks.

To all the dear mission friends who have so kindly entertained, assisted and blessed the writer during his visiting tour through the several States.

Several months glided away very quickly while I was roaming the place of my boyhood days. It was a rare treat to be with my parents, brothers and sisters. The brethren and sisters in my home district showed me many kindnesses which shall make the memories sacred and fond. But knowing that duty is more pressing than pleasure, we parted, commending each other to God till we meet again which will be in heaven, at least, for some of us. The saints in Nottawa expressed their sympathy for the work by contributing freely of their temporal blessings. May it be put to their account in heaven.

Leaving home about the beginning of last November, I made a short stay in Markham, Ont., and passed on to Bertie, where revival meetings were in progress, conducted by Elder J. R. Zook. The lively interest in the foreign mission work was very evident. The Lord keeps the record. Leaving there about the last of November, I went to Kansas to see father and mother Long, as I had not met them since my return from Africa. I found them busy engaged in the orphanage work. They have an arduous task and deserve the sympathy of the saints. Their proficiency is also commendable. One week was too short a time to be there; having other places to visit in Kansas, I hurried on. The church in Kansas is quite stirred up along the line of foreign mission work as well as the home work. Their liberality measures their consecration. I shall have pleasant reminiscences of the saints in Kansas. A short visit to the mission in Chicago was very encouraging to me, as I saw how the work was prospering. Their uniring courage and zeal are worthy of commendation. Here I met our beloved and esteemed Bro. I. O. Lehman, "twas in answer to prayer. We bade farewell, not knowing whether we would meet again or not, though we shall return to Africa, we shall be a long distance apart when there. A two weeks' visit in Ohio brought me in touch with many warm mission friends whom I shall remember long. The Buffalo mission, I have reason to believe, is progressing favorably by the faithful labors of beloved Brother and Sister Whistler. May God bless them, is our prayer. The church in Clarence Centre, though small, comes up freely to the work of the Lord. A few days were spent in Clinton and Centre counties, Pa., in company with Bro. B. F. Long and his dear family. Another few days spent in Blair and Bedford counties closed my visit in Western Pennsylvania. I arrived at Harrisburg about the first of February and enjoyed the kindly hospitality of the saints in these several counties. In a special manner they blessed and assisted me in the work which had so graciously fallen to me as a pleasure that I might take charge of the goods which the kind mission friends have sent in for Africa—many more than I had expected—which are appreciatively accepted. So that I hesitate to say what might even be my duty to say. But believing our friends wish to know how the goods arrived, what the cost of transportation and whether they arrived in time previously stated in the Visitor. I will submit the following:

The goods all arrived in good condition; but some of the boxes which came a long way were, no doubt, on the way longer than necessary, and so came too late for shipment by slow freight which is the cheapest. And other goods from nearer by came much too late. So in order to keep the goods together for safety and to lessen the trouble I will have to take them on the same boat on which I shall sail. This transportation will cost more over the sea, but cannot be avoided now. I have concluded that it is hardly economy to send any goods from so far as Kansas to Africa, except what a person can take as baggage allowance over the railroads to Harrisburg, as the transportation charge from Kansas to Harrisburg, Pa., is about $2.25 per cwt. Then the additional charges thence to Africa makes the goods very expensive. I repeat that I hesitate to make this statement, but I believe our friends will be glad to know it. However, withal, our hearts are enlarged with gratitude to you all and to God for so kindly remembering the needs of your meek co-laborers and God's little ones.

Trusting our friends will accept our warmest thanks which we with full heart offer also in behalf of our co-laborers who are holding the forts in the mountains of sin.

Yours in his service.

LEVI DONER.

Future address, in Africa, as before. February 26, 1906.

For the Evangelical Visitor.

Revival at Philadelphia Mission.

This is a partial report of the two-weeks' meetings held at the Philadelphia Mission ending on Thursday, March 1. There was quite an awakening among those who attended; especially among the Sabbath-school scholars. A few weeks before the meetings began a father became convicted of the Holy Spirit in the saving and redeeming his own soul from a wayward course, influenced by his two children, Sunday-school scholars, who confessed the Christ and were candidates of our last baptismal service. In this series of meetings the mother has confessed Christ and is a candidate for baptism, taking her two smaller children with her. She confessed with tears coursing down her cheeks, she must follow her dear children, and thus are these words brought to our mind, "And a little child shall lead them." These dear children who confessed Christ range from nine to eighteen years, and should these young children be baptized it would be on the apostolic order—where the whole house believed and were baptized. The father has made a good confession, by saying since he has confessed Christ his whole life is changed, so much so, that he no longer needs the Catholic priest, since his wife and children are all so happy in the Lord and his house became a house of prayer instead of a house of reveling, which is far better. Drink caused it all.

This family is some of the personal work done by our brother at the Mission—others the Sunday-school; while we do believe our pastor has done some faithful preaching of the word, so that the Holy Spirit could reach the hearts of the people through the preached word.

Our brother has done some faithful work in the meetings at the Mission, as well as elsewhere, where he has been called to do evangelistic work. So in these protracted meetings he feels the need of some help, which is sometimes given without solicitation, which was the case in our last meeting, which crowded the house almost to overflow in numbers, numerically, as well as enthusiasm and noise, which
March 15, 1906.

EVANGELICAL VISITOR.

To the readers of the Visitor:

Helpers Together With Him.

Dear readers of the Visitor:

This morning I wish to give some thoughts that have been very precious to me ever since I gave my life to the service of the Lord, which is about twelve years ago.

We read that the body of Christ is made up of different members just as much as our natural bodies are made, and so, just as we need all our own members of the body to work and perform our daily duties, just so it is in the body of Christ. And, how blessed when the members are all healthy and strong—no lagging, no complaining, no getting in the way of each other. Bless his name! The fourth chapter Ephesians especially, the eleventh verse, where it says, “And he gave some apostles: and some prophets: and some evangelists: and some pastors and teachers”—what for? All “For the perfecting of the saints.” It will do you all good to read the whole chapter.

Now this is one branch of the great work; and then he calls some to give their lives to go down into the slums of the cities and help the poor in different ways. Some he has to help with their hands, others to solicit and sing and pray and speak kind words to those who may be broken-hearted. Oh, there are so many ways we can be a help to each other.

Some he calls to rescue fallen girls, and some to be fathers and mothers to the little waifs all over our country. Oh, when we all get into our place in the body how the work of the Lord will move on all over our own land; how we all should be interested in the different parts of the work. The Lord has no idlers in his vineyard, but we shall all be lively stones built up to gether a spiritual house.

When I read Sister Abbie Cress’ plea for help in the poor, I thought how everybody should feel like helping all they can to carry the light of the gospel which is the most necessary of all. And sometimes, by giving them clothing and food we can get their confidence, and they will love us for our work’s sake. Then they will accept the gospel at once. So we see we have opportunity to do good everywhere.

“Oh, the good we may all do, While the days are going by.”

Your sister, in his service.

ANNA B. EISENHOWER,

Address, Thomas, O. T. R. R. No. 3.
It is claimed that there is a vast difference between we being in Christ and Christ in us. The writer concluded to investigate the matter and discover the difference. To do so it is necessary to know what is implied in each expression. To determine this the writer took a large concordance and noted these expressions under four heads: namely, in Christ; in Christ Jesus; in Jesus and Jesus Christ as referring to a state of grace or a spiritual condition. He found the first phrase under the four heads, above about 100 times in the New Testament. There are other phrases such as, by Christ; through Christ, etc., though not identical have a somewhat similar bearing. The phrase, Christ in you, and other phrases having the same import he found about twenty times in the New Testament. These expressions are principally found in the Epistles of Paul, twice by Peter and once in Philo men.

We will cite some passages that contain these expressions to learn their meaning. Rom. iii. 24: “Being justified freely by his grace through the redemption that is in Christ Jesus.”

We learn from this Scripture that it is redemption in Christ Jesus and through it we are freely justified. It is but logical to conclude that we must get into Christ Jesus to obtain these graces.

The Apostle in Rom. v. says if we are justified by faith we have peace with God; also are able to rejoice in the hope of the glory of God and likewise in tribulation, which gives a manifold experience. Rom. viii. 2, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Here we learn that the former law delivers from the curse of the latter law, in Christ Jesus, which implies full salvation. From Rom. viii. 37-39, we learn that Paul, by being in Christ, was so firmly established in the love of God that nothing could separate him from the same and was more than conqueror through this relation to Christ. According to Rom. xii. 5, we are a unit in Christ. We are babes in Christ when first born from above (I. Cor. iii. 1).

In Christ we have the resurrection of the body (I. Cor. xv. 22). We are sanctified in Christ Jesus (I. Cor. i. 2). In Christ God establisheth us, and anointed us and sealed us, and has given the earnest of the spirit in our hearts (II. Cor. i. 21, 22). In Christ we triumphed (II. Cor. ii. 14). The veil that produces blindness was done away in Christ (II. Cor. iii. 14). Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new” (II. Cor. v. 17).

We learn from this passage that being in Christ is equivalent to being born again. Paul being in Christ was caught into the third heaven. If we are not in Christ we are reproba tes (II. Cor. xiii. 5). Gal. iii. 26: “For ye are all the children of God by faith in Christ Jesus.” If children then heirs with Christ who inherits all things. In Christ Jesus we have faith that worketh by love (Gal. v. 6). Being in Christ, brings all spiritual blessings in heavenly places (Eph. i. 3). This is a high state of grace.

Again we quote: “That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: “In whom also we have obtained an inheritance, being predestinated according to the purposes of him who worketh all things after the counsel of his own will:”

“That we should be to the praise of his glory, who first trusted in Christ.” (Eph. i. 10-12). Here we have great things in store in Christ. Brings good works i. e. a good life. (Eph. ii. 10.)

In Christ there is consolation, comfort of love, fellowship of the Spirit, tender mercies, likemindedness (Phil. ii. 1, 2). Paul says further to the Philippians: “I press toward the prize of the high calling of God in Christ Jesus (Phil. iii. 14). To the Colossians he says: “Warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col. i. 28).

The dead in Christ have part in the first resurrection. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (I. Thess. iv. 16).

We have cited enough Scripture to show what it means to be in Christ. It carries its votaries through the New birth, Justification, Sanctification, a godly Life, Joy and Love in heavenly places, deep Spirituality, Christian Perfection, and the First Resurrection. Being in Christ covers every phase of Christian life.

We will now investigate some of those passages that imply the idea of Christ in the disciple. These passages are few as compared with the former passages. However a single definite passage would establish the fact. This is a glorious truth, that God the Father, God the Son and God the Holy Spirit will make the hearts of his people his temple. The latter expression cannot mean any less than the former. The question is, does it mean more as assumed? We will examine some of the most definite passages. We turn to Rom. viii. 9, 10, 11. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you the body is dead because of sin: but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. In the 9th verse the condition of being in the Spirit is made dependent on the indwelling Spirit of God, and declared essential to belonging to Christ. The 11th verse seems to be the key to the 10th verse. May we understand it thus? By the indwelling Spirit these mortal bodies will be quickened, nevertheless they are dead or subject to death because of sin, the Spirit being alive because of righteousness. One commentator gives the following explanation of this Scripture:

“Accepting Ezek as implanted righteousness, we paraphrase as follows: But if Christ be in you, (though) your body indeed is dead (having in it the seeds of death, and about to die) on account of sin (whose effects are not yet totally removed), but your spirit (permeated by the Holy Spirit) is life (already and to get truly so) on account of righteousness (implanted in you by the Holy Spirit, in virtue of your union to Christ). We find nothing in these verses (though there is much in them) that is not found under the head of being in Christ.

We next cite what Paul says to the Galatians ii. 20, “I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Here is an explanation of the Christ-life which Paul received by repentance and faith in Christ. Eph. iii. 17:

(Concluded on page 16.)
THE SUNDAY-SCHOOL.

Daily Food: Monday. Two Foundations. (Matt. vii. 15-29.) Golden Text: James i. 22. "Be ye doers of the word, and not hearers only." (Luke xi. 28.) "Every tree that bringeth not forth good fruit, being cast into the fire."

To Subscribers.—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label shall show the subscriber when their subscription expires.
4. If you do not receive the Vis­tron within ten days from date of issue, write us at once and we will send the number called for.
5. To Those—who are unable to pay, we send the paper free on the recommendation of others or upon their individual request, but requests must be renewed every six months as a matter of good faith.
To Contributors.—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author’s name will receive no recognition.
3. Communications for the Vis­tron should be sent in at least ten days before date of issue.

Send money by Post-Office Money Order, Registered Letter, or Bank Draft, to G. Detweiler, 35 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., March 15, 1906.

Our Bible Offer

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorization and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher’s Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with:

A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological, Biblical, and Geographical Tables; New Subject Index to the Bible; A Dictionary of Scripture Proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables, etc.

The binding is Extra French Sew, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address EVANGELICAL VISITOR, 35 N. Cameron St., Harrisburg, Pa.

Our City Missions

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


Love Feasts.

Cross Roads, Florin, May 8 and 9.
Mastersonville, May 16 and 17.
Air Hill, Franklin county, June 5-6.
Come to Scotland on the C. V. R. R. or to Culbertson on the M. R. R.
Silverdale, June 2-3.
Graterford, June 9-10.

Maryland.

Ringgold, June 2 and 3.

A general invitation to attend these meetings is extended.

Ohio.

Richland and Ashland, May 26-27.
County wagon, at Sippo M., June 2-3.

(From the East stop at Massillon, thence via Wahash to Sippo. A special invitation is extended to ministers and a general invitation to all.)

Kansas.

State Sunday-school Conference, April 4.
State Council, April 5, 6, at Rosebank M. H. near Ramona.

PHILADELPHIA MISSION.

February Report.

Balance at last report, $90.37

RECEIPTS.

Louisville, O., $5; Harrisburg, Pa., $1; a sister, $1.50; Youngstown, Ia., $1; Palmyra, Pa., $3; Strasburg, Pa., $2; Harrisburg, Pa., $1; West Milton, O., $10; Union, O., $1; Canada, 1 box clothing; Pleasant Hill, O., 1 box clothing; Smithville, O., 1 box clothing.

EXPENSES.

Provisions, coal, shoes, etc., for poor, $2.30; for Mission, $11.50; poor, $8.65.

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.)

The cause of condemnation is sin: the blood of Jesus Christ cleanseth us from all sin. (Rom. v. 9.)

Christ his Son cleanseth us from all sin. (Rom. v. 9.)

"By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise." He is the Savior of all men, especially of those that believe. (Heb. xi. 8.)

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.)

"By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise." He is the Savior of all men, especially of those that believe. (Heb. xi. 8.)

EXPENSES.

Provisions, coal, shoes, etc., for poor, $2.30; for Mission, $11.50; poor, $8.65.

Our class of members and the trustees are taking much interest in it. We also have reports from districts in Canada and some of the States where subscriptions are being taken. We have proven the subscription paper plan a very good one. Individual offerings have also been received, but we will need the co-operation of the entire church to raise the needed sum. We trust the Elders and ministers will encourage their congregations. Dear ones let us each urge the Lord what he will have us to do. We are not making this appeal for ourselves. It is for God's glory in the saving of souls.

Pray for us that we may have his favor abundantly and be kept humble and faithful until Jesus' coming. Your brother and sister, in the vineyard of the Lord. 25 Hawley St.

GEORGE AND EFFIE WHISLER.

Meetings at Wauneeet, Ohio.

A special meeting was held here, conducted by Brother J. R. Zook. It commenced January 23. Closed February 25.

Brother Zook came filled with the Holy Ghost and power. The meetings opened with good interest and continued to increase until the close. Brother Zook did not shun to declare the whole counsel of God, which brought conviction on the entire community. The number that yielded to the call was ninety-five (95). The majority gave evidence of having found peace with God. Thirty have been received into church fellowship. Seventeen of this number have followed Christ in baptism; others expressed a desire to be baptized.

A number of these converts are families of some. There were special cases of old age, one brother in his 80th year, gave his heart to God and was baptized and is going on his way.

Day meetings were held, specially for the believers, which proved a great success.

Brother Zook gave special Bible
teaching on holiness and Christian living; also on divine healing. As a result many believers were cleansed and appointed with the Holy Ghost, and some were healed in answer to prayer.

Children's meetings were held before the opening of each Sunday night service. These were very interesting for young and old. The church here has been greatly revived; also members of other church societies in the locality have been benefited. The influence of the meeting was felt far and wide, and while we praise God for so many who yielded, yet we felt sorry to see the meeting close when so many were still under conviction and who might have profited if they were not persuaded. We are praying God to follow them with his Spirit, and we hope and believe some of them will yet turn to God. One young man gave his heart to God at our first prayer-meeting after the revival; others say they expect to soon.

We as workers here in Wainfleet feel our responsibility very much in caring for this work and ask all who know the value of prayer to pray for us that God may give us wisdom and power.

May God's blessing go with brother Zook, as he goes on to other fields of labor. We also thank the brethren and sisters from other places who joined in with us and helped in these meetings; some from Buffalo, Clarence Center, Walpole, Rainham and Berrie. We appreciated their help very much in helping to sing and labor among the unsaved.

Brethren and sisters, let us all uniyedly pray the Lord of the harvest to send forth workers into the whitened fields. So many are ready and there are many who know not the joy created in our midst upon once more hearing the good news, and so many have testified of their conversion. These were very interesting for young and old. The church here has been greatly renewed. The influence of the meetings were numerically small, but the promise to Isa. Ix. 2 was realized that the work was done, and he who has ears to hear shall hear.

The meeting was held in the Progressive church, 8 miles northwest of Dayton, February 8, and continued three weeks. The Progressive church has been decreasing in its membership by death and removals so they have a small membership, numerically speaking. The meetings were of fair interest in a general way, yet largely attended as we would love to have had more of them. We fear many of the professed Christians of our day fail to measure up toMatt. vi. 33.

A few souls sought and profess to have found the Lord of salvation. A few of these who profess saw their need of something more than they were enjoying and sought for it, and some also profess to have found a more satisfying portion. How sad it is that so many of our little ones are living so far beneath their privileges, when God through Christ has made such ample provisions that all can fare sumptuously upon the rich dainties of the Father's table, and all who wish, who are not hungry, can eat and drink to their full satisfaction and their soul delight itself in fatness according to Isa. lv. 2.

The weather was mild and favorable up to the few last nights of the meeting. Owing to storm and rain the last two meetings were numerically small, but the promise of the two and threes and ours and we had a good time notwithstanding. The Lord is not slack concerning his promises, but is faithful and true to all he has promised. Praise his name. Meetings closed on the night of March 1.

We enjoyed the company of the brethren and sisters while among them, and trust our sojourn with them, and labors among them, have also been profitable, to which a goodly number have testified.

We spent a couple days with the saints in Ablene and attended the services in the Ablene church Sunday morning March 4, which was an enjoyable time to all who rejoice in the salvation of the Lord.

In the evening we met in Zion church, where we used to live and where in years past and gone the Lord often met us in worship, and where some of those who were our offspring were ordained by laying on of the hands of the Presbytery for the work in foreign fields, where they spent their days in the Master's cause in carrying out the last and great command, "Go ye," and are now waiting the sound of the trumpet of God when the dead in Christ shall rise and the living ready waiting shall be caught up together to meet the Lord in the air according to I. Thess. iv. 15, 17, Bliced hope.

The meetings at Zion are to be continued indefinitely as the Lord may direct. We earnestly solicit an interest in the prayers of God's children for the upbuilding of God's cause and kingdom, that we may lift up our voice like a trumpet and sound the alarm.

Yours, seeking the lost.

Nancy and Mary Zook.

March 5, 1906.

Permanent address, Harrisburg, Pa.

Homo Again.

In compliance with a request from the brethren of Miami county, Ohio, to come and labor among them in evangelistic work for a while during the winter season, I left my home on the 11th of December. On the way East I stopped at Carthage, Mo., visiting with brother Ira Shepherd's family, and held three services in a union church near by. I found brother and sister Shepherd in good spirits and zealous in the work, being interested in the Sunday-school work, of which brother Shepherd has been chosen superintendent. I visited several families in the community. The last day of my stay here an aged man of about sixty-six years became quite troubled about his soul's condition. He was holding an old grudge against a fellow-man for many years, and could not, up to this time, get rid of it. He had started in the Christian life several times. Churches would have received him into fellowship and baptized him, but he knew he was not ready for that, because he was not right with God. Being quite troubled he came to me for advice to get rid of his sin and unbelief, we pointed him to the Lamb of God, and showed him the promises of God to the sinner, upon which we had prayed with him, after which he also opened his heart in the language of the Publican: "God be merciful to me a sinner," upon which he was enabled to grasp the promises, and realized that the work was done, and he could form no other concern, and came out praising God. The last night of my stay here brother Millard Engle, who, with brother David Brechbill had been laboring elsewhere in Missouri, came to this place and continued the meetings over Sunday.

On the 15th I left here for Ohio, arriving at Dayton about noon Saturday. Brother Ambrose Miller met me and took me to his house for dinner. In the afternoon we made a few calls with brethren in the city. On hearing of brother Jos. Leaman of California, being at Donnellsville, I, with others took the trolley in the evening and went out to the meeting, remaining until Sunday p.m., going from there to the place where I was to labor, about twenty miles north of Dayton.

On our first meeting we were about four miles east of Pleasant Hill, where we held services for two weeks with fair interest. The weather and holiday season, however, were against the meetings; yet we trusted the Lord and were not disappointed by the absence of snow and the weather being fairly favorable. The meetings held in the Brethren's church at Pleasant Hill. The Lord was with us in this meeting, working at the hearts of the unsaved, of whom seven turned from their evil ways unto God. All were young people. Some gave evidence of a true purpose to live for God, and testified to sins forgiven. The Brotherhood at this place consists mostly...
of aged members, in whose homes we also had some precious day meetings to the encouragement of the saints, of which a few, on account of ill-health were not able to get to the evening services. On the 14th, the last day of the meeting at this place, we had another ordination service when brother Ephraim Bremenan was ordained to the office of deacon. May his faithful labors, coupled with a consistent, godly life, be of much benefit to the cause of Christ at this place.

On Monday, January 15th, I left here, going to the Highland church, about eight miles south, where services were held the evening before by the home brethren, as the beginning of the work here. On account of rough weather the first few services were not so large, but the Lord, with His Spirit, was at work in our midst, and, while not in such emotional and demonstrational ways, as we have already seen in meetings, we nevertheless could see the calm deep moving of the waters.

Fathers and mothers were concerned for the salvation of their children, whose hearts were not influenced by the conviction to the extent that a number came, penitently kneeling at the altar seeking pardon, and God's love to know.

In this meeting sixteen took their stand for Christ, and amongst them persons ranging in age from eight to twenty. Two of this number were heads of families. Some of these have evidenced their true purpose by confession and restitution. Many a noble young army of soldiers of the cross rest satisfied short of finding the Rock, Christ Jesus, as a foundation upon which to stand.

The end of our stay from home being fixed, and purposing to make a short visit to Pennsylvania, among friends and relatives more particularly, I could stay no longer, leaving Ohio February 1st, the meetings continuing after my leave until the 14th of the month. May the Lord lead on in his work in this part of the Brotherhood, which has for years been suffering over turbulent waters. May the younger generation have to die one for another and not sin) but lives for each other. We believe the church here has reason to feel encouraged; for with the gracious visitation to them, and their present organization and leadership, we anticipate a brighter future.

From here we wended our way to Pennsylvania, arriving at Harrisburg on Friday, 2nd, going firstly to Cumberland county, Pennsylvania, arriving at Harrisburg on Friday, 2nd, going firstly to Cumberland county, going secondly to Pennsylvania, where we spent our boyhood days.

Arrangements had been previously made so that I attended four services in different parts of the county at which I met many of the old acquaintances and relatives, some of whom are fast passing down the declivity of time, and it will doubtless be the last time to have met with some of them. I visited the two old homes where we were raised, where, as an unbroken family, we surrounded father's table. Also the home of my spot lingering dear in my memory where I first gave my heart to God over thirty years ago, in a prayer-meeting in the old home.

Leaving Cumberland county the morning of February 3rd, I went to Lancaster county, attending two of the council meetings, the first at Conoy, the other at Mastersonville.

Visiting among near relatives for a few days, and adding several more miles, I left Lancaster county for Palmyra, Lebanon county, to visit my wife's youngest sister. Returning I stopped at Harrisburg for services Sunday morning and evening, and starting for home the next day, thirdly, I visited my family all well on morning of the 14th.

I praise the Lord for thus keeping watch over me and bringing me safely to my family and loved brethren from whom I was absent over two months.

May the Lord water the seed sown, and bless the fruits of our labors, to his honor and glory.

JACOB N. ENGLE

Hope, Kane, R. F. D. No. 2.

Experience.

Dear readers of the Visitor: I felt impressed to continue my experience of divine healing. The other night I had a good sleep till towards daylight, then Psalm Lxxxvii. 8, came in my mind: "Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me;" and my prayer went unto the God of my life. Soon my experience came to mind which I had read, and felt some that do not know me do not understand it or would doubt it. So I felt to try my best again to make it plainer, as I often thought to write what the Lord has done for me, but always felt I could not express myself in English, unless I would have some one to help me compose it, or would have plenty of time to gather my mind. Just now I have better time to gather my mind than I had since I am married nearly twenty years ago. So I will take the Lord for my helper and write as he helps me.

I will start again at the beginning of my healing, as I believe it would have done me good if I could have read how others were healed. But I thank God that he helped me to read his word, and that his Spirit gave me witness that I am a child of his, and tasted that the Lord is gracious; and heard his voice saying to me that sickness is not unto death but to glorify the Son of God. That made me still more earnest to read his word with faith, believing that he would say to me, as he said to the woman that was bowed together, "arise, go not down into the sepulcher," and could not lift up herself, Luke xii. 11, and in the 16th verse he said, "ought not this woman, being a daughter of Abraham, whom Satan has bound, to be loosed from this bond?" Yes, by this verse I got light that the diseases are not from God, and that ought to be loosed. So I desired much to learn God's way to be healed, but I knew of no one that had an extensive library of tracts and books. I knew none on divine healing; and no one, as Peter said with John to the lame man, look on us. I was taught that the times of miracles are past; but that I did not believe. So I desired the wood-working Jesus till I was twenty-one; then I said to my dear father, now I am twenty-one, then I contented myself in eating, I again went to the aged minister, as he lived only a few miles south, where services were held the evening before by the home brethren, as the beginning of the work here. On account of his Spirit, was at work in our midst, and, while not in such emotional and demonstrational ways, as we have already seen in meetings, we nevertheless could see the calm deep moving of the waters.

Fathers and mothers were concerned for the salvation of their children, whose hearts were not influenced by the conviction to the extent that a number came, penitently kneeling at the altar seeking pardon, and God's love to know.

In this meeting sixteen took their stand for Christ, and amongst them persons ranging in age from eight to twenty. Two of this number were heads of families. Some of these have evidenced their true purpose by confession and restitution. Many a noble young army of soldiers of the cross rest satisfied short of finding the Rock, Christ Jesus, as a foundation upon which to stand.

The end of our stay from home being fixed, and purposing to make a short visit to Pennsylvania, among friends and relatives more particularly, I could stay no longer, leaving Ohio February 1st, the meetings continuing after my leave until the 14th of the month. May the Lord lead on in his work in this part of the Brotherhood, which has for years been suffering over turbulent waters. May the younger generation have to die one for another and not sin) but lives for each other. We believe the church here has reason to feel encouraged; for with the gracious visitation to them, and their present organization and leadership, we anticipate a brighter future.

From here we wended our way to Pennsylvania, arriving at Harrisburg on Friday, 2nd, going firstly to Cumberland county, Pennsylvania, arriving at Harrisburg on Friday, 2nd, going firstly to Cumberland county, going secondly to Pennsylvania, where we spent our boyhood days.

Arrangements had been previously made so that I attended four services in different parts of the county at which I met many of the old acquaintances and relatives, some of whom are fast passing down the declivity of time, and it will doubtless be the last time to have met with some of them. I visited the two old homes where we were raised, where, as an unbroken family, we surrounded father's table. Also the home of my spot lingering dear in my memory where I first gave my heart to God over thirty years ago, in a prayer-meeting in the old home.

Leaving Cumberland county the morning of February 3rd, I went to Lancaster county, attending two of the council meetings, the first at Conoy, the other at Mastersonville.
and sisters in the church, and from my dear parents and three brothers and two sisters.

Then after some time my health was some better, so that I could go twenty miles to my uncle to Shippack. There a few brethren lived. They wrote me some encouraging letters. "There I felt to open my heart; as it was to often in my heart, shall not the daughter of Abraham be loosed from the bonds of Satan," I told my faith to one brother and sister and we prayed together, and then by a few words from the Bible I was much encouraged, but did not think that the power would come that night, that the partition would shake, as it seemed. I remember yet that I tried to place my crutches good in the corner at the head of the bed against the board partition that they would not fall over and make a noise, being away from home. I did not think that the Lord wanted to loose me from the bonds of Satan that night. Yes, I can say with the poet:

"O, the blessing and the power that the Lord gave me then, I never shall forget; It is stealing over me, again and again, It lingers with me yet.

I often wonder that I am worthy of the many blessings, both spiritual and temporal, as I do so little for him. I often say to myself and to my husband, I just wonder "O, the blessing and the power that the Lord is going to do for me." Strange to say, my health was some better, but, glad to say, they saw their folly and repented of it. One thing that was a hindrance to the attendance was, it being the season for digging or plowing. At such times it is difficult to get people out. It is like holding a meeting in harvest time, people have no time to come. However we were well pleased with the general effect of the meetings and can only pray God to water the seed that was sown.

On Sunday we had a large congregation out, it having been announced that there would be a love feast and baptism. People came together in great time. After the morning class we had the usual preaching at eleven, using for our subject, scriptures suitable for the occasion. After this we proceeded to the river where we buried in baptism our brother, Anyana, who we trust will prove true to the profession which he professed before many witnesses. It was a time of solemn thought for many; numbers shed tears, some of joy, and some of sadness. After baptism we returned to the church, where we commemorated the Lord's death and suffering. It was a feast to our souls. Thus passed into history our first week's meeting and love feast in the new church house. May we have many such happy meetings in it as the days and years go by. We wish to keep the place dedicated to God and use it for him and only. Help us to pray that it may be the place where many will find Jesus, and the place where we may have many shows of blessing poured out on us.

H. P. STEIGERWALD.
You will never be out of employment.

Man!—Phillips Brooks.

His own life, into the weakness and in. The two processes go together.

Again is in Christ and has Christ with­

And yet we delay and are unwilling for this loving Jesus to rule and reign in our hearts.

I realize that obedience brings much joy and peace. It is wonderful what this loving Jesus will do for us when we trust and obey; I know there is no other way. I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day; praise his holy name!

"O praise the Lord ye all ye nations; praise him all ye people for his merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord."

(Psa. cxvii.) How blessed! It should so cheer us on our way to that heavenly home above where our loved ones are sweetly resting over there. It seems to me that my dear parents and sister dear are beckoning for me each day. My earnest desire is to press forward, for, it is better on before.

Jennie M. Keagy.