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The Work of the Bible Society
An Address delivered in Association Hall, Toronto, September 15, 1904.

By John H. Ritson, M. A.
(Continued from the issue of Dec. 1, 1906.)

I have told you what the Society has done. It is more important to tell you what the Society has not done. Oh, how much is left! At home in England there is sore need for Bible work; and I sometimes tremble for England. Oh, that England may stick to the Bible and to the Sabbath! If those two things go, England is done for. England needs the Bible, but abroad needs are greater. Think of the versions that are needed. Why, there are over a hundred important languages in India—not dialects, but languages, and you will find the name of them in a Government record recently produced by Dr. Grierson on Indian languages—over a hundred important languages in India without a single word of the Scriptures in any one. There are 127, languages, worthy languages, in the South Sea Islands without a word of the Scriptures in them yet. There are 300 dialects among the Indians of South America without a word of the Scriptures as yet. There are at least 450,000,000 of people—I say it glibly, not knowing what it means—who could not read one word of the Bible if they wished, because there is not one word of the Bible in their mother tongue. And what have we done for the blind? They have a claim on our sympathy. We want more Scriptures in raised type, and you know we are trying to bring out a system of raised type that will do for all people. At present there is a different kind of Braille for every language in which there is any embossed type. We hope to introduce a system that will do for all tongues, before we have a Babel of systems introduced into the world. And the new system is scientific. It is based on the form of a human mouth on a physiological basis. You know a human mouth can only make about seventy sounds, whoever the man is, even if he is a Chinaman; and we want to get a system of signs representing those seventy sounds—the commonest sounds, the most often spoken, the most frequently written, being represented by a single dot. We are trying in this way to give all God's blind children sight.

We want more machinery for distribution, even on the Continent of Europe; and oh, how great are the needs of the Continent of Europe, how vast the ignorance of God's word! I have been in Spain and seen something of the needs of that country, of its awful darkness. I have been in the Bible depot in Madrid. It was once the home of an Inquisitor-general; and I thought, as I descended a secret staircase and went down into the basement and up some private passages, one leading to where the old dungeon of the Inquisition was, and the other leading to the Tribunal—I thought of the days that were gone, how, at the auto-da-fe, men, because they loved the Bible, were clothed in garments painted with hellish symbols, and led to the stake with a banner in front of them with that text inscribed upon it, "Arise, O Lord, plead Thine own cause." And to-day that same house is filled with Scriptures from floor to ceiling. God has arisen; God is pleading his own cause. We must go ahead on the Continent of Europe.

The Roman Catholic Church is giving the Italians a new translation in their own tongue. We praise God for it. Let us give them the credit whenever they do good work like that; but would that the Roman Catholic Church would do that for all the peoples under her great, her mighty influence! Would that the Roman Church would give the common people the word of God in a language they can understand! Until they do it, we must never retrench on the Continent of Europe.

We expect to make greater use of the Trans-Siberian railway. The line is blocked at present; but we have free passes over it; we have passes in Manchuria from the Russian Government, worth £500 a year to us—I wish other Governments would follow their example. We want to do more work in Manchuria and China. China is looking for the secret of the strength of Western nations, and it is looking in the Bible for it. We are selling nearly a million copies of the Scriptures in China every year—not giving them, but selling them. China has reached a crisis in her history. For the world's future we must give China the Bible now. As yet we have only one man for every 10,000 square miles; and it only costs £8 a year for a Chinese colporteur. I think I shall retire there when I have done my life-work. It is a cheap place to live in. And look at India; look at Arabia and Persia. I cannot stop over those countries. How great are their needs! Look at Africa. We have started a new agency in Johannesburg. It is costly work there—I shall not retire there; you pay about £300 a year for the rent of a five-roomed house. But the Bible Society has gone there. Whatever the expense may be, it is our duty to make the Bible the cheapest and most easily procurable book in South Africa. We have formed a ring there, and the object of that ring is to keep the price of Scriptures down. And we shall never be content until we have an unbroken chain of colporteurs stretching from the Cape to Cairo, and from Aden to Sierra Leone; and link by link is

(Continue on page 10.)
Evangelical Visitor

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Editorial.

For the Year Before Us,
O what Rich Supplies!
For the Poor and Needy
Living Streams shall Rise;
For the Faint and Feeble
Perfect Strength be Found.

—Havergal.

From the "Old" to the "New."

The years come and go. During all the centuries since the creation year after year has rolled into eternity and the wheels of time go steadily on. Thus we are brought again to mark time. This is the first number of Volume twenty-one. We trust if the Lord tarry the Visitor may still continue its regular visits to the homes of its old friends, and may find its way into many new homes. It is our wish that it may continue to be worthy of the friendship, the patronage, and the prayers of the Brotherhood family. "Till we all come in the unity of the faith, and of the knowledge of the Son of God," expresses a condition which the Apostle Paul considered desirable, it being a necessary condition for the attainment of a perfect manhood, "unto the measure of the stature of the fulness of Christ." That the voices are yet somewhat discordant is plainly evident, but may we not hope that the different instruments will ere long be in perfect harmony when the melody will become as it ought to be, a harmonious whole.

"The tuning instruments produce some strife,

When all is true, O what an anthem
will ensue,
Through endless life."

At this season of the year there are many expressions of "good will" made among the people. In large measure we believe them to be sincere, and we cannot but rejoice that for a brief space it seems to be everybody's business and endeavor to bring cheer to someone else. It seems to be considered appropriate that "war and strife should cease at this time—the anniversary of the angel song on the plains of Bethlehem heralding the appearance in human form and flesh of the "Desire of all Nations." And following quickly after this anniversary comes the ushering in of the New Year, and people can greet each other with a pleasant and "Happy New Year." It is a brief halt of the train, and then the wheels commence to run again, and the business grind is on again. Yet people feel better for the brief respite. The child of God, however, who regards his present sojourn in the world as a pilgrimage; "seeking a city which hath foundations whose Maker and Builder is God;" as "seeing him who is invisible," does not feel himself under obligation to have any part in the "excess of riot" which so largely prevails as a result of customs prevailing.

He is called unto liberty and is to "stand fast" in that liberty, and be not entangled in any yoke of bondage. We wish to all our readers a "Happy New Year" in the Lord, a happiness that is not affected by fire, or flood, by riches or poverty, but has its source in God, through the "One Mediator between God and man, the God-man, Christ Jesus."

We are glad to learn that the recent appeal of the Foreign Mission Board in these columns for special offerings in behalf of the Mattoppen Mission, that the necessary oxen, cows and other live stock may be provided, is finding responses in different parts of the Brotherhood and it is earnestly hoped that the thousand dollars may be forthcoming. Bro. P. M. Climenha, the treasurer, writes that he has already received two one hundred dollar offerings, two fifty-dollar and one fifteen-dollar offerings, making two hundred and twenty-five dollars. Then there is an offer from Peabody, Kans. A brother offers to be one of ten to give fifty dollars each, which would secure the five hundred dollars. Working on these two lines there seems to be encouragement to expect that the thousand dollars will be speedily raised. Bro. Climenha is anxious that this special need be made up during January, let the responses come quick. Responses to the Peabody, Kans., proposal should be sent to the Visitor office. All other offerings should be sent to brother Climenha, the treasurer.

Our attention is drawn to the foreign mission field by the interesting letters and reports which come from there, and so we fail to notice, more than in a casual way, the large opportunities for foreign mission work near our doors. Foreigners have been, and are coming into this country and Canada in larger and yet larger numbers and there is hardly a city or town of any size that does not have its quota of foreigners. In Pennsylvania wherever there are large industrial plants, iron works, coal mines, railroad and trolley road construction carried on, there you will find the foreigners in large numbers. They speak a strange language; their customs and habits differ from those of this country. Cleveland, Ohio, has a population of 500,000 and is the seventh city in size in the United States. It is estimated that there are 200,000—two-fifths—of its population foreign born. They have been coming into the city during last year at the rate of 1,000 per month, or nearly 300 per week. A careful estimate gives the city 100,000 Germans, 40,000 Poles, 10,000 Hungarians, 25,000 Bohemians, 30,000 Italians, 5,000 Swedes; 3,000 are natives of Ireland, 40,000 are Jews. Cleveland's condition is a sample of what is found to a larger or smaller extent in all the cities. The Evangelical Messenger recognizes the importance of doing mission work among this ever-increasing class. The foreign population problem is forcing itself to the notice of statesmen, and how to deal with it so that these peoples may become useful, loyal citizens of the land instead of being a menace, will require much wisdom and carefulness. Of course, those mentioned are from European countries and would resent being called heathen. Yet it is true that this foreign-born population is "very largely an ignorant crowd of either irreligious or profoundly superstitious Roman Catholics." Here, then, is a field at which we, as a church, have not even looked as yet. We can't speak the language and we "pass by on the other side." It would seem a matter of wisdom for some of our young people to acquaint them—
selves with some of these languages and get in touch with these people and win them to Christ. If it were not that our "Father's at the helm" we might well despair as we look at present prevailing conditions. But since he is at the helm, we may rest confident that he will finish his work gloriously. What we need to do is to yield ourselves that we may be workers together with him. Some of our sister churches have already taken up this work with encouraging success. The words of Jesus are addressed to us: "Lift up your eyes, and look on the fields, that they are white already to harvest." "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." 

We learn that brother J. B. Leaman, after his Kansas meetings closed, made a hurried trip home to California, but in a few days came East again and is now laboring at Donnelsville, Ohio. According to a report elsewhere in this issue, the Newborn, Kans., meetings was productive of much good, and we hope the Lord will still bless the work. Special meetings are still being held in different places. At Conoy, Lancaster county, Pa. At Lykens Valley a two-weeks' meeting closed just before Christmas. At Harrisburg, Pa., brother Fred Bovers is engaged in a series of meetings. The report from the Chicago Mission is remarkable. Truly may we say, "What hath God wrought?" 

The different contributions in this issue give very clear evidence that the brethren do not yet entirely agree on all lines of faith and practice. The "Tithe" or "Tithing" has been somewhat discussed of late by several contributors, and is again referred to by two brethren in this issue. It will be noticed that the two articles stand in exact opposition to each other. Our readers will be left to draw their own conclusions. Elder Charles Baker says in reference to his contribution entitled, "Entire Sanctification," that it was not written as a criticism of sister Herr's article in the December 1 number, as he had written his article previous to the appearance of that article.

In some homes where the Visitor goes sorrow has entered during the year. Loved ones have departed, gone to be with the Lord. Some were old and feeble, others in the prime of life, and others of tender age. May the Lord himself comfort all the sorrowing ones. Make none murmur or complain, but seek a closer walk with God. If the Lord tarry may his work be revived and made to prosper more largely this year than before. May there be much success in winning souls to Christ at home as also in heathen lands. If he should come, may we all be found ready for his coming and "appear with him in glory." 

Sister Hannah Baker, the matron of the Messiah Home Orphanage, has gone for a month's visit with her home folks, near Colingwood, Ont. She has stood at her post faithfully without intermission for several years, and we hope she will thoroughly enjoy her furlough, and return to take up the work again with renewed vigor. During her absence sister Annie Shank, of Lancaster county, Pa., is filling the matron's place. God will bless these sisters as also the others who are devoting their service to this good work. The number of children now being cared for and trained at the orphanage is thirty-two.

Just as we go to press, and too late for room in this issue, comes a report of the revival meetings held at Pelham, Ont., by bro. J. R. Zook. It says that the meetings were crowned with success, that between sixty and seventy turned to the Lord, among them some heads of families, who had never made any religious profession, though very respectable and intelligent people; that some were saved from "King Alcohol" and tobacco, that the Christian people of the community were much revived, that the Holy Spirit owned the straight preaching of the word, that the children's meetings were a great blessing, that there is much rejoicing for this glorious visitation, and that baptismal service will immediately follow.

For Canada Subscribers:—Canada money—bank bills and silver—can only be used here at a discount. Please send by postal note, postal order or express order, and save us trouble.

Yet Again a Few Words About the Gospel Text Calendar.

If any one has failed to receive the Calendars he or she may have ordered, please inform us without delay and we will have duplicates sent. If any one receives a Calendar that is defective we would like to know it. We want every one to have what is ordered.

The Year of Release.

(What if it should be this, the coming year?)

When the bells rang their peal through the wintry air, And startled the worshipers hushed as in prayer, When the people turned gladly to friends who were near And whispered "God give you a happy new year," A flat went forth from God's chamber of peace. "To some there is dawning a year of release," They knew not the sign that was put on their brow, These happy ones soon in his presence to bow, When the late light came in and began a new day They saw not the messenger placed in the way. They said, "Will the toil and the sorrow increase?" Nor dreamed they had entered their year of release. With courage they turned patiently to their task, For strength, not deliverance, dared they to ask; They sighed as they took up the burdens again Of sorrow and weariness, sickness and pain, Nor ventured to hope that their troubles would cease. Or joy become theirs in this year of release. Oh! could they but know what the new year will bring. What glad songs of freedom and hope would they sing! How willingly suffer and toil for a while, Thinking aye of their Lord and his welcoming smile, And "the patience of hope" would grow strong and increase, As they counted the days of their year of release. For, ere it has passed the King's face they shall see, And ever from sorrow and sighing be free; The things that perplexed them shall all be made plain, And the evil of sin never touch them again; They will gain the bright country of pleasure and peace, Thrice happy ones living their year of release.

Who are they, thus near to the end of the way, With sad faces meeting that wonderful day? We know not, they know not, the Master alone

Sees who shall have rest in the joy of his throne; We may say while our spirits grow strong in his peace. "It may be—it may be—my year of release." Let us live with that hope in our hearts day by day, We can bear that which passes so swiftly away; There is work yet unfinished, tasks yet to fulfill; And lessons to learn of our Father's good will.

Let us spend, as for him, the time shortly to cease, And God make us meet for our year of release. 

—Marianne Farningham.

—Selected by J. O. Lehman.

"No star is ever lost we once have seen, We always may be what we might have seen." 

—Proctor.
There's a sigh on the air at midnight,
And each has a varied legion
The Old and the New are parting;
And then they embrace each other
With pictures of wonderful gladness,
And songs full of melody,
And each bears fragrant flowers,—
The first like those for our dead;
But wreaths that are gay and brilliant
The others wear on their head.
They whisper awhile in sadness,
And one brings the brightness and beauty
Each day has its order reckoned,
As forever into memory
And each bears fragrant flowers,—
Greatest, on earth peace, good will to
All the wonder of all eternity. But we
Where this is wanting we may
Yet for heaven.

Tithing.

As I have been somewhat exercised on this subject, and am sometimes led to speak upon it, and having also been urged to write an article for the Visitor under this caption, I will endeavor in the fear of God to undertake it; even though our Editor may find no worthier place for it than the waste basket. The principle and spirit of tithing seems to have been divinely instilled into the heart of faithful Abraham, even before we have any traces of a command being given with reference to it.

Jacob imitated the piety of his grandfather about one hundred and fifty years afterward, in giving the tenth back to God of all the Lord would give him; no doubt for the maintenance of the Lord's worship and other pious uses.

The Lord commanded Moses to institute tithing with the children of Israel, which included the seed of the land, the fruit of the tree, and the herds and flocks. Aaron and the Levitical priesthood were to have no inheritance in the land, hence the tithes were to be principally for their maintenance and service (Num. 18:21-24); and secondly, for the Lord's feasts and sacrifices (Deut. 14:22-24).

Besides the two former there was to be every third year a tithe especially for the poor (Deut. 14:28, 29).

Tithes were paid as a sign of homage, and gratitude to God. Abraham's tithing to Melchisedec was a token that he owed his victory and success to God. This God's people to-day ought to betoken their temporal blessings and bounties by giving the tenth of their increase to the cause of the Lord.

Tithing was honoring God (Prov. 3:9), and withholding of them was robbing him (Mal. 3:8).

The Apostle in Heb. 7, proves the priesthood of Melchisedec superior to that of Abraham and Levi, because they paid tithes to him as the lesser to the greater; and as Melchisedec and his priesthood were typical of Christ and his priesthood, so we, as priests, and a royal priesthood (the lesser) would certainly do homage to our Christ, the greater, by thus honoring him with our substance and first-fruits.

But some one will say, "You are getting quite legal, and are clinging very closely to the law. Have we forgotten that love is the fulfilling of the law?"

Here we will turn to the Gospel and look at some things in it. In Christ sending forth the Apostles, he says the laborer is worthy of his hire or maintenance. Paul would have us understand that he which is taught in the word should communicate to him that teacheth in all good things. Again, in I. Cor. 9:7-14, the Apostle deals especially with this latter subject.

As a Church, we uphold the ordinance of firstfruits, and in defence of the same we make much of the word 'ought'; we find this same word used in Luke 11:42. Christ in reproving the Pharisees, yet commending them, says, these 'ought' ye to have done and not to leave the others undone.

In dealing with the Scriptures fairly we certainly ought to allow this same word to have some weight in connection with tithing. In I. Cor. 16:1-2, the Apostle gives some instructions with reference to the collection, as follows:

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." In this instruction the Apostle seems to recognize some system in giving, and I confess, I see nothing nearer this system than tithing.

History, through Laertius, Pliny and Plutarch, tells us, that even heathen and barbarous nations, out of a principle of religion, have often dedicated their tithes to their gods. We as an enlightened, redeemed, Christian people ought to do as well as the heathen. But it is the carnal mind with covetousness in the heart, that says no, and thinks much less will do. We can find nothing in Christ's teaching that he ever recalled the Old Testament teaching on tithing; much more do we find the weight of the New Testament Scriptures (as we have shown) in its favor. Instead of
laying up treasures on earth let us send some of our means on before, and thus lay up treasures in heaven. We find plenty of room to bestow our means on those of us who live in our quiet country homes, with plenty around us. We have our city missions, whose workers see more of the real needs of our great cities than those of us who live in our quiet country homes, with plenty around us. Then, too, there are the heathen calling for the Gospel, and we have our consecrated, self-sacrificing workers, in the field, both in Africa and India, who need not only our prayers, but also our substantial support. As a church we certainly need to be aroused to our duties on these lines. I have often thought when learning what other churches (who support a salaried ministry) make up in a year, we, as a people with the wealth that we possess, ought to hide our faces in shame. May the Lord, through the power of his Holy Spirit, effect a deeper consecration in our hearts and lives. The man who, when at the point of being baptized was asked by another, to let him take care of his purse while he went into the water; replied, No., I want that baptized too. May our purses be baptized and be under the control of the Holy Spirit and the light of the blessed word of God.

Furthermore, I believe tithing to be in a great measure a safe-guard against worldliness and wild, unsuccessful speculations. We may think we can not afford it, but sometimes it does seem as though we could afford to sink large sums in speculation whereby we dishonor God, and bring reproach upon his cause, and perhaps don't know it is after the flesh. We might be too much for a white man to give, but not too much for an Indian who has only within the last year learned of Jesus, and a Savior's dying love.

Yours for Bible truth, and a separated life unto God.

(Ed.) Jacob N. Engel.

For the EVANGELICAL VISITOR.
Tithing—Not Gospel.

I felt to write for the Visitor, regarding it my duty as well as a privilege. My subject is concerning tithing; as I have seen it discussed several times in the Visitor columns. I claim, according to my knowledge in the gospel, it is not gospel. We are not to keep an account of what we give. All we have is the Lord's and we are stewards of his goods, all that he entrusts to us. If we are God's children the Holy Spirit will tell us what and where to give; and if we don't obey we would not even in tithing, and if we are not honest in natural things, how can we be in spiritual things? I do believe in giving; and the good Lord will tell his children even in dreams. I believe it to be right to tell where alms are needed to prosper Christ's work, but no one ought to tell the brother, or member, how much. He ought to know through the Spirit. Then again, it is not gospel to advertise it; our left hand is not to know what the right does.

Then again, I don't believe that those are in gospel order who had a fortune to start with in this world and have lost it through negligence. Jesus would not have taken that parable of the pounds, although it meant spiritual; but it means natural also. If we go back financially we will surely not, or cannot give as much as if we were free. I also believe that every Christian will earn his own bread if he is able to work. Too many desire to live from the labor of others. That is a great ruin to our country. There are so many professors who do not know the law from the gospel and neglect that little word, "It is more blessed to give than to receive." The Word tells us that we shall not be slothful in business—that means to be up and doing so we have something to give where it is needed. Christ said, "The poor ye have always with you," and we can help them if we obey God.

Then again, some say they can worship God with instrumental music, and perhaps don't know it is after the flesh. They will say they had it under the law. That is so, but why not offer up a bullock now and then to fulfill that part of the law? We are to sing with the spirit and understanding. We need teaching, and I am one that wishes to advance in the Christian life, and if I have written anything that is not gospel, my heart is open for rebuke. My prayer is that God's cause might prosper, and that leads into the valley of humiliation.

Your brother in Christian love,
Amen.


For the EVANGELICAL VISITOR.
Entire Sanctification.

Entire sanctification is an expression frequently used in the present day by writers and speakers on Scriptural subjects. However, when we examine the heading of this article and compare it with Scripture, we find that it is an unscriptural expression. Unscriptural expressions ill become those who handle the word of God, and ought to be avoided, because they have a tendency to mislead.

Sanctification is one of the principle doctrines taught in Scripture. Sanctification is the act of sanctifying, or state of being sanctified. To sanctify means to cleanse. In Heb. 13:12 we read, "Wherefore Jesus also, that he might sanctify the people (or cleanse the people from sin) with his own blood, suffered without the gate." For proof of this read Heb. 10:29, where you will find that Paul there speaks of one as having been sanctified by "the blood of (Christ) the covenant." All God's children have thus been sanctified. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified." (I. Cor. 5:11.)

Then, too, as we study God's word, we find that the sanctifying or cleansing process which all God's children have undergone, has been complete. "He that is washed needeth not save to wash his feet, but is clean every whit." (John 13:10.) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.)

All who have thus been sanctified, and made free from sin, have also been made partakers of the Holy Spirit. With the opening of the kingdom of Christ to the Gentiles (Acts 10) the normal experience for this dispensation began. It is very simply stated by Luke in Acts 10:44, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Peter's own account of it is in Acts 11:15; "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Cornelius up to this time, although a good man, had not been a believer in Christ, but on hearing the word from Peter, believed, and received the Holy Ghost forthwith. From that time wherever the gospel was preached and believed among the Gentiles, the Holy Spirit
in the moment they believed with all their heart, regenerated and indwelled them and baptized them into the body of Christ. To this the Epistles bear constant and unvarying testimony. A few examples of the epistolary testimony will suffice. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. 1:13.) German, "da ihr glaubet," when ye believed. "Who hath also given unto us his Holy Spirit." (I. Thess. 4:8.)

As to his indwelling: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I. Cor. 6:19.) "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6.) The indwelling was the result of their position as Gentiles saved by grace. "Now if any man have not the Spirit of Christ he is none of his." (Rom. 8:9.)

Then as to baptism. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body—and have been all made to drink into one Spirit." (R. V. "were all baptized, and were all made to drink of one Spirit." ) (I. Cor. 12:12, 13.)

Notice, in that twelfth chapter, the emphasis upon the universality of this position "in Christ," among believers: verse 11. "Every man," verse 12. "All the members," verse 13. "All baptized," verse 13. "All made to drink," verse 18. "Every one," verse 27. "Ye are the body of Christ." The body of Christ is composed of believers united to Christ, the living Head by the baptism of the Holy Spirit. Instead of teaching believers that they are destitute of the Spirit, unless they have passed through some experience subsequent to conversion, they should be exhorted: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30.)

No more transforming thought can be received into a believer's mind than that his body is already indwelt by the Holy Spirit, and that he is a member of the body of Christ. The opinion that it is possible to be a believer and yet not have received the Spirit of Christ is sometimes justified by the case of the twelve disciples whom Paul found at Ephesus, of whom he asked—not, as in the Authorized Version, "Have ye received the Holy Ghost since ye believed?" but as in the Revised and German Versions, "Received ye the Holy Spirit when ye believed?" "Habt ihr Heiligen Geist empfangen, da ihr glaubig geworden seid?" As to the above it is sufficient to say that the very form of the apostle's question indicates that they should have received the Holy Spirit when they believed (literally, "upon believing in Christ").

We will now briefly notice who received the anointing in the old dispensation emblematical of the gift of the Holy Spirit. (1) Prophets. (I. Kings 19:13; Isa. 61:1.) (2) Priests. (Ex. 40:13, 15.) (3) Kings. (Jud. 9:8; I. Sam. 9:16; I. Kings 1:34.) In the new dispensation all God's children are prophets, priests and kings, consequently all receive the anointing, or the gift of the Holy Spirit. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." (I. John 2:27.) "And hath made us kings and priests unto God and his Father." (Rev. 5:10.)

Then, too, in the old dispensation those who had been anointed as prophet, priest, or king, were not to be injured or insulted, showing in what esteem they were held by God. (1. Sam. 24:6; II. Sam. 1:14, 15.) So now in the new dispensation God's care for his "little ones" is just as great, and they are not to be offended. (Matt. 18:5.)

As we followed up this subject, we noticed that the Scripture plainly teaches that all God's children have received the anointing, or the gift of the Holy Ghost, and as we continue to study the Scripture we find that they just as plainly teach that they are not to grieve, nor to quench the Spirit. (Eph. 4:30; I. Thes. 5:19), but to "be filled with the Spirit." (Eph. 5:18.) Some of the things which grieve the Spirit are enumerated in Eph. 4:31; and in Gal. 5:17 we are told that the flesh lusteth against the Spirit, and the Spirit against the flesh. Then the works of the flesh are enumerated in the following verses: Gal. 5:18-21; which all grieve the Spirit when allowed in the believer's life, which in turn diminishes the Spirit's power over us.

The effect of quenching the Spirit is precisely the same with grieving him; the sphere of his authority over us is diminished; we are no longer "filled," because we have excluded him from some part of our being.

The conditions of keeping the child of God constantly filled with the Spirit are variously stated in Scripture, as presenting the body a living sacrifice (Rom. 12:1); taking up the cross, etc., and finally summed up in these words, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield ye yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:13.)

Our complex nature is like a kingdom composed of different provinces. We are spirit, soul, and body. Before conversion this kingdom was ruled by Satan. (I. Cor. 12:2; Eph. 2:2.) At conversion Christ became enthroned in our hearts through the Spirit. But the dethroned ruler seeks ever the recovery of his kingdom in whole or in part, and the absence of our will to the inclinations of the natural heart, means the enthronement of self and, so far as self is gratified, the dethronement of the Spirit of Christ is the result, which in turn means loss of victory and blessings for us, with loss of power for our Master's service.

Then, in order that the child of God may be wholly sanctified, he ought not only keep his sanctification intact which he received at his conversion, or retain the Holy Spirit in his heart in its fulness, by not grieving nor quenching that Spirit, but he ought also be careful with his language and "bring into captivity every thought to the obedience of Christ." (II. Cor. 10:5.) So that his "soul" or the inner man may not become defiled. The Savior says, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matt. 15:11.) Hence, James tells us, "If any man offend (German, "fehlet," fail) not in word, the same is a perfect man." (James 3:2.)

Then last, but not least, that person ought also to be careful with his body, that is, he ought not allow his body to be defiled by indulging in filthy and unbecoming habits, and by gratifying of fleshly lusts. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I. Cor. 3:16, 17.)

Thus you see, dear reader, it means much for a person to be wholly sanc-
tified. Nevertheless, it is God's will that all his children should enjoy this holy and hallowed life. He has made ample provision for it through his Son, and in his word. This happy state of being, wholly sanctified, is the outcome of the keeping of that Spirit, which we received in our hearts by faith in Christ. This Spirit, if it is not grieved, nor quenched, but allowed full sway over us, will renew our minds and our lives, so that our "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I. Thes. 5:23), "preserved blameless," German "behalten—unstarrfisch," kept blameless, that is, our whole spirit and soul and body will be kept blameless from the time that Spirit takes up his abode in our hearts, until our end.

Batteau, Ont. Charles Baker.

For the EVANGELICAL VISITOR.

Revival Meetings.

The season of the year is here when many churches hold "protracted meetings." It is easily within the memory of all who are on the shady side of forty-five when protracted meetings were an untried proposition among the Brethren. They were looked upon (in Canada) as a purely Meth­odist institution, which at that day they really were. Most churches, Brethren included, frowned upon them as hotbeds of religious excitement and extravagant demonstration. Parents in the above churches were not over­anxious to have their children attend them, and if my memory is correct there were some who forbade them to go near them at all.

There may have been abuses; there was perhaps unnecessary noise, and crude and grotesque ebullitions of feeling, but there was also the demon­stration of the Spirit of divine power. I well remember, as a boy of fifteen, attending a few meetings of the Evangelical Association. O my, when I think back, what preaching that was compared with what I was used to (Episcopal). What powerful and sweeping expositions of divine truth! At that early age I could not help but feel I was a lost sinner and would go to hell if I died that night. The thunder of a broken law and 'the terror of the Lord' filled our sinful hearts with fear and trembling, when suddenly the scene would change to Calvary and in tones of tenderness and love the preacher would har­monize to the great "sin-bearer," till I felt I could stand it no longer but must cast myself down at his feet with all my sins and doubts and fears. However, Satan (or his agents) attended those meetings too and softly whispered "not yet." I listened, and went no more. Many a time in after life have I been sorry that I did not yield then and there to the invitations of those godly men.

However, to resume, I fear our people have got from one extreme to the other, perhaps equally wrong. Those old Methodists looked for and had many conversions in their regular meetings, as well as in what some scornfully called "spasmodic efforts." With us (and them too) to-day we have nearly ceased to look for conver­sions unless we have special ser­vices and get some "big gun," or more properly speaking, some noted preacher, from a distance to take charge of the work. This very thing is working untold mischief in our church and we are already reaping the fruits of it. What are the main body of our ministers called for, if it is not to lead sinners to Christ? Or, is this only for a few ministerial experts, and the others simply to fill up time? Jesus says, "according to your faith shall it be done unto you" and we find it so. If we only look for conver­sions under the conditions named, that is all we will get. If we look up to our home ministers as called and chosen instruments in God's hands for the salvation of men; if we pray for and hold up their hands, we will have conversions both Summer and Winter, Spring and Autumn.

This present way of doing things is having a depressing effect on the main body of the ministry, yea, a deadening effect. Once get the idea into your head rightly that you are no use, it won't be long till it is only too true. When you hear your mem­bers say, O, I wish brother So-and-So would come so people would get converted, it is fairly hard to keep the idea out. Again, on the other hand it has, or is likely to have, an elevat­ing effect on the favored few. With all the talk of victory, man is frail after all and many a man who has stood firm and true in obscurity has lost his anchorage and gone down be­neath the tide of popularity. Once more, where the faith of the people is pinned to any particular man, his ability, his methods, etc., the work of the Holy Spirit is lost sight of and people talk of "Getting up a revival!" "It is not by (human) power, or by might, but by my Spirit saith the Lord." Where the human side is un­duly developed in the work, its mark will certainly be found on the results. I have been asked the question by un­converted people, "How is it that before you had protracted meetings very seldom any of your members went back, now it is a common oc­currence?" This is too sadly true, and there must be causes somewhere to produce such effects. The old Brethren were certainly more anxious about quality than quantity. They ex­pected some "John the Baptist" work, hills graded down, valleys filled up and crooked places made straight. Perhaps in some things they asked more than we find in the 'Acts,' but it was safe. This is an age of speed and machinery and it is in the church as elsewhere: meetings are planned, the machinery is started; ingenious meth­ods are tried to get people to lift their hand, rise, or come forward, or all, ostensibly to be prayed for. They are rapidly dealt with and dis­posed of: to repeat a prayer (parrot like) after the minister of confession and contrition, and a few moments later a prayer of thanksgiving for par­don, and emerge a Christian. Breth­ren, I emphatically protest against this forced spiritual conception, gestation and birth, all through in an hour or less. I freely admit that as soon as the soul reaches the place of complete surrender the change is at once efected, but is it there? If it is, it will soon manifest itself. People will hear something. If not let the Holy Spirit have a chance to make a proper work of it. There is a solemn, an awful moment at the birth of a soul where no human intervention is allowable. With Joseph and his brethren, upon the scri­pical moment, many others were pre­sent; they saw their distress, they heard their record, but before he re­vealed himself, he ordered all out but his brethren. I believe this is what Jesus means when he said to Nico­demus, "the wind bloweth where it listeth, and thou heardest the sound thereof, but thou canst not tell whence it cometh or whither it goeth, so is everyone that is born of the Spirit." No wonder our hearts are sickened and saddened when we see one after another of our new members drop their profession like a loose garment and glide into their former ways with no perceptible compunction. If they were truly born of God would they do so? If they had dug deep and gone on the Rock could they do so? I leave the reader to answer.

Salvation is a clear-cut proposition. We are either in the ark or out of it;
we cannot hang on outside for below are the raging billows, and above pour down the awful torrents from the open windows of heaven. Noah and his family went into the ark and God shut him in.

The grand and glorious experience of the "new birth" has of late years been obscured and belittled so much in order to magnify a subsequent experience that when anyone relates an old-fashioned conversion story they are looked at askance. I am distinctly in favor of protracted meetings on right lines, always have, and I trust always will advocate them. While we do all we can in the regular meetings, it is right to make special efforts as well, even if results are not large it is not labor lost. Of what use are glowing reports of so many conversions here and there and when you go over the ground a few months later you are led to exclaim, Were there not fifty converted? Where are the thirty-five?

And now, I trust I am understood. It has cost something to write as I have, but I have only written the things I have seen and heard. I expect adverse criticism, but I wish to state here that will (probably) be no reply. My only anxiety is for the welfare of Zion.

Richmond Hill, Ont.

F. Elliott.

For the EVANGELICAL VISITOR.

Gospel, Power and Salvation.

No. III.

In this number I will, by God's grace, endeavor to prove more fully by the gospel, power and salvation, that therein evolves our eternal bliss and happiness. However, this gospel, power and salvation, when preached will not return void, but will either be a savor of life unto life, or a savor of death unto death to them who heard it.

Dear readers, I greet you with the following injunction, viz. : "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." "In this the children of God are manifest, and the children of the devil." (I. John 3:9, 10.) "Whosoever believeth that Jesus is the Christ is born of God; for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (I. John 5:4.) "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I. John 5:18.) "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I. John 5:13.) "But the anointing which we have received of him (Jesus) (in the new birth) abideth in you, and we need not that any man teach us: but as the same anointing teacheth us of all things, and is truth, and is no lie, and even as it hath taught us, we shall abide in him." (I. John 2:27.) "The law of the Lord is perfect converting the soul." (Psalm 19:7.)

Dear ones, we are urged in God's word to prove all things, and hold fast to that which is good, or accords with the tenor of the gospel of Jesus Christ. However, many do this not, but with the reverse, because they are not capable in their natural state, to rightly divide the word of truth. We are forced to conclude, that provisions are now made in the gospel, power and salvation, for the removal of the carnal mind, "law of sin;" and that without the removal of that tendency to sin, it is impossible to do the whole will of God, and retain constant victory over the world, the flesh, and the devil.

Dear reader, right at this juncture many are making a serious mistake, because they say that we can do the will of God, in part with this "gigantic foe," "carnal mind," "old man" in the heart (i.e., in a justified state) however this would be doing violence to God's word or attributes, of a just and holy law. "The law of the Lord is perfect converting the soul." (Psalm 19:7.)

"The "carnal mind" is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) So then if this is a positive fact, that the "carnal mind" is God's enemy, how can we have a right to say peace, peace, where there is no peace? If man in a justified state has peace with God, through our Lord Jesus Christ, (and yet retains the "carnal mind" in the heart, which is enmity with God, and is not subject to the law of God, neither indeed can be), how can we say, that as long as we have the "carnal mind" we cannot fully obey God? This would be as much as to say, that we can make the "carnal mind" subservient to the law of God, in part, which if this could be true would make Paul's statement further on a profound misrepresentation, "For they that are in the flesh (carnally minded) 'cannot' please God." (Rom. 8:8.)

If those that are in the flesh (carnal mind) "cannot" please God, why should we make ourselves so obnoxious to say that we can make the "carnal mind" subservient to the law of God a little, but not fully. Why (?) this would be doing violence to God's attributes.

Dear ones, we must be very careful, that we do not try to make the Scriptures to subservire to our notions. Furthermore some will say, that in justification we yet retain the carnal mind in the heart, and that the condition of a justified soul is the same as in Rom. 7:15. But how can we make those statements harmonize?

If the condition in Rom. 7:15 were under the law, which I admit it was, so that we cannot do the will of God, by the works of the law. But if we are led by the Spirit, we are not under the law. (Gal. 5:18.) "Sin shall not have dominion over us: for we are not under the law, but under grace." "For the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death." (Rom. 8:2.) See also Rom. 5:1. And this freedom from the law of sin and death, we received in the new birth, because we are born of incorruptible seed by the word of God, that liveth and abideth forever.

"This is the promised seed, the descent from Jesus." "The good seed are the children of the kingdom." (Matt. 13:38.) This proves it beyond a doubt, that there is no carnal mind in the incorruptible seed. Whenever, and wherever, we find the fruit of carnality we invariably conclude the carnal mind must exist, and that according to some people's theory, they say, in a justified soul that has peace with God. through our Lord Jesus Christ. God have mercy! and forbid that I ever should take part in lowering the standard of justification. And affirm that all these evil traits of character, viz., pride, avarice, jealousy, envy, hatred, malice, self-will, evil thoughts, jesting, joking, heresy, hypocrisy, lying, adultery, fornication, sedition, evil surmising, doubting, impudence, fear that has torment and such like.

Is it possible that we take such a stand against God's attributes of a just and holy law? "The law of the Lord is perfect converting the soul." (Psalm 19:7.)

If all these evil traits of character remain in a converted soul, I am at a loss to know what the soul was converted of, in fact, such an one would, in a general way, be classed of sinners' chief.

Who can doubt for a moment that
a soul born of God is holy? and as long as the seed remaineth in the soul it cannot sin?

"And this is the victory that overcometh the world, even our faith." (John 5:14.) "Jesus came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God. Which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13.) These assertions are strong and undeniable evidence of their deduction from the carnal mind, inbred sin, "old man," etc., as being equivalent to being born of blood, or of the will of the flesh, or of the will of man.

Now, then, if the new birth is a holy work, we must concede that the carnal mind is exterminated from the soul, and nothing but the mind of Christ, the incorruptible seed, that liveth and abideth forever is felt in the soul. The good seed is now planted.

The injunction of Jesus is, that a good tree cannot bring forth evil fruit. "Either make the tree good and his fruit good; or make the tree corrupt and his fruit corrupt." Light and darkness has no communion or fellowship together. In relation to God man can stand only in that of saint or sinner, at peace or enmity, in his love or under his wrath, in the Spirit or in the flesh.

In one of these two conditions every man or woman in creation stands. Have the Cause removed and effect will cease. Have the heart purged and cleansed from the first principles of the work of the devil, and the cause will invariably cease.

Note the injunction of Jesus; men will not put new wine in old bottles, else the new wine will break the old bottles...and the wine is spilled; but new wine is put into new bottles, and both are preserved. New bottles indicates new hearts, and new wine indicates Holy Spirit.

In the new birth our relation to God is changed from enmity to peace.

"For to be carnally minded is death; but to be spiritually minded is life and peace." When we are born of the Spirit we are spiritually minded. I mean the soul when it is converted has no carnal mind, but only the mind of Christ. Paul says, that "If we have not the mind of Christ we are none of his."

"Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine figs? So can no fountain both yield salt water and fresh."

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." "This wisdom descendeth not from above, but is earthly, sensual, devilish." "For where envying and strife is, there is confusion and every evil work."

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." (James 3:17, 12, 14, 16.) By these assertions we are made to believe beyond a doubt that a converted soul is delivered from the bitter salt water; but invariably can only bring forth sweet water.

"A good tree cannot bring forth evil fruit." Whenever and wherever we find a cannot in God's word, we invariably conclude it to be a positive fact. James says, "But if ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth." However, this is an evident fact or token of one who is a backslider, and somehow is not aware of it, and by testifying of having a clean heart, he would invariably be found lying against the truth.

"This wisdom descendeth not from above, but is earthly, sensual, devilish." Let us closely observe the words of James, "For where envying and strife is, there is confusion and every evil work." This is as plain as language can make it. Every stands for all evil work. How, in the name of God, can we say, that such an one is justified before God, through our Lord Jesus Christ?

First eject the enemy, the inward foe, in like manner, like Jesus shows in the type when he sanctified the temple. Have the cause removed and the effect will cease.

Culbertson, Pa. J. S. Lehman.

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away, with their wings unwet, through the sunny air.

When a man "makes his will," he does it with a view to death; but the will of his character he forms for eternal life.—Wells.

"REMEMB ye and believe the gospel." (Mark 1:15.)
They raised an army of three hundred thousand men; their fleet was composed of upwards of two thousand warships, and three thousand transports. With such an immense armament at this period of the age they thought they could conquer the island in one campaign. But they found themselves miserably deceived.

Hamilcar, the most experienced captain of that age, sailed from Carthage with his formidable army and besieged the city of Hymera. The besieged city was much straitened and dismayed by the operations of this powerful armament. But Gelon, the tyrant of Syracuse, immediately came to their relief with fifty thousand men; their fleet was composed of three thousand transports, of which this fleet consisted, only eight ships, which, for some reason were out at sea away from the rest; were started for Carthage and some of them reached the city only to tell the dismal tidings of nearly the total loss of that great army. First, if we take into consideration this great army out on the sea with all the ships of war; set on fire in one conflagration together burned to the waters edge, and either burning up those thousands of miserable beings, or having plunged them into the sea, found a watery grave. What an awful time that must have been. Then think of the besieged city burned to ashes with the many thousands of men, women and children who were killed, wounded and made wretchedly miserable and homeless; the cries and lamentations of those helpless creatures which were left and the contagious diseases that would follow after such an awful catastrophe had befallen them.

What was the reason of this dreadful catastrophe and devastation? Nothing but that proud and oppulent city, Carthage, whose inhabitants were riotous and living in luxury, might gratify its ambition by tyrannizing over neighboring tribes, and by plundering them of their wealth which did not belong to them, neither were they in need of it.

This occurred about four hundred and eighty years before Christ and many such a conflict has been since that time, for no other reason than that of “man’s inhumanity to man.”

Louisville, Ohio. GEO. S. GRIM.
Edwin Hammered
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Harrisburg, Pa., Jan. 1, 1907.

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Philadelphia, 3231 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa, Mission, 747 Ninth street, in charge of Sister Sarah L. Eisenhower.

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CHURCH WORK.

Chicago Mission.

Report for two months ending December 15, 1906.

Receipts.

Rent, $2; Newborn S. S., $75.29; B. S. Herr, Cambridges, 100c; $5; Bro. Trump, Polo, III., $5; Sr. Trump, Polo, III., $7; Valley Choir, Chicago, $5; In His Name, $55 cents; Bessee Weber, $3; Sr. Weber, $3; Sr. Hamil, Chicago, $7; Y. P. Convent, $2.25; N. A. Smith, In His Name, $5; Bro. Engle, Pa., $1; In His Name, $5; In His Name, $5; Henry Trump, Polo, III., $3; In His Name, $5; Y. P., $2.25; T. S. Doner, Ont., $5; Andrew Gray, Iowa, $5; J. M. Jemshelter, $1; Bessee Weber, Chicago, $7; In His Name, 50 cents; rent, $4; M. Byer, Hamlin, Kans., box provision; Sr. Dull, Morrill, Kans., $2.

Balance on hand, $5.25.

Expenses.

Provisions, $55.25; gas for lighting, $8.00; building fund, $70; deficit, $325.05.

Balance on hand, $5.25.

DONATIONS.

Sr. Shirks and others, Shannon, Ill., 1 bbl. apples, apple-butter, soap, etc.; sisters of Shannon, dried corn, pickles, butter and two bed comforters; S. Sodenbarger, Polo, 1 bbl. apples; D. Martin Morrison, Sr. Lyon, 10 lbs. butter; I. Trump, 1 bbl. apples and squashes; Bro. Richard, Mich., apples and 10 lbs. butter; I. Trump, 1 bbl. potatoes, to his potatoes, beans, onions and apples; Miamia Dis., Ohio, 1 bbl. fruit, apple-butter, dried corn and canned cherries; P. Bucher, 2 sacks potatoes and onions; L. Stump, 23 qts. canned raisins and dried apples; Sr. Brown, 11 qts. fruit; also dried fruit; Sr. Relling, 5 qts. fruit; S. Akens and Misher, 18 giving them special clothing.

I am indeed glad the Lord has given us our hearts to appreciate and praise him for all his loving-kindness to us. He does indeed supply all our needs according to his riches in glory by Christ Jesus. He fully understands our needs and makes daily provision for soul and body and spirit. Bless his name.

We also received contributions other

promise. Again do we praise the Lord. We then went to prayer-meetings. Sister of Bro. Hamil. The Holy Spirit went before and made all things ready and took things in his own hand and we may say, we have never seen it on this wise. A number of others received the Holy Spirit, the unsaved calling upon God for mercy.

On Sunday morning conviction fell upon the Sunday-school. Preaching services began as usual at 11 o’clock; the Spirit fell as usual while the song service continued until half past ten Sunday night. At the close of the Young People’s service we asked all who wanted to give their hearts to God that night, really got saved, to go into the rear rooms where they could be definitely and personally dealt with, and the 8 o’clock meeting go right on. Sixteen boys and one girl stood up and walked out into the other room where they were free to pour out their hearts to God in cries and prayers, confessing their sins and black hearts to the God who sees all things, telling him they did not know they had such black hearts. When his light shines in them only do we know ourselves. Wonderful indeed how these precious souls first explored their own sinful condition, and then called upon God to have mercy upon their drunken fathers and save them also. At this same hour there were a number of seeking souls in the prayer and study meetings at the same time. A dear young Catholic lady, aged twenty, was saved. She did not expect to be saved so early. We expect the work to go right on.

Pray especially for the work in this place, and the work in those places I could name. Pray for a drunken father who came into the meeting the other night and received it with open hands. We thank you for what the Lord has made you to us and the work.

B. S. Herr.

1906 Peoria St., Englewood, Ill.

Toronto Mission.

From November 15 to December inclusive.

Receipts.

Toronto: Free-will offerings, $9.78; rent, $21; Mr. Collan, $1; Mr. Long, $1; rent, $5; tenant for coal, $2; miscellaneous, 8¢.

Eugene Mills: Sister Lydia Williams, $8.25.


Richmond Hill: Sister Lavina Elliott, $2.50.

Victoria Square: A brother, $5.

Buffalo, N. Y.: Sister Eliza, $1.

Greenacres, contacting A. Pum, $2.

Mite Boxes.

Notations: A brother (per Carl Baker), $1.00.

Bethesda: Sister Nancy Sider, 1¢; (per Bro. T. S. Doner), a brother 28¢; sister Elias Baker, $1.02.

Sister Abram Heise, $5; (per brother T. S. Doner) a brother, 75¢; a sister, 7¢; brother J. W. Heise, 50¢; brother D. W. Heise, $4; sister Catharine Weidman, $1.25; sister Abram Baker, $2.50.

Eugene Mills: (Per brother T. S. Doner) Albert Williams, $1.68.

Total receipts, $1,041.05.

Expenses.

Personal (including board, laundry, trolley fares, etc.), $7.28; postage forànscenes, $0.40; offici­

50c; hymn books, $1.43; rent, 8¢; miscellaneous furnishings, $3.07. Total ex­

Balance on hand last report, $17.97.

Balance now on hand, $24.80.

We also received contributions other
EVANGELICAL VISITOR.

To all the readers of the Evangelical Visitor: Grace be unto you and peace from God our Father and from the Lord Jesus Christ.

"I thank my God upon every remembrance of you. Always in every prayer of mine for you all making request with joy for your fellowship in the gospel from the first day till now, being confident of this one thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:2-6.)

Believing that many of the dear readers are scanning the columns to know of our prospects and labors, we will give a few lines of information on that line. Many say to us: Have we been following you up through the Visitor? We are glad for this medium of communication by which we can keep in touch with the dear brethren and sisters of the church in the homeland and also with those that have crossed the rolling sea in search of "diamonds in the rough" among the uncoth and uncivilized in dark heathen lands. We are glad the dear Lord has given us a desire to help "Throw out the life line" to the millions that are perishing without a knowledge of a change of heart and are without a testimony.

The dear Lord graciously gave us homes among some of the dear people of Dallas Center, who supplied our daily necessities. May the dear Lord reward them for their acts of love. Jesus said a cup of cold water given to a disciple in the name of a disciple shall not be without a reward. Through some of the brethren our financial need was also supplied. The Lord bless them for this token of love.

The meetings closed on the night of the 16th with a fair attendance, as there were other meetings going on in the near by surroundings. While laboring at Dallas Center, your servant suffered some with muscular rheumatism, and since returning to the city this trouble has been considered, which is quite annoying.

Whether we shall launch forth and labor in other fields during the Winter months we are undecided, but hope to be in order of the Lord, whether to remain here and lend a helping hand in the work here or go into other fields. There is much work to be done in this city, as in all other large cities. Will all the dear readers pray for us that we may be in divine order and keep the Master afloat at the master's feet. We are thankful to all who remember us with letters of love and good cheer, and who also fulfill Phil. 4:17. The dear Lord keeps the account and will give the reward.

"Faithful is he that calleth you who also wilt do it." Yours in hope of his coming.

NOAH AND MARY ZOON.
Permanent address, Harrisburg, Pa.
Local, 1414 Twelfth St., Des Moines, Iowa.
December 18, 1906.

Be clothed with humility. (I. Peter 5:8.)
An Exhortation.

While reading in the Visiter I was again impressed to write some, as I think what we can be an encouragement and help to each other, if we are humble and willing just to obey the still small voice of God. Though we are deprived of meeting with God’s people often, yet with God’s Spirit speaks to us. The word teaches first to seek the kingdom of God and his righteousness, and how blessed it is first and above all to do all to the glory of God. If God so clothe the grass which is today in the field and to-morrow cast into the oven, how much more will he clothe you, O ye of little faith.” (Luke 12:28).

How precious the promise if we but trust and believe to lay up our treasures in heaven where moth doth not corrupt and where thieves do not break through nor steal! If we have all the luxury and pride and all this world can afford, it will all pass away, but if we lay up our treasures in heaven then we have the promise of obtaining a glorious entrance into the heavenly kingdom where we have our treasures. Oh, I do think the precious promise in this verse should incite us to faithfulness. We need to watch and pray much, so we may over­come the small things that want to come in to mar our peace. I had quite a lesson while doing the duties of house cleaning. How soon it seemed the larger part was cleaned; but the little places, I noticed, take time and watching that we don’t miss such, since they are of as much or more importance than some of the larger. I thought, so it is in our Christian journey, we need to watch that we don’t pass over some­thing that may seem small to us and yet be very important to the salvation of others.

Create within us clean hearts and renew right spirits within us. “Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my song.”

“But we never can prove the delights of his love,
Until all on the altar we lay;
For the favor he shows, and the joy he bestows.
Are for those who will trust and obey.”

Abibels, Kans. R. J. Landis.

Build it well what ever you do;
Build it strong and straight and true;
Build it clean and high and broad;
Build it for the eye of God—Amen.

“It is well to think well; it is divine to act well.”

Dare and Do.

Dare to think, though others frown;
Dare in words your thoughts express;
Dare to rise, though oft cast down;
Dare the wronged and scorned to bless.

Dare from custom to depart;
Dare the priceless pearl possess;
Dare to wear it next your heart;
Dare, when others curse, to bless.

Dare forsake what you deem wrong;
Dare to walk in wisdom’s way;
Dare to give where gifts belong;
Dare and do, it is well.

Do what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be best.

—Selected by Mabel Hess.

MISSIONARY.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Sallie Kreider, Levi Doner, Maria Werkman, Abbie Bart, Matopp Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Engle, Macha Mission, Komola, N. W. Rhodesia, care Dist. Commissioners, South Africa.

Harvey J. and Emma Frey Mission, Gwanda, Rhodesia, South Africa.

Care Blanket Mine.

R. J. Landis, Ghaseri Mundi, Lucknow, India.

D. W. and Mrs. D. W. Zook, Sripat, Purumia, Bankura district, Bengal, India.

Josaiah and Rhoda Z. Martin, Raghumathpur P. O. Manhookhoor district, Bengal, India.

N. H. and Maria Reinhard, Raj, Nandgoon C. P. B. & N. R. Ny, India.

Fanny Hoffman, Khagmeon, India.

Central America.

Mrs. William Kkee, niece Hoffman, San Salvador, Salvador Central America.

From Beyond the Zambezi.

MACHA MISSION,
KALIMO, N. W. RHEODSA,
SOUTH AFRICA,
Nov. 6, 1906.

Dear readers of EVANGELICAL VISITOR: We greet you again through the pages of the EVANGELICAL VISITOR, thanking God for this means of communication by a general letter.

We received the mail yesterday morning, bringing to us many encouraging mes­sages; also the September i number of the EVANGELICAL VISITOR. We hope you are not forgotten, but much work keeps us from writing. We are glad some do not wait for a reply, but keep on writing. May God abundantly bless them. Since we wrote our last letter we were again reminded that new days bring new experiences, and thank God he gives new grace and strength.

We are occupying our new hut; came into it a few days before we cared to, on account of a heavy rain coming upon us. The floor was not dried sufficiently to move, but we could not keep dry in our temporary dwelling places. Three nights all the boys slept in the house, Sister Davidson and I occupying one room while they occupied the other two rooms. As soon as possible two more huts were made to provide a good shelter for the boys. At present we all have a good shelter. Our kitchen arrangement will be ready by this time.

We are all tired of building and making things, but we dare not stop. A strong hut is being built for the sheep and goats, the flock numbering seven.

We will have to hold our services in the kitchen, no doubt, until next dry season, because there is no grass for thatching, and next month the rains will begin, if they come usual.

We do think God has allowed us all usual health during these months of toil, and although little visiting has been done, we are looking forward to the time, which we trust is near, when school will be opened and the gospel given to these people in their homes. We have been encouraged by the regular attendance at the Sunday services by some of the women. A few men and boys were here October 20.

On October 20, we left home to visit our neighbor, about twelve miles east of us. Ndhlamlab was too early and we accompanied us. In order to get there we had to go around by the road which was about thirty miles. The farmer came there four years ago. Has an unusual advantage in having a number of hot springs, supplying all the water he needs. He has a portion of land under irrigation. We saw the first wheat fields since we left America. He also has a small lot of oats. We purchased some seed corn and potatoes. By the way we stopped at the home of a Boer over night. There we purchased some banana sprouts. We reached home Friday evening, finding everything well cared for.

We praise God he is caring for us and renew our strength continually. We want only his will lived out in our lives. We know you are praying for us and the knowledge of this even encourages us, besides the answered prayers. Ask largely in faith in our behalf, God bless you all.

Yours in the harvest field,
Anna G. Engle.

P. S. Since I have finished this letter, for we have been busy getting mail ready, as we are expecting a messenger to pass and stop for it, I have taken time to look over the August 15 and September 1 numbers of EVANGELICAL VISITOR. We cer­tainly are pleased to hear of the possibility of a Home for girls in Africa, as the need is great. May the good work go on as our prayer, our power.

We also noticed there has been a certain anxiety with some in our behalf. By this time you have learned of the goodness of God toward us, proving that when he calls he will also go before and graciously care for his own. As we think of past experiences, they do not seem so hard as when we passed through them. A broken pole nothing hard now. We have broken another since, and we have learned how to fix it without cost. We have learned ere this that each test prepares us for some­thing harder.

I desire to give a short testimony to the answered prayer of someone in my behalf.
I read in a certain religious paper something like this: "A man in a far-off land is following his plow; he breathed a prayer. Someone in the mission field is wonder­fully needed.

A certain time since here I was feeling very badly, fearing I might get sick. I retired very early. Next morning I felt like a different person. Sleep alone could not have caused the change. While thinking about it, the thought came, "someone has prayed." God heard and I was quickened. Praise his holy name. Keep on praying, and pray the Lord to thrust forth able-bodied and Spirit-filled workers. Amen.

A. G. E.

An India Letter.

DALTONGONJ, BENGAL, INDIA,
Nov. 21, 1906.

Dear readers of the Visitor: We greet you in the name of Jesus. We praise God for the privilege of working for him in this dark and idolatrous land.

We moved here, to Daltongonj, about three weeks ago. We are in the center of a large district which has heretofore been unvisited by a Protestant Mission. There is a Catholic Mission about sixty miles south of here; but the nearest Protestant Mission is over one hundred miles from here. For a long time we had our eyes on this place, knowing that it never had a missionary or native worker; so it is mostly virgin soil. We have desired to go where the people have never heard of Christ and his love, and the Lord has given us the desire of our hearts.

Praise his name. Here is a large district, perhaps fully as large as Massachusetts, if not much larger, where the glorious gospel of the Son of God has not been preached. We hope to get out into the district as much as possible this Winter. We are in great need of a pair of bullocks and cart, as we have long distances to travel sometimes, and have to take provisions along for food, as well as Scriptures and other literature for distribution.

Dear ones, will you pray for this and many other needs, for God's work in this very needy field?

We have already been out some to quite a large village, a few miles from here, on the other side of the river. They have a market there every week, as they also do in all the principal villages, to sell their vegetables, grains, cloth, and all sorts of wares. As hundreds and sometimes thousands, of people congregate at such times, it makes it a good opportunity to preach Christ and sell and distribute Scripture portions, tracts, etc. As we have no conveyance of any kind, we have walked and taken our chances in getting across the river on a horse that might come along.

The first time we went, we hired a cart, but the bullocks went so very slow that we were much relieved when we reached the other side. Then we dismissed the car and walked the rest of the way.

I will mention a few incidents that occurred during our stay at the village market. To these gatherings the religious beggars also come, to beg their food. But some do not stop to beg, but take from the different vendors whatever they please. I saw one of these men doing this, and I reproved him for it. This seemed to please you are saved without a shadow of a doubt, and you feel a constant yearning way down deep in your heart for still more of something you do not know what, but still it is there, an unrest, a wonderful longing, for more of God's love. Won't you get down on your knees where you are and ask God to give you light, to fill you with his perfect love, through sanctification? Straighten up your back tracks. God will show where they are. Meet conditions laid down in God's word, pray through till he breathes upon you his Holy Spirit. His promise is true and you will know when the work is done. You will have the witness in your soul. Oh, I praise God for a personal experience. "Follow peace with all men, and holiness without which no man shall see the Lord." (Heb. 12:14.)

Heaven is a holy place. God is holy. Jesus is holy. The Holy Ghost, the holy angels are there. We read it in the precious Bible, the whole plan from beginning to finish teaches holiness. It is a holy plan. Oh, I bless the Lord for ever speaking to my heart. I am so glad that heaven is a place where we will see no sin. There is no sin there and nothing sinful shall ever defile that place. We have trials, troubles and temptations here for a little while, but God is almighty, he can overthrow the devil. When God sanctifies a soul the devil gets busy then. It is then he comes with his ruinous lies: but devil just get behind me; you have moved out of your old house. A new tenant has taken your place, the blessed Holy Ghost, the ever abiding Comforter. You never gave me anything but sorrow and sin: he gives me a clean heart and peace within. The devil used to be in me trying to get out, or rather show himself wherever he had a chance, and now he is on the outside, bless God.

But he comes sometimes and tries to move in again, but God keeps me every moment.

Dear readers, these are surely sifting days. We have every evidence of this fact. God is picking folks out everywhere; some from here, some there. Oh, let us pray the more earnestly for deliverance from Satan, and to fill our hearts with perfect love. We want hope in our lives; we want liberty. All this is the mission of the Holy Spirit. Let us pray God to give us love, hope and liberty. May God snap the fetters that bind his children and set them free; for he whom the Son makes free is free indeed. I believe he came to set us free, and
wants us to work for him and speak for him. Oh, I just want to know his will, to be in the center of it, to serve him in the beauty of holiness. Nothing good that I have done. I feel my nothingness but, somehow, God counts me worthy. I mean to follow him all my days, to be in the center of it, to serve him. Oh, I just want to know his will, to be in the center of it, to serve him. I feel my heart, he will bless us. I know these things for he led me this way. I know if we do loose from the world. Some folks don’t like us plain folks: they laugh and ridicule us, but I will ever thank my heavenly Father for ever taking pride out of my heart and that he ever led me this way. I know if we do these things for Jesus’ sake, out of a pure heart, he will bless us. I know that it is pleasing in his sight, that we adorn ourselves as becometh holiness. We surely do not cut loose from worldly fashion to please ourselves: it is a reasonable service; so we will just let the world laugh. We are to be a theater to the world, a gazing stock. The world must be amused, so if they find pleasure in laughing, why it is all right; we will just go on praising the Lord anyway. We are to be a theater to the world, a gazing stock. The world must be amused, so if they find pleasure in laughing, why it is all right; we will just go on praising the Lord anyway. 


Light — Brand. — Rev. Jacob K. Lighter, on Tuesday, December 11, 1906, at Fairland, the officiating minister Miss Light, of North Annville, and Miss Eva L. Brand, of Bunkerhill. 

Scher — Huffman. — Married, on the 10th day of December, 1906, at the residence of the officiating minister in Bertie, A. Beers, V. D. M., Mr. Benjamin Sherk to Miss Eliza Huffman, all of Bertie, Wellston, county, Ont. 

Hensel — Snode. — On November 27, 1906, brother C. C. Hensel, of near Newburg, Cumberland county, Pa., and sister Rachel H. Snode, of near Chambersburg, Pa., were united in marriage by Elder M. H. Hershberger at the bride’s home. 

Wenger — Brechbill. — Married, at the home of the officiating minister, Elder John D. Wingert, on Tuesday, December 11, 1906, brother Elam B. Wenger to sister Susie Brechbill, all of near Chambersburg, Pa. 

Brubaker — Book. — On December 11, 1906, occurred the marriage of brother Harvey Brubaker, son of brother Martin Brubaker, and sister Emma Book, all of Ramona, Kansas. The event took place at the home of the bride’s parents, brother and sister Jacob W. Book, brother J. B. Leaman officiating. 

Obituaries. 

Heintzelman. — Lena May Heintzelman, daughter of Martin and sister Mary Heintzelman, died November 13, 1906, aged 16 years, 1 month and 22 days. Funeral held at the home on the 15th. Interment in Stoutertown cemetery. Services were conducted by Elder D. Wingert, assisted by brother Henry Brechbill. 

Mull. — In Greenville, Pa., Tuesday forenoon, December 11, 1906, William Mull, a well known resident, died after having an epileptic spell. His wife is a sister in the church of the Brethren. He was aged 37 years. A widow and four small children, who have the sympathy of the community, survive. Interment was made at Air Hill graveyard. 

Richard. — Elizabeth Richard, an inmate of the Messiah Home, Harrisburg, Pa., for a number of years, died at that institution December 17, 1906, aged 81 years, 11 months and 22 days. She was a sister in the church for about twenty years, and we trust has gone to be with the Lord. Funeral services were held at the home chapel, December 20, 1906, conducted by the Home ministers. 

Flagg. — George Flagg died at Welland, Ontario, in the Hospital of Bright’s disease, on the 13th of December, 1906, aged 85 years. His remains were sent by train to Shermont on Saturday evening, and taken to his grandson, William Flagg’s home. The funeral service was held at the chapel near by at Shetler’s Point, being conducted by Brother Gervin Beards. Text, Heb. 9:27. A large attendance attended. Embalmed remains were buried at that place at the side of his companion, who preceded him to the beyond about twenty years. 

Mull. — Zeb. Mull, a member of the Brethren in Christ Church for many years, died suddenly at the Jabbok Path Orphanage, near Thomas, Ohio, December 13, 1906, in his 74th year. His wife died three years previous in Wyoming. Eleven children survive him, but as they are all far away none of them could attend his funeral. On the day of his death he had written to three of them. He had sojourned at this place since November 12, 1905, enjoyed good health until a few days preceding his death. He was a blessing to all with whom he came in contact, and many mourn for him as a friend. Funeral service was held at Bethany Church, conducted by Brother David Eyster, assisted by Brother Gish of the German Baptist church. Text, II. Tim. 4:7. 

Niesley. — Brother Jacob B. Niesley was born in Lancaster county, Pa., October 18, 1845, died after an illness of five weeks, December 13, 1906, aged 61 years, 25 days. He was united in holy matrimony to Elizabeth Woglemuth, daughter of Rev. John Woglemuth, of New Street, Pa. To this union were born four children, two of whom preceded him to the beyond world, as also his companion. Afterward he was married to Annie E. Lutenstager, of Perry county, Pa. He is survived by his wife and two children, brother John W. and Mrs. Lizzie Adams, and three grandchildren, all of whom are residing in the church, one that always filled his place well and was always ready to respond to the great needs of the cause of Christ, and especially had an open hand to the poor, which will be felt by many. He always manifested the spirit of the Master by doing good to others. He was a faithful and consistent member of the Brethren in Christ church for many years. Although we deeply feel the loss of a beloved brother, we believe that our loss is his eternal gain. A large attendance at the funeral gave evidence of the respect and esteem in which he was held in the church and community. Funeral was held November 16, 1906, in the church, near Carlisle, Pa. Interment in adjoining cemetery. Services were conducted by Brothet J. W. Winger, assisted by Brothet W. Flagg. Text, Rom. 8:35. "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." 

Go to thy rest; and while Thy absence we deplore, One thought our sorrow shall beguile, Thee soon with a celestial smile, We'll meet to part no more.