**PAVING THE WAY.**

The words we speak, the acts we do,
As we live, day by day,
Although they may be very few,
All help to pave the way.

For other lives besides our own,
And have a value still,
Something to bless, or to atone
According to our will.

A jesting word, with no intent
To cause another pain,
When all too late we oft repent,
Ne'er to repeat again.

As day by day we tread the path,
Sometimes so dark and drear,
Oh may it be with Him who hath
Said: “With me there is no fear.”

The weary step, the thorny road,
That leads to endless day,
Was trod by One who bore our load,
And paved for us the way.

—John B. Hemstreet.

For the Evangelical Visitor.

**THE GODMAN.**

God created man and placed him
into the Garden of Eden on probation. Under the test he fell, was cast out of Eden and the entrance was guarded by flaming swords so that he could not return. God's justice condemned him as a sinner, and in this life, assigned him to toil, affliction and death. He was now a fallen being, condemned and estranged from God. In this deplorable condition God's pity yearned upon him, and a promise was given that "the seed of the woman should bruise the serpent's head." When Cain was born, mother Eve thought the promise was fulfilled. But alas! what a disappointment! Instead of a Savior he became a murderer.

This promise was renewed in types, shadows and prophecies, as the ages rolled on. It was stipulated in the covenants with Abraham, Isaac and Jacob, and amidst numerous prophecies that refer to the Savior.

The prophet Isaiah 9, clearly describes the birth, offices and character of the Godman, seven hundred and forty years before his first advent. Time passed. Ages rolled. The renewal of the promise from time to time kept the expectation of a Redeemer before the minds of the Jewish people. This extended seemingly beyond the "chosen people," "as all men mused in their hearts of John, whether he was the Christ, or not." Luke 3: 15. As the time drew on this expectation became more intense. The people expected some great event, what it should be they had no clear idea. The Jews expected a Redeemer that would deliver them from the Roman yoke and establish for them a prosperous kingdom. Being carnally minded they could not conceive of a spiritual kingdom, hence their great disappointment and rejection of the Savior. As then, so now there is an expectation in the minds of the people. The pious who apprehend the promises of God and discern the signs of the times, say, "the end of the world is approaching. The discerning worldling looks for a crisis, what it will be he does not understand. "The natural man who does not discern the things of the Spirit" either refers the crisis to some temporal or cosmic change or if he is stone-blind, says, "all things remain as they were from the beginning," there are no signs of a catastrophe; the world is getting better, and he looks for gigantic progress in the twentieth century, and he loves to dwell upon the great things that will come to pass. Should he live and the world remain his dreams would be realized. The idea of the end of the world is a repugnant thought to him. A recent medical writer, talking of his profession says the physician is "rather sceptical as to the occurrence of the millennium in the near future." This is no doubt correct as regards those that belong to the latter class described. From this digression we will resume our subject.

In the fulness of time Jesus was born. When that great event occurred the world went on as usual; all classes, rich and poor, high and low, noble and ignoble, with a few exceptions, were alike unconscious of what occurred. Only "the wise men of the east" who were astrologers or star gazers, were apprised of what occurred, by the appearance of a peculiar star, which they followed "to where the young child was;" and the shepherds "who watched their flocks by night" received an angelic message, with a song of praise, announcing the birth of the new-born King.

The exact time of the birth of Christ is left in obscurity. In Math. 2: 1 we read, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king." In Luke 2: 1, 2, 6, 7: "And it came to pass in those days that there went out a decree from Cesar Augustus that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria..... And so it was, that while they were
there, the days were accomplished that she should be delivered. And she brought forth her first-born son, &c. The two evangelists that give an account of the nativity of Christ, give us this much: (1) that it was in the days of Herod, (2) that it was during the reign of Cesar Augustus, (3) that it was during that part of Augustus’ reign in which Cyrenius was governor of Syria.

This does not fix the year much less the day.

Eusebius in his Ecclesiastical History, Chap. V, page 28, says, “It was the forty-second year of the reign of Augustus, but the twenty-eighth from the subjugation of Egypt, and the death of Antony and Cleopatra, which terminated the dynasty of the Ptolemies, when according to prophetic prediction our Lord and Savior Jesus Christ was born in Bethlehem of Judea. The same year, when the first census was taken, and Quirinius (Cyrinius) was governor of Syria.” This historian arrives at this conclusion from prophecy and historical events. If correct it establishes the year but leaves the month and day undetermined.

In the Union Bible Dictionary, under the words Christ Jesus we read, “He was born in the year of the creation 4000 at Bethlehem of Judea.” William Smith, author of Dictionary of the Bible, leaves the time of Christ’s birth undetermined.

According to Church historians there were originally only two Christian feasts. Easter—celebrating the resurrection of Christ, and Whitsun—celebrating the descent of the Holy Spirit. These were originally Jewish feasts and transmitted into the Christian church. To these were added first the Epiphany, or the celebration of Christ’s baptisms. This was held on the sixth of January, after that, that of Christ’s nativity was added to it. When the Roman church began to celebrate the 25th of December as the time of Christ’s birth, the time was in dispute, really not known. According to Lamson this was about the middle of the fourth century. Christmas originated in the Western church and traveled east. All original practices traveled from east to west. “At the period when were discovered the first traces of Christsmas it was celebrated on the sixth of January, having been superadded to the feast of the Baptism.” About the time of the fourth century we hear of its celebration at Rome on the 25th of December, and this being determined, it is asserted, though not on evidence which is perfectly conclusive, by Julius, Bishop of Rome. This we believe is the earliest notice of it as a distinct festival; certainly the earliest that is clear and undisputed.”—Church of the First Three Centuries, P 389—Lamson.

The time was probably not exactly known from the first. The Evangelist uses the expression, “He began to be about thirty years old,” this is not determining it exactly. The era commenced by common consent from three to five years too late (it is commonly counted four years).

“Various reasons have been assigned for the celebration of the 25th day of December by the Romans. It was clearly an innovation. The day had never been observed as a festival of the nativity by Christians of the east where Christ had his birth. It is certain that some of the most memorable of the heathen festivals were celebrated at Rome at this season of the year; and these the Christians were fond of attending, and could be more readily withdrawn from them if they had a similar feast of their own occurring at the same season. It is certain, too, that many of the ceremonies and observances of the pagan festivals were transferred to those of Christians.”

—Church of the First Three Centuries, p. 390.—Lamson.

The following foot note at the bottom of the same page refers to the above:

“Thus, during the Roman Saturnalia, or feast of Saturn, held in memory of the Golden age of equality and innocence under his reign, and kept in the time of the Cesar from the 17th to the 23rd of December (seven days), all orders were devoted to mirth and feasting; friends sent presents to each other; slaves enjoyed their liberty, and wore caps as badges of freedom; wax tapers were lighted in the temples; and jests and freedom and all sorts of jollity prevailed.”

It seems as if Omniscience had withheld the knowledge of the time of Christ’s birth for a purpose. But a formal church was equal to the occasion, and settled what the annals of Divine Wisdom left unsettled. Three centuries and a half of the purest Christianity has passed without a Christmas. May we wonder, if we look at the amount of sin and idolatry that is practiced on this festival?

Nazianzen’s exhortation to his people on the Nativity of Christ seems directly intended against them (heathen festivals) when he thus endeavors to guard his auditory from running into the same abuse: Let us celebrate this festival, not after the manner of the world, but in a divine and celestial manner; not minding our own things, but the things of the Lord; not the things that tend to make us sick and infirm, but those things which will heal and cure us. Let us not crown our doors with garlands nor exercise ourselves in dances; let us not adorn our streets, nor feed our eyes, nor gratify our ears with music, nor any of our senses, touching, tasting, smelling, with any of those things that lead the way to vice, and are the inlets of sin. Let
us not effeminately adorn ourselves with soft clothing, nor jewels, nor gold, nor artificial colors invented to destroy the divine image in us; let us not indulge in rioting and drunkenness which are frequently for the belly; nor be enamored with the heathen, and to their heathenish pomps and festivals, who give to the heathen, and to their heathenish pomps and festivals, who give light in the smell of sacrifices, and wicked devils, and as wicked priests agreeably worship their deities with such discourses as are proper and agreeable to the heathen, and to their heathenish pomps and festivals, who give light in the smell of sacrifices, and wicked devils, and as wicked priests agreeably worship their deities with such discourses as are proper and agreeable worship the Word of God place and worshipers of them. But let us who worship the Word of God place our delights in the Divine law, and such discourses as are proper and necessary to the present festival. — Bingham's Antiquities of the Christian Church, Vol. 2, p. 1145.

And we may observe that the day was kept with the same veneration and religious sublimity as the Lord's day. For they had always sermons on this day of which there are many instances in Chrysostom, Nazianzen, Basil, Ambrose, Austin, Leo, Chrysologus and many others. Neither did they let this day even pass without a solemn communion." — Bingham's Antiquities of the Christian Church, Vol. 2, p. 1144.

Here we learn after the church had made the festival how the fathers kept it. Nazianzen's warning against heathen practices applies in a measure to the modern church. Christian man has come and seemingly to stay. Let it then be celebrated in such a manner as to glorify God and not to dishonor him. Let the doxology that the angels chimed when they made the announcement of the joyous event be echoed from tongue to tongue and heart to heart and from age to age. — ANON.

Remember the Sabbath day to keep it holy. We are commanded that six days we shall labor and do all our work, but the seventh is the Sabbath of the Lord our God. In Gen. 2: 2, 3, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." In Deuteronomy we read, "Keep the Sabbath day to sanctify it as the Lord thy God has commanded thee. Six days thou shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

The best work on Sabbath days will be reading the word of God for our own instruction about the will of God and concern of us, and attending with our neighbors in the house of worship. Sabbath breakers will have their portion, after death, in the lake that burns with fire and brimstone.

How ungrateful we act toward God who gives us so many good things to enjoy! We should think of all the good he grants us and thank him for the same, and pray for the continuance of his mercies toward us. If we do not do this on the Sabbath days, I am safe in saying we do not do it on week days.

God has appointed a day of rest for man and beast. The Sabbath was made for man. Some men who disregard the Sabbath would make their laborers work the whole seven days, if the laws of our land did not prevent it. We all have great reason to thank God for the Sabbath. We cannot be thankful without remembering the Sabbath day and keeping it holy. I assure you that God will reward us if we give our hearts to him, and obey his commandments. Therefore, dear friends, let us remember the Sabbath day and keep it holy, and try not to break one command of God, since we know it was the same God who said, "Keep holy the Sabbath day," that said, "Thou shalt not steal."

Young men, do not spend your Sabbath days in such places as saloons, playing cards, gambling, roaming in the fields and forest. If your friends do not see you there, God surely will. Shame to the man that does not keep the Sabbath day, and go to church and Sunday-school. Shame to those who do not obey their Savior. God said, "I will make known my words unto you. The wise shall inherit glory, but shame shall be the promotion of fools."

We can generally find Sunday a happy day if we go to church and hear and obey God's words, and by reading our Bibles. Besides it is such a pleasure to think that in a little while, if we obey his laws, we can all meet in heaven. I sometimes think people must feel miserable who cannot be happy except they are in company, and this is sometimes very bad company.

We must all acknowledge that a Christian lives a better life than those who are out in the dark world. We should all have the light of Jesus to shine upon us. We should be glad that God has given us the Sabbath day.

I hope, dear friends, that you will all remember the Sabbath day and keep it holy, and that we will at last meet around God's throne. This is my prayer. — SAMUEL J. EDWARDS.

Sippo, Ohio.

 modesty is a safeguard against sin.
For the Evangelical Visitor.

HOLY LIVING.

It is a great pity that the people of God cannot be more nearly of one mind, or understanding, about the all important and vital questions which apply unto our salvation. The people of God differ more on the subject of holiness, or a holy life, than is pleasant. People are too much inclined to accept other people's opinions for doctrine, which are not Gospel. In this respect they are like the Galatians.

The idea that we have inbred sin which conversion cannot remove, but that it takes a second consecration, a second blessing, a second work of grace, is an example of this kind. I cannot find any thing in my Bible about "inbred sin." If it is not there it is of course a human invention and we should not use it in connection with holy things. We have good scripture terms to use such as carnal mind, old man, first man Adam, etc., and the old man Adam, or carnal mind, is cleansed out and slain in conversion, when we are born of God and made free from the law of sin, by the law of the Spirit of life in Christ Jesus.

It is sometimes thought that the Corinthian brethren were in a justified condition when Paul wrote and proved to them that they were carnal (1 Cor. 3: 1) and therefore sold under sin. Rom. 7: 14. For ought we know, they were converted when they joined the church. That was sometime before Paul wrote the epistle. The trouble with them was, they did not grow in grace as they should have grown, but instead they became contentious partisans, dividing up on Paul and Apollos, etc., and therefore were yet helpless as babes. The effect of this letter was that they repented with a godly sorrow unto a repentance which needed not to be repented of. 2 Cor. 7: 8-13. Is it not, then, very plain to every one that these brethren were backsliders and that this repentance was a renewal of the first works, and not a second consecration for a "cleansing," which is to "come in as a second experience." It might have been a third, a tenth or a fiftieth experience, for that matter, and still a renewal of the first works.

Members of the church are not always in the advanced state of the growth in grace in our day that they should be, and it is quite evident that the brethren in Paul's day and the believers during Christ's ministry (see Jno. 8: 31-37) were no better; therefore Christ could well pray for those who were given to him and for those who should there­after believe on him that God should "sanctify them through the truth," (John 17: 17.) and Paul exhort the Corinthian brethren to "perfect hol­i­ness in the fear of the Lord," (2 Cor. 7: 1) and the Hebrew brethren that they should "go on unto perfection" (Heb. 6: 1) so they might attain unto "full age." Heb. 5: 14.

Being sanctified wholly, going on unto perfection, and perfecting holiness, is the same thing as growing in grace, and there are no saints on earth who are so holy, so sanctified, or so mature, that they can get a little nearer to God, or get a little more sanctified, or get a little more perfect, or crowd a little further from the devil's territory. Jas. 4: 7. So we can well see an understand­ment that those for whom Christ prayed and the disciples on the day of Pentecost, were in this growing and advancing condition, for the days between Christ's resurrection, and the day of Pentecost, were just such days of waiting and prayer and watching which were calculated to advance them in the growth of grace and righteousness and true holiness.

The plan of salvation was not finished until Christ expired on the cross, neither was the first great spiritual manifestations of the new covenant of grace shown before the out-pouring of the day of Pentecost.

The pentecostal out-pouring was a special manifestation of God's power and testimony, and fell upon a band of worshippers who were already clean, sanctified, right, holy and previously well prepared for it, and was not what is supposed to be a second blessing, neither do those who claim to receive the second blessing, or pentecost, get such out-pourings as the apostles then received.

We must always bear in mind that those who advocate the two works call conversion the first work, and something else the second work, but what is that something else? First, no person can be converted who is not consecrated, or set apart for holy purposes. Second, no person can be converted who is not cleansed from outward things which are wrong and unholy, and, third, no person can be converted who is not cleansed from the supposed "inbred sin," and this is what they claim the second work does. Conversion, then, is entering into the sanctified, the righteousness and true holiness life, and such a life is a pure, sinless life.

Therefore when we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," (1 Jno. 1: 9) we read of a sinful condition, a condition which needs repentance and conversion to get out of, a condition which needs to renew the first works by repenting. (Rev. 2: 5) a condition which needs the intercessions of the Advocate with the Father. 1 Jno. 2: 1. Now if the one who is in this condition confesses his sins by repenting and doing his first works he will be made clean from all unrighteousness, but if he insists that he is justified and free from outward sins and has only inward corruption, then see 1 Jno.
and in the light of this first epistle, "he means that they shall live holy, because they are born of God themselves from the wicked one, (1 and do not sin because they keep on the other hand are born of God and do not commit sin.

John wrote his first epistle to show the difference between those who think they are Christians, and who have fellowship with God and his Son, while they are sinners and walking in the darkness of sin, and those who do not commit sin, because they are born of God and his seed remaineth in them. 1 Jno. 3; 9.

Of course when God says, "Be ye holy," he means that they shall live pure, true, honest, holy lives, and in the light of this first epistle of John, as indeed of all the Bible, all those who are converted must not, and do not, and can not live any thing else but holy lives, that is, render "holiness unto the Lord." There is no holier, no purer, and no more sinless life than that which a young convert lives and experiences in the first days of his converted, sanctified and justified life, (1 Cor. 6; 11) and which will continue and increase every day of his life if he properly grows in grace and perfects holiness in the fear of the Lord. However, the moment he begins to deviate from that happy, holy experience he begins to backslide and lose his first love. Then, when this takes place, he must again renew his first works and repent as at the first or he will drift back into sin and iniquity. Those who consecrate themselves for what they suppose is the second work do it in exactly the same way that a backslider, who has not been in willing sin, must renew his first works. It is done exactly in the same way and the experience is the same in each way. There is no second work about it. It is renewing the first.

The way to avoid the uprisings of carnality, or, in other words, the backslidings which are so common, is to keep right on with the consecrations after you are converted by watching and praying, by faithful obedience to the new commandment of love one to another, (1 Jno. 3:11, and 4:21) by keeping yourself so that the wicked one cannot touch you (1 Jno. 5:18), and by resisting the devil and drawing nigh unto God. Jas. 4:7, 8.

S. E. Koranour.
Clay Centre, Kans.

For the Evangelical Visitor.

MATTER, SUBSTANCE, AND SPIRIT.

If a man were able to philosophize on the above caption, he would have open before him, not only an extensive field for thought; but indeed all of God's universe would fall under the scope of his observations, for it all comes under some one, or more than one of these three heads, namely: matter, substance or spirit. But as to the ability, this writer makes no claim to extensive scientific investigations; therefore can give but faintly the views of others, which views seem to be well substantiated by the very nature of the things that may here be touched upon.

The object of this weak effort is not at all to branch out much, but only, if possible, to shed a little light on the varied properties of the things named, in order that the common reader may be enabled to see more clearly the distinctive relation that exists between them.

"Matter" is not the most important part of our subject, but as we are all better acquainted with it than with either of the other properties named, we will first briefly look at it in the light of science. To define the term "matter" in its relation to substance and spirit, we will say: It is that of which all existing bodies are composed. In other words: Anything that can be seen with the natural eye, or handled with our hands, is matter; and it may be added that this whole earth, including all visible things floating in its atmosphere, is matter, and by the law of gravitation, all things detached therefrom by any natural power whatsoever, will fall back towards the center of this so-called planet. Clouds, vapor and smoke might be taken as exceptions but they are not, inasmuch as they are only particles of matter so rarified as to be lighter than the surrounding atmosphere, and when condensation takes place, as it naturally will, these also fall back to mother earth.

The term "substance" in the sense here used, implies the combined particles of any material being or body whether the same is animate or inanimate; and it also applies to immaterial beings. By immaterial beings we mean such things as we know to have an existence but are invisible to the natural eye and may be imperceptible to some or all of our other senses. We know there is such a thing as electricity, and that it can run along a wire for hundreds of miles in the twinkling of an eye. A message may be running over a wire; we can not see it, neither can we hear it, although it is passing right by us. Well, this invisible being is not simply a "mode of motion"—it is a substance that runs according to the nature given it by the Creator.

Again: We know there is such a thing as "magnetism." Take a steel magnet and hold it within an inch of a common needle and the
needle will in an instant fly to the magnet. In this it is evident that something takes hold of the needle and draws it. This again proves that there is an invisible, immaterial substance surrounding the magnet which reaches out to some distance.

And what is most strange about it is this, that it will reach through a sheet of glass with the same effect, except that it can draw the needle no further than against the glass. This proves, too, that an invisible substance and a visible one, as glass is, can occupy the same space at the same time without crowding each other. Two visible, material substances can not do so.

For another illustration we will take odor—the word in most common use is “smell.” When buckwheat is in full bloom what a delightful fragrance it gives to the surrounding air; and by our sense of smelling we are made conscious that there is a substance more than usual striking our olfactories. We cannot see it, nor feel it, and yet we know it is there. This again proves the fact that there are substances invisible as well as visible. Thus we might go on and use sound, light and other properties of nature to prove the same thing, but these are sufficient for our purpose.

We now come to the word “spirit” which is the most important of all, and we will consider it only in one sense and that shall be: A living being, considered independently of corporeal existence. And why? Because God, the great Jehovah, himself, is a spirit. Yea, a spirit—omnipotent, omniscient and omnipresent. A Spirit that has given life to all things that have life, whether material or immaterial, whether corporeal or incorporeal, whether animal life, spirit life or vegetable life, all spring from the One Great Spirit.

But one may ask: “How do we know there is such a thing as a spirit?” We might answer this question by saying that the Bible tells us so. But if one does not believe in the existence of spirits how can he believe the Bible? Hence we are obliged to prove it in some other way, and how shall we do it? Anyone but a fool should discern this from the book of Nature. Anyone disbelieving the existence of an invisible Supreme Being, cannot take any other position than to say: “We are living in a world of chance.”

No sane man can believe that sun, moon, stars, the seasons and everything else of nature, are running incessantly along according to well-directed laws, and yet devoid of some supernatural agency. Well, this great governing power we call God, or the Spirit of God.

But it is not only the existence of a God or Supreme Spirit that we want to prove, but also the existence of other spirits of different orders, both high and low, good and evil. The best and strongest proof outside of the Bible, that we can call to mind, is the almost universal belief in the human family, the world over, Jew and Gentile, heathen and savage nations, all believe in a great good Spirit that will take us to account after death. This fact alone is sufficient to prove that man is a dual being; that he consists of both matter and spirit; otherwise such a universal belief would not manifest itself.

Inasmuch, however, as the question of spirits or no spirits is doubted by few, this part of the subject is here dropped, and we will for a little while consider their natures and power.

In speaking on the subject of matter, I forgot to say that all visible heavenly bodies—that is, sun, moon and stars—are matter too.

Now as to the nature of spirits, we have seen that electricity, magnetism and odor are invisible substances that possess certain powers, although they are without life, the same as water without life has the power to turn great wheels, if they are placed in its track of seeking the lowest level.

As to the form or shape of a spirit; some will say, “How can a spirit have shape?” I believe that a good spirit has the shape of a man. The Lord God made man in his own image. Artists, in their efforts to draw pictures of angels, represent them as men with wings, and there is some authority for this from the fact that in Ex. 26: 20, we learn that cherubims have wings, and lexicographers tell us that cherubims are an order of angels; but in most instances given in the Bible where angels appeared to men, they appeared simply as men—sometimes in white apparel.

We have said that spirits are invisible to the natural eye, and yet angels have been seen of men. To explain this apparent incongruity, we have only to consider that God can, at any moment, open the eyes of a man that he may see a spirit when it serves His purpose to do so.


In this connection a little more may be said as to the form of spirits. I maintain that a good spirit (but will not say as to the evil) has the shape of a man, because the three that appeared to Abraham looked like men; Gen. 18: 2. The two that appeared to Lot looked like men; Gen. 19: 2. The one that appeared to Samson’s mother looked like a man; Judges 13. So also the one that appeared to Cornelius; Acts 10: 30. But in one instance we find that a good spirit showed itself in the shape of a dove; Matt. 3: 16.

We come now to the question: What is the shape of the spirit which is in man? As before stated,
I hold that the spirit in man has the same shape and size as the body has. There is no scripture to prove this, except that the followers of Christ in his time believed so and expressed themselves so in his presence without being corrected of error. See Matt. 14: 28; also Luke 24: 36. So also when Peter was led out of prison by an angel, and Rhoda announced his standing at the gate, the disciples present could not believe it and said, "It is his angel." Now what they meant by "his angel" does not appear, but the inference is strong that they meant his spirit or guardian angel sent from God to protect Peter. In either case it seems to confirm the position that a man's spirit resembles his body in shape, and also in size.

Among other proofs as to the shape of a man's spirit, Dr. A. Wilford Hall, of New York, adduces the fact that when a man loses an arm or a leg he continues to have the same sensations as though the limb was yet whole. From this he gets the idea that though the bodily limb may be gone the spiritual one is still there, and cannot be severed from its main part. And it further tends to show that a man's spirit has feeling, and is sensible to pain as well as the body. May we not explain with one of old, "I am fearfully and wonderfully made?" Ps. 139: 14.

As to the capabilities and powers of spirits much might be said, but be it understood, once for all, that our God—a spirit—has all power, while all other spirits are limited in power to just such extent as the Almighty in his wise counsel sees proper to allow.

We have already noticed that electricity can run on a wire hundreds of miles in a second of time; and we know, too, that the human voice, which is but sound and cannot be seen, can, by means of a telephone, be conveyed on a wire for many miles in an instant of time. Now all these things may serve to give us some idea of the capabilities and powers of spirits.

In view of these things may we not reasonably conclude, yea it is almost certain, that a spirit can pass through any solid wall, no matter how thick, in an instant of time, and without moving a particle of wall out of place? And yet we must not forget the impassable gulf that exists between the abode of Father Abraham and that of the rich man. Luke 16: 26.

Yea, further, that an angel of God, or any other spirit may by divine permission waft itself away to any desired region of God's Universe! From the earth to the most distant planet of our solar system may be many millions of miles; and yet the distance is as nothing in comparison to the incomprehensibly remote regions of Arcturus, Orion and the Pleiades. Job 9: 9, also 38: 31-32 and Psalms 147: 4. All these celestial bodies, remote as they may be from each other, belong to God's Creation, and a spirit by his permission may make the transit from one to the other in a moment of time. Nothing is impossible with God!

In 1 Cor. 2: 9 we have the following quoted from Isaiah 64: 4: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Seeing then that there are such impossibilities, yea, probabilities if not certainties, of man's scope of enjoyment in a glorified state, should we not to the utmost extent of our abilities exert ourselves to merit the approbation of our Redeemer by following him through evil as well as through good report, all the days of our lives regardless of the scoffs and frowns of the world?

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THE POWER OF CHRIST.

Could not Christ have saved Lazarus from dying? Could not Christ save you or me from perplexity or from temptation or from doubt? Surely, those are questions which have their lower and higher answers. He could, because the power of life and death was in him." But the power to use the power depended on other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing—not the second best—but the absolutely best of all.

If it were best for Lazarus to die then Christ could not have caused that he should not have died. That is a sublime incapacity; to stand with the gift of life in the all-powerful hands, to see the cry for life in the eager eyes, to hear it in the dumb appeal of the terrified lips, and yet to say, "No, not life, but death is best," and so be unable to give life—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No, He could not; not because the thing you asked for was not in His treasury, but because behind the question of His giving or refusing it there lay the fundamental necessity of His nature and love, that He should do for you only the absolutely best. The thing you asked for was not absolutely best, therefore he could not give it. Back of how many unanswered prayers lies that divine impossibility?—Phillis Brooks.

It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain. —H. Fuller.

The man who wishes to be happy should not enlarge his estate, but contract his desires.—Plato.

"He that hath the Son hath life."

Polo, Illinois.

C. STONER.
EVANGELICAL VISITOR.
Jan. 15, 1894.

EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety.
Published in the interest of the church of the
Brethren in Christ, commonly called, in
the United States, "River Brethren," and in
Canada "Tankers."
Subscription, $1.00 per year; six months, 50c.

Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kansas.

To whom all communications and letters of
business are to be addressed.

To Correspondents.—Write only on one
side of the paper, with black ink, and not too
near the edge.

Communications for publication should
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Communications for all subsequent
numbers of the VISITOR should be sent in at
least ten days before date of issue.

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istered Letter, or Bank Draft, to Henry Davi-
dson, Abilene, Kansas.
Entered as second-class matter at the Post-
office at Abilene, Kansas.

Abilene, Kansas, January 16, 1894.

OKLAHOMA MISSION.

Belle Springs, Kans., S. S. $5.00
Henry Rhodes 1.00
David Book, Sr. 50

Bro. J. F. Eisenhower starts on
the 16th, for Glendale, Arizona, for
an extended visit and mission service
in that far off field of labor. We
trust he will have a blessed time and
that much good will be accomplished
through his labors, among the little
band of devoted servants of the
Lord there.

A love-feast will be held in Abi-
lene, on January 27 and 28. An
cordial invitation is extended to all.

Another periodical—this time it is
especially for the young people and
is called the Young People's Paper.
It is published bi-weekly by the
Mennonite Publishing Co., of Elk-
hart, Ind., at 75 cents a year. It is a
neatly gotten up eight page paper
and should find its way into every
family. Send for sample copy.

The meetings at Zion, north of
Abilene, closed December 28. Ten
made a start for the kingdom. Since
the 29th ult. meetings have been
held at the Bethel meeting-house,
north of Detroit, and at this writing
are still in progress. Already thirty
or more have come out on the Lord's
side. The attendance and interest
at these meetings has been very
good. Bro. Detwiler is now labor-
ing at Rosebank, south of Hope.

There must have been a blessed
outpouring of God's grace at the
series of meetings held at the Mont-
gomery church, Franklin county, Pa.,
of which we publish a short notice
from the pen of Bro. Lesher, who is
the elder in charge there. But from
other sources we have had a most
interesting description of the prog-
ress of the work there, which gives
something of the order of the exer-
cises like this: "The meeting con-
tinued from December 24 to Janu-
ary 5. We had meetings every
evening. We had singing and prayer-
mectings and experience and praise-meeting in the evening with
the preaching services—we had a
glorious time—many sinners have
been awakened; some have turned
from darkness to light; some are
happy in the Lord, and say they do
not see why they continued so long
out of Christ, and are now urging
others to turn to the Lord. We
have had, indeed, a reviving time.
We members have become revived
to a deeper sense of our duty to God
and to our fellows." We might
add much more, but our paper is
nearly full, and we will only add
that we are glad that the church is
becoming more alive to its duty, and
we must say, Praise the Lord for
this evidence of God's love and grace
to the people of south Franklin, and
especially to those in the vicinity of
the Montgomery church, and also to
those faithful workers for Christ.
May the Lord abundantly reward
them. One especially good result
from this work is that many of those
who started for the kingdom are
heads of families.

In the last issue of the VISITOR
there was an article published under
the head of "Holiness, or Sanctifica-
tion," that has, it seems, directed at-
tention to the question of a second
work by believers in that particular
view of it, as well as those who do
not believe in it as a second work,
and we have heard the advocates pro
and con, by letter and by conversa-
tion, until we are tired of the advo-
cation of it, and wish that the Chris-
tian people would find more useful
employment for their time and tal-
cent. We have concluded to admit
one more article on the subject at
present, which will appear under the
head of "Holy Living." And while
we think there is much that is good
in both articles, yet we want to state
once for all that we do not hold our-
selves responsible for every theory
that is advanced by either in their
discussion, and have concluded to
close the columns of the VISITOR
against the discussion of the subject
any farther at present. It only
tends to discord, and none are made
better by it. But before we close
this article we want to frankly state
that we think there is much too much of a
disposition among some to find fault
with articles that appear in the VIS-
ITOR. If we give place to that
spirit we will be in danger of...
placed in the position of always looking for faults, and when that spirit gets possession our peace of mind will be greatly disturbed. If we cannot read the criticisms of our views for or against any theory that may be advanced, then is our case a very critical one indeed. We hope our people are better established and will not let themselves be tossed to and fro by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive. We are just now in a period of time that the scriptures are at least partially read and re-read and every theory that has any showing whatever in the scriptures is eagerly sought after for vindication of any pet doctrine that the parties want to maintain, and it becomes the Christian to be steadfast and unmovable in his purpose to accept nothing but a whole gospel upon which to build his hope for heaven. Verily we are in perilous times.

GREENCASTLE, PA.

Our series of meetings at the Montgomery church closed Friday evening, January 5, which lasted for three weeks. The weather was very good, and the roads good for the time. The interest in the meeting and the attendance was very good, there being an increase in the number present each evening. There were about twenty-six persons who came out on the Lord’s side, and many more have been deeply convicted, and we expect that some more will give heed to the good Spirit, through the preaching and heartfelt admonitions of Bro. John Myers, of Mechanicsburg, Pa., who labored for us all the time. And Bro. John C. Dick also preached and labored earnestly for us the week between the holidays. We hope the Lord will greatly reward them for their labors. All who attended the meetings regularly were greatly revived, and many more vowed unto the Lord to live more consistent and be a better light than ever before.

ABBRAHAM LESHER.

LESSONS FROM A SIX-YEAR-OLD.

He is just a small boy. Yet in all that goes to count for gentleness, courtesy and good behavior, he seems to have the training of twenty years.

But don’t imagine that I am writing about one of those “goody good” boys we read about in Sunday school books, who live only in some one’s imagination. He is a real live boy who goes to school, studies, plays, and does things much the same as other boys of his age.

His name is Johnny F. He is a great favorite with the smaller scholars because of the kindness and respect he shows them.

He never teases, or pinches, or kicks anybody, never runs off with anyone’s hat, and always says “thank you” for any small favor.

When the other boys crowd around the water pail, each one eager to get the first drink, Johnny patiently waits till all the others are supplied.

In many other ways he reflects a beauty of character rarely seen in a boy of his age. Of course Johnny’s mother must have credit for that early training which made him so considerate. Johnny is not altogether like other boys, but his mother was not altogether like other mothers either.

It has now been several years since Johnny’s mother was laid in her silent grave, but he is just as obedient as if she were with him to say to him you must or must not do this or that.

One of Johnny’s favorite pastimes is preaching. This may be due to the fact his father is a prominent minister in a city in eastern Ohio. But, be that as it may, he delights to get on a fence, or a stump, and preach to the boys and girls at school, and he is very serious about it, never tolerating any laughing or joking while he is preaching. His father recently published a city paper, as is customary, the themes for his Sabbath morning and evening discourses. The first was “A Progressive Church,” the second, “A Temperance Church,” rather “churchy,” I thought, a marked contrast to Johnny’s themes, which invariably treat of God and of Heaven.

One day I asked Johnny what he was going to do when he became a man. He promptly answered, “I am going to be a preacher.” His childish simplicity and earnestness prompted me to ask more questions. “What are you going to preach about?” I asked. “About God,” he answered as frankly and gravely as if he were perfectly at home on that subject.

Johnny has taught me many a lesson. They are these:

To talk more about God, think more about Him, live more as if in His presence and be more like Him. He has also taught me that it is possible for children six years old to get a proper conception of God and a right idea of their relation to Him. Are you a teacher? If so, study your “little ones.” They are the Psychologies you need, living works on “Pedagogy” which can teach you more in a day than Sully, or White, or Gordy can in a month. There is good in the worst of them, bad in the best, and which will grow the faster largely depends on their training.

Oh, those first six years! Those Christian mothers! They are shaping the destinies not only of individuals but of nations. Oh! for more of the exclusiveness of Chinese, the zeal of the Mohammedan and the early training of the Catholic that is not denied even the fur-covered child of Iceland. O, for more real live boys like Johnny F., more mothers like his, more parents who are conscious of the bundle of possibilities wrapped up in a child, less “seeding,” more prudent “spanking,” less scolding, more saint-like examples, and more about God.—C. K. H., in Young People’s Paper.
CHURCH NEWS.

STAYNER, ONT.

At our quarterly council, held in Nottawasaga, sixth line church, Dec. 22, 1893, it was decided to hold our annual district meeting in the same place, on the first Friday of February, 1894. Also to commence a revival work the Sabbath previous. An invitation is extended to all who may come to help in the good cause.

ALEX. M'TAGGART.

MANSFIELD, OHIO.

By the permission of a kind Providence we were again enabled to enjoy a precious season of refreshing from the presence of the Lord. Bro. J. A. Stump came here and commenced a series of meetings on Sunday, December 10. He came filled with the Spirit and brought forth the Gospel truth in its purity. We believe there were many good impressions made by the earnest entreaties of the brother, and no doubt many good resolves were made, which we still hope will produce an abundance of good fruit in due season. We could rejoice over one sinner who became willing to forsake sin and receive Christ as his Savior, to love and follow him. She was received into the church by baptism December 28. One arose and requested the prayers of the church. The meetings were continued until Friday evening December 22, when it was thought prudent to close for the present. May the Lord abundantly reward our beloved brother for his faithful and uniting efforts in behalf of the unsaved. I wish the grace of God to all the readers of the Visitor.

A. HUESL.

For the Evangelical Visitor.

CONSOLATION.

A letter of the bereaved family of Benjamin Zercher, answered by a minister of the Gospel, which we give as follows:

Chambersburg, Dec. 18, 1893.

"I hasten to answer your letter which came to-day, bearing heavy tidings of disease and death in your dear family, whom we are sure you so tenderly love. Our hearts were affected and our sympathies aroused in your behalf by reading your letter, and were immediately moved to retire in secret prayer to pour out our supplications to God for his sustaining grace for you and family, to support you in this trying ordeal through which you are passing. We are moved to say, 'God moves in a mysterious way his wonders to perform,' and you know what our dear, blessed Jesus told his disciples, "What I do thou knowest not now, but thou shalt know hereafter.' John 13: 7.

"My dear brother and sister, during our pilgrimage in this lower world we experience and are called to endure many things that, from a human standpoint may appear dark to us as mid-night, and for a moment the enemy may whisper, God is dealing hard with us, and we pause and ask ourselves the question, 'Is his tender love clean gone forever?' No doubt father Jacob thought so when he exclaimed, 'Me have ye bereaved, my son, my son. would to God 1 had not died for thee, O Absalom my son.' 2 Sam. 18: 33. Please read. And as to the two grandchildren, who were yet in a state of innocence, and as you write, loved to diap the name of Jesus, Christ declared, 'of such is the kingdom of heaven.' Death has taken them away from your family circle, and by so doing relieved you, as grandparents, of a great deal of care and responsibility, and where, according to the Bible, are their souls to-day? Answer. Safe, safe in heaven with their dear mother and all the shining hosts in that city whose builder and maker is God.' Praise the Lord.

"But, my dear brother and sister, let us for a few moments view the other side. Aaron was a man of God, but had two sons who were disobedient and offered 'strange fire,' and God struck them dead. There was cause for sorrow and tears (Lev. 10: 1), yet it is stated Aaron held his peace. Please read. And you remember the sorrow and distress of David, who while he was pious was a man after God's own heart, after his son Absalom rebelled against his father, and government of Israel, and as he fled was caught in the branches of a tree and was killed by Joab. Poor David said, 'O Absalom my son, my son, would to God I had died for thee, O Absalom my son.' 2 Sam. 18: 33. Please read. There was cause for sorrow, as Absalom was lost, lost forever, according to the Bible.

"My dear wife and I reared a
large family, and God, in his divine Providence, took away four, two in infancy and two after they entered the marriage relation, but glad to say they died in the Lord, and we, as parents rejoice in anticipation of the marriage relation, but glad to say they died in the Lord, and we,

Zercher,

"Earth has no sorrow, That heaven cannot heal."

Therefore don't murmur. Dry up your tears, as 'all things work together for good to them that love God.' Rom. 8: 28. We have now written, hastily, this letter hoping by the blessing of God it may add a little comfort to you in your sore bereavement. We shall pray for you, and hope you will remember us. We hope to meet you in heaven.

Your brother and sister

JOHN & M. FOHL.

THE LOVE OF GOD.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23.

For some time I have been impressed with the thought of the love of God. When I look over the past, I am made to feel that God's love has been great to me. I can sing with the poet,

"God is love I know I feel,
Jesus lives and loves me still."

This causes my soul to be filled with joy, because I know and feel within myself. But then we find there is something for us to do, if we would enjoy this love. We read in John 15: 10, "If ye keep my commandments, ye shall abide in my love." We may ask, What are his commandments? We have one in a few words, "That ye love one another, as I have loved you." God's love was so great that he gave his only Son, and he laid down his life for us. How great is our love to God, and to one another? Do we love God with all our heart, soul and mind? If we do, we will not have His work as a secondary matter. May the Lord help us to tear every idol from our hearts, that we may possess the fulness of His love.

If we possess that love, what will it do? We read that "love casteth out fear," and more than that, "Love worketh no ill." How much there is contained in these words! And how often we come short of this! Perhaps we do or say something and do not have that love and forbearance with one another which we should have, which often is the cause of ill feelings. I believe it is possible for us to go on in such a slumbering way, thinking we have God's love in our hearts, and perhaps have no desire to go to the house of worship, and even at the same time may hate our brother or sister. These words come to me, How dwelleth the love of God in us? For love and envy cannot dwell together. May the Lord help us to look diligently whether we possess his love. May we think of the words in John 3: 18, "My little children, let us not love in word, neither in tongue, but in deed and in truth." This is my desire. The prayer of my heart is, "More love to thee, O Christ, more love in our hearts, it will go out after others." SUSAN HOFFMAN.

OFFENCES.

"Offences will come; but woe unto Him through whom they come!" Luke 17: 1.

"Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh!" Mat. 18: 7.

"But, whose soever shall offend one of these little ones which believe in me, it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea." Mat. 18: 6.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8: 13.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21.

"But if thy brother be grieved with thy meat, now waketh thou not charitably. Destroy not him with thy meat, for whom Christ died." Rom. 14: 15.

Dear brethren and sisters, let us try by the Holy Spirit to apply these important lessons to ourselves, and let us see in what way we may grieve or offend our brother or our sister. I will give some of my thoughts. First, we may offend our brother by promising things and not doing them; second, by going into debt more than we ever can pay; third, by driving through town with a cigar in the mouth; fourth, by talking things behind his back and not willing to face him. Further, we may offend our weak brother by showing self-will, self-righteousness and by judging him if he thinks otherwise than we do. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 23.

We can offend in talking too hard. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4: 5.

Now, brethren and sisters, let us come home to our own hearts for examination.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13: 13.

"Vile words lead to vile deeds."
EDUCATION.

All men who employ help prefer persons of intelligence. Business men, farmers and mechanics prefer intelligent help, an intelligent and observing mind often aiding in the planning as well as in the execution of the work to be done. Skilled labor always commands better wages, and men and women of culture and refinement are sought for, even at an advance in wages, education being a decided advantage to both employer and those employed. Mental culture brings into action all the faculties, and our whole being is fully developed. Mental faculties which would otherwise lie dormant, are by education and mental training brought into action, and we become more useful in society, in business circles and in the church.

The more thorough our education is the more able are we to solve the great problems of life. Intelligence, whether natural or acquired, is much to be desired if for no other reasons than the advantages it brings to those who possess it. By this I do not mean that a classical education is indispensably necessary. A man may have all this, and yet if he lack knowledge of men and things he is not fully prepared for either private or public life. One writer says: "He may have a large fund of fine sense, but if he lack common sense, he is like a ship without a rudder."

Let our youth—boys and girls—be taught, first and last, all that is necessary to prepare them for the common duties of life; if the classics can be worked in between and other accomplishments acquired, all right, but these latter are not the indispensable things of which life is made up. We have some of the brightest examples of manhood emerging from the workshops, illuminating the world as brightly by their lives of usefulness as any of the great scholars from a college. I have known young men (college graduates) sons of wealthy parents, whose usefulness (I am sorry to say it) to the world and to themselves was of but little value. Others again, who after having acquired a practical education, might have exerted a great influence for good, had there not been a tendency toward display and arrogance, and their life of idleness, indolence and vanity casting only grave reflections upon themselves and their ancestry.

Anyone who, by education, becomes so exalted (in his own estimation) that he looks upon those who are less favored as being beneath him and scorns to meet them in society and in the home, has great need of sympathy and instruction in the school of experience to bring him to the knowledge of true manhood.

"Learning refines the mind," and whatever refines should elevate, and should seek also the elevation of society and the character of others. If, by education, you have attained to a higher degree of usefulness, seek to bring others up to that same standard of excellence. Education has many advantages over ignorance. It will, in many instances, gain for us a livelihood where ignorance could not long subsist. But the hands and the heart as well as the head must be educated. Education, to be of use, means work! A noted writer once said: "It is no advantage to a man to know much unless he lives according to what he knows; for knowledge has no other end but goodness; and he who is made good is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for, what the latter is seeking by his great acquisitions, the former already possesses."

This writer would teach us, and truly, too, that it is of vastly more importance to be good than to have gained a great amount of knowledge and not make a proper use of it. Herein, then, lies the whole secret of the matter. "Knowledge is a treasure, but judgment the treasure of a wise man." A truly wise man is willing to impart his knowledge to others, and by so doing only increases his own store-house; for he thereby widens his realm of thought and is able to dig still deeper and grasp the hidden treasures of thought before unknown to him, lifting him higher and higher into a life of greater usefulness to those around him, and thus he will continue to grow and expand his mind, and his influence, and he will be remembered for many generations to come.

"The beginning of wisdom is to fear God, but the end of it is to love him." (Religion). He who seeks wisdom and instruction from that source is truly wise. And I would to God that all who are seeking to gain an education, would seek also to become wise in the proper use of it; seeking to honor God and elevate humanity, by precept and by example as well. I would say, educate the young, but let it be a proper education of the "heart and the hands" as well as the head, for it fits us for greater usefulness, and our enjoyment and happiness will also be the greater, because of the good we may do. Can we say anything in favor of ignorance? I know not what, I have heard it said that, "ignorance is the mother of devotion" but I have no room for that quotation in my diary. Those who embrace it, and the like saying, "Where ignorance is bliss 'tis folly to be wise," will surely be left behind in this present age of useful books, of Sunday schools and churches and enlightenment. We must have live, intelligent men and women who are fully consecrated to God, to successfully carry on the work
assigned to us, to the honor and glory of His name; and he who has
the store-house of his mind enriched with knowledge and seeks divine
guidance in the use of it, cannot fail and thus fulfill the purpose of his cre-
ration. Christianity is obtained by education; we embrace it when once
our minds become sufficiently en-
lightened upon the subject, but we
must be taught its principles before
we can comprehend and accept it.
The Ethiopian is a good example of
this: he read the word, but could not
comprehend its meaning until in-
structed by Philip. I have often
felt, as I do now, greatly the need of
a more liberal education, but the
golden opportunity, we have allowed
to pass by, and the few remaining
years of our life we desire to spend
in usefulness, working for the Mas-
ter. We look back with much regret
upon the many misspent moments of
our youth which should have been
spent in storing our mind with use-
ful knowledge; but they cannot be
recalled, and, we hope, that our
young people may improve every
opportunity that is given them, to
store their minds with useful knowl-
dge that will do them and others
good in after-life.—A. R. Z., in Her-
ard of Truth.

THE RELATION OF THE PASTOR TO
THE SUNDAY SCHOOL.
Address by D. J. Johns at the S. S.
Conference.

I do not wish to talk to you of the
relation of the pastor to the Sunday
school when he is chosen as super-
intendent or as a teacher, but of the
relation into which he is brought by
being called to be the pastor of the
church.

It has been stated here to-day that
"the Sunday school is the child of
the Church," so there must be a
parental relation between the church
and Sunday school, and it is univer-
sally considered that the pastor is at
the head of the church as far as man’s
work is concerned and is, by the true
head of the church, the Saviour,
commanded to “feed the lambs” as
well as the sheep. Hence it would
appear that the pastor bears the re-
lation to the Sunday school that father
bears to the child.

The Sunday school is simply the
way or place in which the church is
at work directly with the children,
and because, as a rule, there are oth-
er brethren chosen to superintend
this special part of the church’s
work, we as pastors sometimes think
we have but little to do with that
part of the work, and are sometimes
but little concerned how, or by whom
this work is carried on.

Paul tells us that the husband is
the head of the wife, even as Christ is
the head of the church, and that the
wives are to be subject to their hus-
bands, even as the church is subject
to Christ, and surely the church is
to be subject to Christ in all things;
so the Christian wife to the Christian
husband, and yet the wife is com-
manded to guide the house, but by
the counsel and advice of the hus-
bond.

So, if the Sunday school is, as we
all admit, a part of the church’s
work, and is for the upbuilding and
prosperity of the church by teaching
the children carefully and directly
the true principles of the Gospel of
Christ, it must be first under the
supervision of the pastor, (who is the
overseer of the flock,) and the church,
who entrusts the work direct to some
brother, as superintendent, to guide
the Sunday school. The husband
might as well say, “I have nothing
to do with the affairs of the house,
the wife is to guide that,” as the
pastor to say he has no connection
with the Sunday school.

But the pastor should not only be
interested in this work because it is
duty resting upon him, but be-
cause there he has an opportunity to
get acquainted with and gain the
confidence of those with whom he is
likely to have to counsel and work
in the years to come.

Let the child fully realize that
father and mother are really con-
cerned and interested about its wel-
fare, comfort and future happiness
and it will love them, love to be in
their company, and will enjoy help-
ing to make home pleasant. So let
the Sunday school pupils realize
that the pastor loves them, and that
he is really interested in their etern-
al welfare, and they will also love
him in return and gladly listen to
him and will not be distant to, or
afraid of him. Thus the way will be
prepared that when they grow up
they may be easily won into the
church, and trouble will be avoided
after they are brought in, because
they love the pastor and they love
the church.

Let no pastor think that he owes
nothing to the Sunday school or
that he is not needed there to help
along in the work of implanting the
tree faith and doctrine into the
hearts and minds of those with whom
he must expect to build up his con-
gregation; neither let us as pastors
think that we are free if the Sunday
school fall into the hands of those
who are not qualified or not willing
to teach that which tends to the up-
building and advancement of the good
cause, if we use not our influence to
have the proper persons and methods
employed.

Sad results have been experienced
by some pastors who thought they
had no special relation to the Sun-
day school until they were forced to
realize their sad mistake by seeing
the fruits of the seed sown by care-
less superintendents and teachers.

The pastor is closely related to all
the different ways in which the church
works. —Herald of Truth.

Quiet and diet are the best medicines.
accept the Cross which symbolizes "all the fulness of God." John 15: 11, and 16: 22, and 17: 21, 22, 23, are immutably interwoven. The "eject of God" may well "glory in tribulation," for they have Omnipotence, and Divine Faithfulness, and Everlasting Love, and Infinite Grace for their security.

Thanks for the stamps you inclosed. I need piles of them, for God has extended my pen-ministry not only from Dan to Beersheba, but over the English-speaking world, into the twilight of heathen lands. "I magnify mine office." I Cor. 10: 31. Col. 3: 17, 23, 24.

Union Depot, Pa.

HYGIENIC TREATMENT.

As my name has appeared in the Visitor in a way that may have been a surprise to some, I will therefore give some reasons.

I was converted to hygiene before I was converted to Christ, over forty years ago, and have ever since advocated the same. I have seen so much maltreatment and suffering among fallen humanity that I often felt like the prophet, "O, that my head were waters, and mine eyes a fountain of tears!" Jer. 9: 1. More should be said in some way and somewhere to instruct and enlighten mankind; for many, if not the great majority, ignorantly transgress the law of hygiene (or God's law) and consequently suffer the penalty of the transgression, which is pain, sickness and often premature death, and not fulfilling the purpose of the Creator, or their existence and high calling in this and the future world. There is more hygiene doctrine in God's word than people generally know or see. In the old dispensation it was blended with the many precepts and commands, and in the new the apostle has it to a great extent in a few words, "Be ye temperate in all things." But to have it in possession is the great work. Those of us who have come "from darkness to light and from the power of Satan to God," know that there is a near way for the sinner, or prodigal, to return and be washed from all the guilty stains of sin. So also, in a great measure with the sinner that has transgressed the physical law.

However, there are many incurable cases which nothing except divine healing will, or can, cure. Hygiene may modify. I will here say that I do not wish to mix hygiene with divine healing. There is more of divine healing in the church than is generally known. Of late I received the testimony of a sister, whom I knew very well from childhood, but did not know that she was healed by the touch of the hem of his garment.


The work in progress is not to be an encyclopedia, but a work that can go where the encyclopedia cannot go. The writer wishes to simplify the same, that, if possible, the unlearned can comprehend it, as they cannot grasp many of the terms used by the learned. The reason the article with my name came in the Visitor was to get some testimonies of faith cures, or, rather, simple cures without medicine, as the following, from a brother in his own words:

"I once was very sick with a high fever. The doctor said my pores were closed and unless they could be opened I could not live. I did not know that my wife understood anything about such a case. She boiled corn in the ears and laid it all around me and gave me a good sweat, and in a short time I was well."

Such are some of the simple cures of hygiene, if people would know and do. I wish to contribute a few mites for the benefit and alleviation of fallen and suffering humanity.

E. GISH.
Abilene, Kans.

Pitch upon the best course of life, and custom will render it the most easy.—Tillotson.
OUR YOUNG FOLKS.

HAPPY CHILDREN.

If little children love to pray.
And keep their temper all the day,
And never speak a wicked word,
Whatever language they have heard.
Or if they struggle hard and pray.
To drive all naughty thoughts away,
Then they'll be happy all day long.
As wild birds in their morning song.

Selected by Lizzie B. Hoover, Lebanon, Pa.

A LETTER FROM AUNT SARAH.

Dearest Children,—

I have long thought of writing you a few lines, as I notice Aunt Mattie has been very silent this long time. Perhaps she is growing old, or not in good health, so I hope you will kindly accept a short letter from Aunt Sarah. I have scores of nephews and nieces that call me aunt, and there are a great number who are in no way connected, yet call me aunt, and my companion uncle, and we appreciate it very much, as we are both fond of children. We have had a family of eight boys and one girl, but were called to part with our little girl when near two years old, and two of our little boys in their early infancy. They are now with the angels praising God in heaven. Six boys are still living, some have now grown to be young men. I would like to tell you a little story about these boys when they were small.

The eldest was nine years old when I was taken sick, and for eight years I had to keep my bed. Sometimes I was so feeble I had to be fed with a spoon. We were living on a farm, so there was much to do, and I had to keep two girls hired the most of the time. But little folks don't know how much they can do to help big folks till they try. During my illness my little boys were very useful. The eldest one did a great deal of sewing on the machine. He would kill a chicken, dress it and make soup for his mamma, wash dishes, make up cakes or pudding, etc. His papa being a minister was obliged to be from home on Sunday, generally, and so great was his care over me he would not leave me alone ten minutes at a time for fear I would want something. Nor would one of them go as far as the road without asking mamma's consent.

Now I hope none of you will have such a trial as this, but no doubt your papa, or mamma, or some member of the family is sick sometimes, and you do not know how useful you may be in helping to do little things, and if you do them cheerfully, I am sure they will (as least they should) appreciate your little deeds of kindness very much.

I intended to give you a short Christmas story, but I am too late, as this day so much longed for by children (on account of the many presents and sweetmeats it brings) will be past before my letter reaches you. I hope you will have enjoyed it pleasantly; not alone for the nice things you received, but for the birth of a Savior who has long since died on the cross to save us from death. Little children, I hope you love the name of Jesus, as he loves you all very dearly. We will be glad to hear from you at any time.

AUNT SARAH.

We are members of one great body. Nature planted in us a mutual love and fitted us for a social life. We must consider that we were born for the good of the whole. —Sorrev.

The Preacher’s Magazine for January is the first number of the fourth volume of this most excellent Homiletical Periodical. The leading sermon is entitled “Christian Brotherhood,” and is by the Venerable William M. Stalker, Archdeacon of London. The senior editor, Mark C. Peases, contributes another chapter on “Moses’ Life and Its Lessons,” taking up “The Story of the Golden Calf.” Joseph Parker, D. D., writes on “How to Read the Scriptures,” and Dr. C. O. Eldridge, “The Key of Experience,” or “Pages for Young Preachers.” Notices and sketches of sermons on various subjects are furnished by many distinguished clergymen, and among them we notice a children’s sermon with the subject “Room,” by the Rev. J. H. Howard. There are also several excellent articles, by James Stalker, D. D., on “A Young Man’s Religion,” and “Money,” by the Rev. Andrew Murray. Among the other departments are “Notes and Illustrations,” the “International Sunday School Lessons,” “Outline Addresses on the Golden Text,” and “About Books.”

The magazine is published monthly, at $1.00 per copy, and we would advise our readers to send 15 cents for a sample copy to the publisher, Wilbur B. Reelaw, 5 Cooper Union, New York City.

ZIEGLER—BASSLER. — January 11, 1894, at the home of the bride’s parents, three miles northeast of Allibone, Kans., by Elder Samuel Zook, Bro. Elmer C. Ziegler, to Sis­
ter Rebecca A., daughter of Bro. and Sister Joseph Bassler.

WINGER—FOREMAN. — By the Rev. N. Sebnedel, at his residence, in South Ca­yuga, Ont., October 24, 1893, Bro. John D. Winger to Sister Tryphosa, daughter of John and Dinah Foreman, all of Haldimand county, Ont. There many friends wish them a happy and prosperous life.

DICK—YOUNG. — December 28, 1893, by Eld. Abram Lesher, at the residence of the bride’s mother, Rev. John C. D. Dickinson, Mechanicsburg, Pa., to Miss Mary C. Young, formerly of Upton, Pa., but recently of Mechanicsburg, Pa.

OUR DEAD.

HOFMAN. — Died, December 16, 1893, at the home of her son-in-law, in Conoy township, Lancaster county, Pa., Sister Nancy Hoffman, aged 76 years, 9 months and 11 days. Sister Hoffman had been ailing for several years by a complication of diseases, which ended, after great pain and suffering, in death. She was the widow of Bro. Christian Hoffman who preceded her about 20 years to the spirit world. She leaves two sons and four daughters and many friends to mourn the loss.

FOREMAN. — Died, near Rainham, Ont., March 25, 1893, Dinah, beloved wife of John Foreman of Rainham, aged 60 years, 9 months and 11 days. Funeral services were held at the Sweet Corners church, by Bro. J. W. Hoover and Ch. Rittenhouse. Her death was unexpected, as she seemed to be in usual good health until two days before she died when she had a paralytic stroke, which soon took her out of time into eternity. She was earnestly engaged in the Master’s service for forty years. She leaves a husband and eleven children to mourn the loss of a loving wife and mother. May God grant them a happy reunion in heaven.

GARWICK. — Died, near Morrison, Ill., December 20, 1893, Edith Esther, daughter of John Foreman of Rainham, aged 8 years and 8 days. Edith was a model little girl in appearance, disposition and intellectual attainments. She was uniring in her school work and yet, with all her success, was amiable and kind, and loved by all. When she was taking her departure from this vale of sorrow she said that she was going to heaven and requested all her friends to meet her there; also commanding them not to mourn for her. Funeral services were held December 20, 1893, (her death being the work of diphtheria) at the Zion church, Fair Haven. Services were conducted by the Evangelical minister and B. L. Shirk, of Chadwick, Ill.

J. R. ZOOK.
ZOOE.—Died, near Morrison, Ill., December 15, 1893, Gertrude, daughter of A. G. and Rosie Zook, aged 3 years, 6 months and 5 days. She was a bright, lovely and promising little girl. She sang for the death service on the morning of the 15th and at 5 o'clock p.m. she had gone to Jesus. Funeral services were held at the Pleasant Hill Meeting-house. They were conducted by Joseph Shirk. Sbck providences cut deep and wide.

J. Z. Zook.

MILLER.—Died, near Bainbridge, Laurens county, Pa., December 12, 1893, Nancy Whiteside, aged 56 years, 2 months and 5 days. The funeral was held in the Conoy meeting-house by the home brethren. Text: John 11:25, 26. Her remains were interred in a new cemetery near the church. Sister Miller commenced ailing with La Grippe and then pneumonia connected with heart trouble for about three weeks before she died. She was an earnest Christian and a consistent member of the church for thirty-five or forty years. She leaves an aged father, her husband, who is a deacon in the church, one daughter, two brothers and three sisters, and many friends to mourn their loss, which no doubt is her gain.

JOHN M. WOLLMANN.

ZOOK.—Died, in Junction City, Kans., on December 29, 1893, Joseph S. Zook, aged 68 years, 2 months and 5 days. He leaves a wife and six children—two sons and four daughters. He was a man of industry and success, and was equal to any situation that is known to the Zook family.

JULIANN EICHER.

Hoffman.—Died, near New Pittsburgh, Wayne county, Ohio, December 9, 1893, of diphtheria, Zelina Vornetta, daughter of El­izer E. and Lizzie Hoffman, aged 1 year 10 months and 10 days. Buried December 10, at the Mennonite cemetery. Died, December 11, 1893, Myrtle May, eldest daughter of El­izer E. and Lizzie Hoffman, aged 7 months and 29 days. Buried the same evening at the Mennonite cemetery. The subject of this notice were the grandchildren of Bro. Benj. and Sister Mary Zecher. After the death of their daughter Lizzie, married to Elmer E. Hoffman, of Bello Springs, Kan., who was left with four children—two sons and two daughters—it was decided that the parents of the deceased mother should take the grandchildren with them to Ohio, and the grandsons should remain with their father. Little did the friends think, when the children bid farewell, that they would not see each other again; but such is the uncertainty of all things here below. Several days before they died their father received a tele­gram stating their severe sickness, and upon his arrival he found them lying down with severe cases of diphtheria, and in a few days they both died, and the nature of the disease made it necessary that they should be buried as soon as possible. But to add to the sorrow, none of the friends, on account of sickness, could attend the funeral. We sympathize with the bereaved family, and we trust they will seek comfort and consolation with him who doeth all things well.

BRECHBILL.—At his home, in north Dickinson county, Kans., December 28, 1893, Charles L. Brechbill, aged 43 years, 11 months and 9 days. The subject of this notice was born in Franklin county, Pa., and was united with the church at that place, at an early age. He was married to Sister An­nie C. daughter of Bro. A. M. and Barbara Engle. About eleven years since they moved to Kansas, and about seven years ago he suddenly lost his mind, and the greater part of the time since has been in the asylum. He was not violent, yet was not considered safe in his home where he peacefully passed away, a readiness to do his Master's will, and walk before Him in newness of life. May he rest with Jesus.—Ed.

Sollenberger.—Christian Sollenber­ger was born near Chambersburg, Franklin county, Pa., Nov. 14, 1845. His life was industrious and successful, extending through a period of 87 years and 20 days. He passed away Decem­ber 9th, 1893. In 1863 he married Rebecca Hershey, and on the 11th of May, 1865, they arrived in Stark county, Ohio, where they commenced the making of a home in the woods—he cut timber, built a log house, and sold produce to the various settlements. He was a man of wonderfri vitality and vigor of constitution, he was equalled by few men. He passed away on the morning of the ninth with apparent health, ate a hearty breakfast, walked out with friends after breakfast, and shortly after sat on his chair in his accustomed corner where he fell asleep in the arms of Jesus, and on the morrow morning he was reunited to a readiness to do his Master's will, and walk before Him in newness of life. May he rest with Jesus.—Ed.

Louisville, (Ohio), Herald.