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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VII.

ABILENE, KANSAS, FEBRUARY 15, 1894.

NUMBER 4.

THE KING'S DAUGHTER.

She wears no jewels upon hand or brow;
No badge by which she may be known of men;
But though she walk in plain attire now,
She is a daughter of the King, and when
Her Father calls her at His throne to wait
She will be clothed as doth befit her state.

Her Father sent her in His land to dwell,
Giving to her a work that must be done;
And since the King loves all His people well,
Therefore, she, too, cares for them, every one.
Thus when she stoops to lift from want and sin,
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand;
She heeds not Summer's heat nor Winter's cold,
For both are subject to the King's command.
She need not be afraid of anything
Because she is the daughter of the King!

Even when the angel comes that men call Death,
And name with terror—it appalls not her;
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger!"
Her heart rejoices that her Father calls
Her back to live within the palace walls.

For tho' the land she dwells in is most fair,
Set round with streams, like pictures in a
frame,

Yet often in her heart deep longings are
For that "imperial palace" whence she came;
Not perfect quite seems any earthly thing,
Because—she is the daughter of the King!
—*New York Sun.*

FOR THE EVANGELICAL VISITOR. HOLINESS AND GOODNESS.

In these two words are expressed certain attributes and qualities which it may be of profit for us to consider for a few moments. Some may have the idea that holiness means about the same as goodness, and could hardly point out the difference between the two. Now to be holy implies, first, that our will be surrendered fully to God, and that we have a knowledge of God in the pardon of all our sins, by faith in the atonement of our Lord Jesus Christ. Then, to be holy implies also to be conse-

crated to God. Our bodies are to be presented a living sacrifice, holy and acceptable to God, which is our reasonable service; and all that we have is to be given to Him to be used only by Him and for Him.

Again, to be holy implies to receive the baptism of the Holy Ghost, the anointing which abideth and teacheth us all things, so that we need not that any man teach us. 1 John 2: 27. It also implies that our old man, (the carnal or sinful self) has been crucified, and is either in a dying or dead condition. To be perfectly holy means to be wholly cleansed from sin, not only from actual transgressions, but also from inbred corruption, from the very inbeing of sin, so that we are so pure and clean that we could not be more clean, even as pure and holy as God has made it possible for us to be, and wants us to be here on earth.

But some one says, "O, yes, he is one of those that want to be better than other people." This brings us to the next part of the subject, which we will consider for a moment, namely, goodness. We are informed that when God had finished the work of creation, He saw every thing that He had made, and behold it was very good, and in this work of creation man was included. Now some people have the idea that there are no good people in the world because Jesus said to that young man who came to him and said, "Good Master," &c., "Why callest thou me good? There is none good but God." And also as we read at another place, "There is none that doeth good, no, not one." Now the Savior did not

say that He himself was not God. That young man came to him and addressed him as a mere man, of course a good man and a teacher of good things, but not as God. So Jesus wanted to test him, so that it would be known what his idea of Christ was, and in saying, "There is none good but God," no doubt He means humanity in its fallen, or unregenerated condition. And it is evident that this is also what the apostle means when he says, "There is none that doeth good, no, not one."

To say that there are no good people in the world would be contradicting other portions of God's word, for we read in Luke 23: 50 that Joseph of Arimathea was "a good man and a just." And Barnabas was a good man and full of the Holy Ghost, and we might refer to others in the Bible who were said to have been good. So then we conclude that it is the privilege of every child of God to be good, perfectly good, qualified for every good word and work, even so good that God does not want us to be better. But one might ask, "How can this be that we can be as good as it is possible for us to be, and yet fulfill that command which says, 'Let each esteem other better than themselves?'"

This is easily done when we have a proper understanding of the body of Christ. We are all members one of another, and Christ is the Head of the body. To illustrate: Suppose we would exchange the use of the members of our body. Take, for instance, the hand and let it do the work of the feet, namely, walking, we would find it very difficult work.

Then let the feet do the work of the hands, namely, to use a fork, or garden hoe, or a needle to sew, or to take some foreign matter out of an eye, or to eat at the table, &c. We would at once say the feet are not good for such work. And so we might speak in reference to other members of the body, and the exchange of the different organs of the body; one will not answer for the other, but each organ and member of the body has its office and work to do. The eye cannot do the hearing, and the ear cannot do the seeing; the head cannot do the things that the feet can do, and the feet cannot do the things which the head can do, and this being the case, how easy and natural for the foot to esteem the head better than itself, and the head to esteem the foot better than itself, for one is greatly helped and benefitted by the other.

Now the object of this article is to show how important it is that every child of God be pure and holy. This is a command and privilege given alike to every one, and the word says, "Without holiness no man shall see the Lord." Then, again, it is important that each one knows for himself, or herself, that they are in the right place and at the right kind of work. O, to what an exalted privilege has the dear Lord raised us in stooping down to raise us up, while we by Him are enabled to esteem Him, with all others, better than ourselves.

FOR THE EVANGELICAL VISITOR.
BUILT UP IN CHRIST.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him and established in the faith, as ye have been taught abounding therein with thanksgiving." Col. 2: 6, 7.

The apostle Paul directed the above admonition to "faithful brethren in Christ," which undoubtedly implies all the faithful in Christ Jesus until the end of time—certainly to those who observed their own

emptiness and unworthiness as of themselves to have nothing to merit their own salvation; but in their receiving "Christ Jesus the Lord" as their only foundation of hope and refuge, they were exhorted now and henceforth to walk in Him, yes, "in newness of life." By doing so the apostle knew that they would be "rooted and built up in Him and stablished in the faith," so that there would be a corresponding result, that is, "abounding therein with thanksgiving." Yes, our walking attentively in the ways of the Lord will produce in us, and in all who do so, thanksgiving, and that is what the apostle looked for in them. All those who are partakers of the heavenly calling will "give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." They who thus receive Christ Jesus the Lord are made "heirs according to the promise," are begotten again unto a "lively hope," and have "eternal life." Perhaps such ones are yet only "babes in Christ," are unskillful in "the word of righteousness," nevertheless have life (spiritual life) as certain as the grown up Christian has, for "he that hath the Son (received Christ Jesus) hath life." All know that when a perfect child is born into this world, that it has life as complete as though it were at manhood. Yet that child has to grow in strength and in activity till he come to full growth; and so the "babe in Christ" has to grow in strength and in activity till he becomes "a perfect man." But passing through this process of tuition, has to be often, perhaps, chastised, scourged and corrected, under the care of a loving Father, who knoweth what is "for our profit;" and the chastisement may be felt grievous at the time of bearing it, "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them

which are exercised thereby." Yes, all the children of God are made "perfect through suffering." That is the experimental testimony of all them who ever trusted in God.

Hence, beloved in Christ, do not murmur at the providential ruling and dealings of Him who knoweth what is best for us. Commit fully your care unto Him who "worketh all things together for good to them that love him." It is a proof to us that He careth for us when we are corrected, "For whom the Lord loveth He chasteneth and scourgeth every son (or daughter) whom he receiveth."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." All through our Christian life this should be our aim, to be holy, pure in heart, in all our dealings and doings to keep free from deception, from sin and sinful affection; that by our individual character, as the followers of Jesus, to let our dealings toward God and toward our fellow-beings, set forth a bright example of our holiness, so that we, by our unblemished life would recommend the ways of God "to every man's conscience in the sight of God." Such example as that, dear brethren and sisters in the Lord, will show forth and testify far more effectively to our holiness than do our words.

All our advancement as Christians must be accomplished in and through ourselves; for we are in a measure the means in God's hand to work out our own salvation; and to direct us we have the express command; given us through those holy men of God, who spake as they were moved by the Holy Spirit; and one of those holy men of God, David, said, "Wherewithal shall a young man cleanse his ways?" The answer is, "By taking heed thereto according

to thy word." It behooves us, then, to give heed always to what is written, and be directed by the same. Then we enjoy the peace and protection of God in our daily lives.

The apostle Paul expressed his strong wish for the safety of those whom he was parting with in the following words, "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them which are sanctified." Praise the Lord for all his mercies! Amen.

A. B.

Stayner, Ont.

SPIRITUAL MASONRY.

Beloved Brother Allison:—

I have been in severe suffering now nearly two weeks. Acute laryngitis. Am speechless: cannot even whisper without distress. I think of you often, and pray that you may be very humble, very courageous, and "filled with the knowledge of His will in all wisdom and spiritual understanding." Col. 1: 9. Knowledge apart from charity puffeth up. 1 Cor. 8: 1. It does not require much knowledge to turn us into balloons. Human nature is easily inflated. Pride and gas are synonyms. But the work of Grace is spiritual masonry: stone by stone the building goes up with scarcely perceptible degrees. Solidity is of more account than rapidity. "Ye are God's building." 1 Cor. 3: 9. The Great Architect dresses His materials well before He places them in His Holy Temple. And the most important and wonderful of all is that He uses only "living stones." 1 Pet. 2: 5. He breaks them out of the quarry of sin *dead* stones. But while He handles them they are vitalized and quickened by His own life. "We are builded together for an habitation of God THROUGH THE SPIRIT." Eph. 2: 22. How careful we should be not to build with dead

material. When the church cuts and trims and prepares the stones they remain dead. When God employs His own hammer on human souls they will not only be put into shape, but they will partake of the very nature of God. Jer. 23: 29. 2 Pet. 1: 4. God gives us His own life for a special purpose, viz. that we may use it for His glory. "Henceforth we live *not* unto ourselves, but unto Him which died for us, and rose again." 2 Cor. 5: 15. We are *dead unto sin*, but ALIVE UNTO GOD. Rom. 6: 11. And all this by faith in Jesus Christ our Lord. In HIM is LIFE, and because HE lives, we live also. John 1: 4, and 14: 19. This is religion. All else is sham. What a glorious Gospel. No wonder Paul was not ashamed of it. Preach it boldly, yet lovingly and winsomely. The Christian life means work, work, work, but both the life and the works come from God.

C. H. BALSBAUGH.

Union Deposit, Pa., Dec. 20.

THE OLD AND THE NEW YEAR.

The old year, with its pleasures and pains, and its joys and sorrows, is gone forever. The clock of time has struck another hour, and we are all that much nearer our eternal goal. The year just closed has been crowned with many mercies, and for these we should be thankful. True, we have had our trials, but then every day has brought us rich blessings. May we not fail to heed the lessons of the former as well as to appreciate the visible tokens of God's love displayed in the latter. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

When we think over the last months there are many things of which we have occasion to feel ashamed: time misspent, talents wasted, many precious opportunities idled away; what negligence with re-

gard to holy things, and how little we have done for the glory of God, for the good of our own souls and for the welfare of our neighbor. How careless and ungrateful we have been. Lord have mercy upon us and lead us to better things.

What the coming year has in store for us is hidden from our eyes. It is well that this is so, for otherwise we might either be led to greater indifference and carnal security, or else become victims of ungodly sorrow and despair. Although the future is unknown to us in this we can confidently trust, whatever may betide God will not forget His children. His blessing will be new unto us every morning. "The Lord is my Shepherd, I shall not want."

This year will also bring its trials. It may be a season of sore affliction and great sorrow and pain. It should be borne in mind that "whom the Lord loveth He chasteneth." The heavier the burden, the greater is the need of help, and the heavier God lays his hand upon us, the nearer He is also. Let us constantly walk with God and He will not fail to aid us in every trouble. May this year of grace be for all of us a year of closer communion with our blessed Savior, and if it shall prove to be the end of our earthly pilgrimage, may it also be the beginning of an endless New Year in the mansions of our heavenly Father.

"For thy mercy and thy grace,
Constant through another year,
Hear our songs of thankfulness,
Father and Redeemer, hear.
In our weakness and distress,
Rock of strength be thou our stay;
In the pathless wilderness
Be our true and living way.

"Make us faithful, make us pure;
Keep us ever more thine own;
Help thy servant to endure;
Fit us for the promised crown,
So within thy palace gate
We shall praise on golden strings
Thee, the holy Potentate,
Lord of lords and King of kings."

CHRISTINE MILLER.

Red River, Ohio.

TOBACCO.

AN OPEN LETTER TO BOYS.

How can I make you believe, dear boys, that what I am going to tell you is the truth? and that what your smoking companions say will surely put you on the wrong track?

Now be honest with yourselves. Did you not have a dreadful time of it when you began to smoke? Have you forgotten the nausea, the vomiting, the agonizing headache? That was nature's earnest protest against poison. How did you treat her warnings? Well, I suppose your companions laughed at you for being a coward. They told you that it fared as hard with them at first, but that they resolved to be men, and that they persevered till they got the victory.

To prove this they strut before you so grandly, their cigar in their mouth, their head tossed back with such an air of manliness that you gaze on them with admiration. You determine that come what will you will follow their example. So you take a cigarette and go into the barn or some hiding-place where the dear mother cannot see you, and there you wrestle again and again with that worse than seasickness, till at last honest Nature is silenced—may I not say gagged? Then you, too, can strut and throw back your head and puff away like any man of them all.

But, alas! and alackaday! dear Tom, or Harry, or whatever be your name, do you realize that you have delivered yourself over as a slave to a cold-blooded tyrant? Says one who understands whereof he speaks, "The tobacco slave little knows that a god more cunning than all the heathen divinities has bound him in his spell, and that he is in for a whole life of unspeakable abominations."

Now, boys, will you let me talk right out to you a little while? I

have spent months and years in studying up this matter and purpose that I might help you. I have written more letters of inquiry to doctors and dentists and teachers and college and theological professors and all sorts of wise men and tobacco users as well, than you can count off on your fingers in a long time. And I have gathered up all I could, and put it into a book which I call "The Tobacco Problem." I wish I could send all of you a copy, because I think it would be of service to you; I will tell you however, some of the things I have learned.

If you look carefully at a tobacco leaf, you will see that its surface is dotted all over with tiny glands which contain an oil that is called nicotine. for Jean Nicot, who, 1559, when he was the French envoy at Portugal, sent tobacco seeds to that wicked Queen, Catharine De Medicis.

This nicotine is one of the strongest of poisons. In the *Popular Science Monthly*, Mr. Axon says that "the nicotine in a single cigar, if extracted and administered in its pure state, would suffice to kill two men." Think of it, boys! Haven't you read how fatal were the arrow-wounds of the Indians? It was simply because these arrows were dipped in this same nicotine.

Sir Benjamin Brodie, the physician of Queen Victoria, wishing to test its power, applied it to the tongue of a mouse, a squirrel and a dog. Death instantly followed. Put a drop on a cat's tongue, and in spite of its seven lives, it will quickly fall into convulsions and die. Hold a white paper over the smoke of a cigar until it is burned up, then scrape off the condensed smoke and put a little of it on the tongue of a cat, or a mouse, or a dog, if you choose, and the poor creature will soon become paralyzed and draw its last breath.

But, you ask, is it not cruel to

make such experiments? It would be if done in mere wantonness; but as you are worth a great many cats, if the lesson would only help you to take proper care of yourself, we would not hesitate for such a purpose, to sacrifice creatures that have no soul.

Shall I give you any more examples of the effects of nicotine? An old wooden pipe was carefully washed and then given to a little boy to blow soap-bubbles with. He was taken sick and died in three days. You see, boys, the pipe had become so saturated with poison that in blowing bubbles, he sucked in enough to kill him. Another child picked up from the floor a quid which she mistook for a raisin, and, putting it in her mouth, died the same day.

Some people may say that it will do you good. A boy of fourteen who had a severe headache was told this; so he bought fifteen cents' worth of tobacco, and, smoking it all, fell down and died.

I could tell you of cases all day long if it were necessary. M. Orfila, President of the Paris Medical Society, affirms that "tobacco is the most subtle poison known to the chemist, except the deadly prussic acid."

How is it then, you ask, that men smoke every day and yet are alive and apparently well? It is because our mother Nature is so tolerant. We know how tobacco affects a boy in the beginning, but he gradually accustoms himself to it so that there is no immediate bad result. It is the same with arsenic, opium and rum. But all the same, the mischief is going on, and by and by the wrong-doer learns this to his cost. It is with the earnest desire to save you such a lesson that I write. For, however any may argue as to its safety for grown people, all are agreed as to its injurious effects on the minds as well as bodies of the young.

"The effect of tobacco on school boys is so marked as not to be open for discussion." So wrote Professor McShary, President of the Baltimore Academy of medicine. Dr. Williard Parker asserts that "tobacco is ruinous in our schools and colleges dwarfing mind and body."

Dr. Drysdale, the senior physician in the London Metropolitan Hospital, speaks of medical students "who have entirely destroyed their intellect by the use of tobacco."

Facts gathered from Europe as well as from our own country, prove convincingly that, however good the standing of lads, as soon as they become tobacco-users they fall below the school average. In Vermont, a bright boy of fourteen fell strangely behind his class. His teachers could not account for this; but the incapacity increased until he sickened and died, when it was found that he was killed by tobacco, to which he was in the habit of helping himself from his father's store.

The public schools in France have been examined thoroughly by medical and scientific men, and the results given in medical journals. These show that smokers, in their various examinations are inferior in scholarship to others, and that, in the various ordeals of the year, their average rank has constantly fallen. In this connection, Dr. Constan gives instances to prove that the depressing action of tobacco on the intellectual development is beyond question, clogging all the faculties, especially the memory. Do you think it strange that the Minister of Public Instruction was led to issue a circular to the teachers of all the schools in every grade, prohibiting tobacco, as injurious to mind and body?

Dr. Decaisne of Paris, found by investigation that "even the restricted use of tobacco by children leads often to a change in the blood, paleness of the face, emaciation, palpita-

tion and intermission of the heart, diminution of the normal quantity of blood corpuscles, difficulty of digestion and sluggishness of intellect."

There is another point to which I wish to call your attention, for some of you will by and by desire to get situations as book-keepers or to become art students. Professor Oliver, of the Naval Academy, says that he can invariably recognize the user of tobacco "from his tremulous hand and absolute inability to draw a clean, straight line." I know a merchant who used to test the handwriting of everybody who applied to him for a situation, and invariably in this way detected and invariably rejected tobacco-users.

Even if you have begun to smoke I hope you are not as yet slaves to the habit. If you are disposed to read the book I have named, you will find a great deal of evidence on these points which I cannot put in a letter. I should like to have you thoroughly convinced, because if you have any noble aims in life, as I am sure you must have, I believe that such a conviction will help you break your fetters.

So far I have talked of tobacco in general; but if you are not weary, I want to say something about cigarettes, which are becoming more and more the delight of boys, and which according to tobacconists who ought to know "are coming to overshadow all branches of the business."

Do you care to know how they are made? I think that I can enlighten you. An Italian boy only eight years of age was brought before a justice in New York City as a vagrant, or, in other words, a young tramp. But what did the officer charge him with doing? Only with picking up cigar stumps from the streets and gutters. To prove this he showed the boy's basket, half-full of stumps, water-soaked and covered with mud.

"What do you do with these?" asked his honor. What do you think was his answer? "I sell them to a man for ten cents a pound, to be used in making cigarettes." Not a particularly agreeable piece of information, is it, boys?

In our large cities there are a great many cigar-butt grubbers, as they are called. It certainly is not a pretty name, though very appropriate; for it is applied to boys and girls who scour the streets in search of half-burnt cigars and stumps, which are dried and then sold to be used in making cigarettes.

But this isn't all or even the worst of it. These cigarettes have been analyzed; and physicians and chemists were surprised to find how much opium is put into them. A tobacconist himself says that "the extent to which drugs are used in cigarettes is appalling." "Havana flavoring" for this same purpose is sold everywhere by the thousand barrels. This flavoring is made from the tonka bean which contains a deadly poison. The wrappers, warranted to be rice paper are sometimes made of common paper, and sometimes of the filthy scrapings of rag-pickers bleached white with arsenic. What a cheat to be practiced on people! Think of it, boys, the next time you take up a cigarette, and drop it—will you not?—as you would a coal of fire. The latter would simply burn your fingers; but this burns up good health good resolutions, good manners, good memories, good faculties, and often honesty and truthfulness as well.

A bright boy of thirteen came under the spell of cigarettes. He grew stupid and subject to nervous twitchings, until finally he was compelled to give up his studies. When asked why he didn't throw away his miserable cigarettes, the poor boy replied with tears that he had often tried to do so but could not.

Another boy of eleven was made crazy by cigarette-smoking, and was taken to an insane asylum in Orange County, New York. He was regarded as a violent and dangerous maniac, exhibiting some of the symptoms peculiar to hydrophobia.

The white spots on the tongue and inside the cheeks called "smoker's patches," are thought by Sir Morell Mckenzie to be more common with users of cigarettes than with other smokers.

"Does cigarette smoking injure the lungs?" asked someone of a leading New York physician. For his answer, the doctor lighted a cigarette, and inhaling a mouthful of smoke, blew it through a corner of his handkerchief which he held tightly over his mouth. A dark-brown stain was distinctly visible. "Just such a stain," said the doctor, "is left upon the lungs." If you ever smoke another cigarette, think of the stains you are making.

There is a disease called the cigarette-eye, which is regarded as dangerous. A film comes over the eye, appearing and disappearing at intervals. And did you know that boys have been made blind by smoking cigarettes? How would you like to part with your sight, and never again see the light of day or the faces of your friends?

Shall I give you two or three pictures? A writer greatly interested in the young—Josiah Leeds—describes a pitiful spectacle which he saw—a pale, woe-begone boy, seemingly less than ten years old, standing at the entrance of an alley, without a hat, his dilapidated trousers very ragged at the knees, his hands in his pockets, shivering in the cold, yet whiffing away at a cigarette.

Dr. Hammond says: "I saw in Washington, a wretched looking child scarce five years old, smoking a cigarette and blowing the smoke from his nostrils. His pale, pinched

face was twitching convulsively, his little shoulders were bent, and his whole appearance was like that of an old man."

These sad pictures are from low life; but I will give you one equally sad from high life. At a public entertainment, a gentleman stepped into the smoking-room for a glass of water. At the sight which broke upon him, he nearly fell backward with astonishment; for sitting there were boys from six to twelve, puffing away, the air blue with the smoke from their cigarettes. One little fellow who could not have been over eight, and ought to have been in bed and asleep, sat perched on a chair, his legs not reaching more than half-way to the floor, and his feet swinging back and forth under the chair. His head was thrown back, while with great gusto he inhaled the smoke and then watched it curl upward. His tasteful dress showed that he was no waif. And there, at nine o'clock, in that hot poisonous air, he lolled back smoking, with the complacent air of a grown man. Could he have been an orphan? If not, where, alas, were his father and mother?

Who can compute the injury that this dreadful cigarette habit is doing among you? When the old cruiser "Michigan" made her annual trip to Chicago to obtain recruits for the marine service, of nine applicants who presented themselves to the medical officer for examination in the morning, all but three were rejected, and the same ratio continued during the whole term of recruiting.

The officer gave as the main reason for their rejection, the disabilities occasioned by their cigarette smoking. So if any of you have a desire to enter the naval service, the first thing for you to do is to break your tobacco fetters.

Cases of epilepsy, insanity and death are frequently reported as the

result of smoking cigarettes, while such physicians as Dr. Lewis Sayre, Dr. Hammond and Sir Morrell Mackenzie, of England, name heart-trouble, blindness, cancer and other diseases as occasioned by it.

We also learn that several leading physicians in Philadelphia unanimously condemn cigarette-smoking as "one of the vilest and most destructive evils that ever befell the youth of any country," declaring that "its direct tendency is the deterioration of the race." What can we do, dear boys, to protect you against this dreadful foe? How can I adequately set forth the perils of this tobacco habit, to which you are drawn, not only by the examples and the persuasions and often the ridicule of other boys, but by various snares set for your unwary feet?

Would that I could persuade you not even to glance at the temptation which comes in offers of wonderful albums, full of pictures of horses or soldiers, or celebrated beauties, or noted actors and actresses—if only you comply with certain conditions.

"IF."

Will you not settle that "if" now and forever with an emphatic NO?

Will you not deliberately resolve: "*I will never touch another cigarette; I will never use tobacco in any form?*" This will be your best gift to a loving mother and sister. And it would give me greater pleasure than I can express to receive such a pledge from you. I would put your names down in a book and keep it always as a precious memorial.—*Meta Lander, in The Independent.*

RELIGIOUS MANIFESTATIONS, PROSTRATIONS, ETC.

DEAR SIR.—As certain physical manifestations are becoming very common and more and more extreme in connection with special services in the eastern part of Ontario, I deem it my duty to point out what I consider erroneous about them. Before

doing so, however, I would say, there is nothing unusual about them more than what has been common to nearly all great religious movements of the past. Those who have read John Wesley's Journal will know the anxiety those extreme movements caused him in his day. Here is a selection from his Journal of October, 1762, addressed to two of those extreme brethren, which I condense for the sake of brevity: "I dislike (1) The speaking or praying of several at once. (2) The using of improper expressions in prayer; sometimes too bold, if not irreverent; sometimes too pompous and magnificent, extolling yourselves rather than God, and telling Him what you are, not what you want. (3) Using postures and gestures highly indecent. (4) Screaming, even so as to make the words unintelligible. (5) Your affirming people will be justified or sanctified just now. (6) The affirming they are, when they are not. (7) The bidding them say, 'I believe.' (8) The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites, or not justified. I dislike the overvaluing feelings and inward impressions, mistaking the mere work of imagination for the voice of the Spirit of God, and undervaluing reason, knowledge, and wisdom in general. I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not a new creature, has not a new heart, is not sanctified, is not a temple of the Holy Ghost, and that he cannot please God or grow in grace. But I dislike your supposing that man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it."

In the same year he wrote his brother about it: "Many of our brethren are overshooting sober

Christianity in London. Oh, that I could, by sacrificing myself, shut this immense abyss of enthusiasm which opens its mouth among us! The corruption of the best things is always the worst of corruptions."

I give this quotation here to show that a similar state of things existed in different parts of England and Wales in the days of Wesley, and which Wesley, with all his consecration, did not approve of; but, on the contrary, opposed it with all his might as a piece of mere fanaticism; but he did it in a mild and gentle manner.

Now, I have no doubt about the perfect sincerity of those dear brethren and sisters who in our day are carried into similar extremes in this country, and I respect their sincere convictions, yet I do not feel called upon to believe in them on that ground. The wildest forms of fanaticism, both ancient and modern, have been practised with perfect sincerity. The great danger to which all are exposed, but especially those of a nervous temperament, is to make feelings and impressions the rule of their life rather than the Word of God. When this is done a door is open for a whole train of error to enter under the cover and protection of a certain amount of truth. The religion of Christ is not the getting happy and keeping happy, merely, but following the Lord in loving obedience, irrespective of feelings. I confess to a difficulty in drawing the line between what is purely spiritual employment, and what is merely physical or mental animation, on account of the near relation of those two natures in man. While spiritual enjoyment may express itself in outward feelings, it must not be forgotten that feelings are not the standard by which to judge our spiritual life. And here is just where the misunderstanding and danger begin. Under the burning impulses of the new-

born nature the young convert is apt, for the time, to lift him above himself, and if he have a warm nervous nature, its raptures will be expressed in shouts of joy. But after he has time to look around and see the calm that prevails among his brethren, he is astonished, and he begins to reason: "If these people had what I have, if they felt as I feel they would act as I do." An overweening confidence begins to grow upon him, he begins to feel, and after a while to speak in a censorious spirit about his fellow-Christians. He has now made his first step in the path of error. While he is watching what he thinks are the defects of others, the devil is fast picking away the good seed from his own heart, or to change the figure, tares are being sown among the wheat, which, after awhile, effectually choke it, till little is left but the tares. A little thought would have taught that young convert that the manifestations of the Spirit are different to each one, and if others acted as he did they would be hypocrites. 1 Cor. 12, 5-7.

Light falling on a prism gives all the seven colors of the rainbow, yet it is all the same light reflected at a different angle. Fault-finding is a sure sign of a backslidden state. It means that we consider ourselves better than anybody else, and have religious pride as a consequence. It means that we consider ourselves the standard up to which others ought to measure. Now, all this lays the foundation for any amount of egotism, religious pride and fanaticism and I think I can show that all religious fanaticism is founded on egotism or self-conceit.

If I am wrong in any of my conclusions I shall be glad for anyone to point it out. I write in the interest of the cause of God and a purer Christianity.—*W. Pyke, in Christian Guardian. Selected by F. Elliott.*

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety.
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H. DAVIDSON, Abilene, Kans.,

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Abilene, Kansas, February 15, 1894.

BENEVOLENT FUND.

A Sister \$2 00

The love-feast in Abilene, held
January 26 and 27, was well attend-
ed. About one hundred and fifty
members took part in the commemo-
rative services. The church was
filled to its utmost capacity on Sat-
urday night, and was well filled on
Sunday morning. The congrega-
tion was permitted to listen to a
very able discourse from Bro. Det-
wiler,

Quarrels among contending fac-
tions of the same sect are the most
hurtful and shameless of public ex-
hibitions. There is nothing more
utterly antagonistic to the teachings
of the founder of the Christian
Church.—*Altoona (Pa.) Tribune.*

In publishing the names of our
brethren of Canada, in the last issue
of the VISITOR, who were expected
to be at Black Creek, Ont., to con-
duct the revival services there, we
stated that Bro. J. W. Hoover, of
South Cayuga, Ont., was to be there
for that purpose, which was our mis-
take. It is Eld. B. F. Hoover, of
Mansfield, Ohio, who is there now,
and who had been called by the
church at Black Creek. We are
glad that our attention has been
called to the error and we cheerfully
make the correction.

The church of the Lord has had
difficulties to contend with ever since
the Lord has had a people here on
the earth, and it is probable that it
will continue so until the end of time.
The apostle says, "Through trials
and tribulations you shall enter the
kingdom." But while we may look
for these trials and difficulties, they
should not be a means to separate us
from each other or from the love of
God which is in Christ Jesus. The
conflict should not be among breth-
ren, or between brethren, but be-
tween sin and righteousness, between
light and darkness, between the
child of God and the emissaries of
the devil, and in this conflict we
need not fear that the enemy can
conquer unless we place ourselves
under his power. How important
it is that we should stand together
in the work of the Lord and that
discord and disunion should be ban-
ished from our hearts and from our
midst.

"Were it not for the night we
should never see the stars. And were
it not for the night of affliction many
would never see the star of hope."

EXPERIENCE.

Dear readers of the VISITOR.—I
have felt for some time that I should
write for the paper, and tell abroad
what the good Lord has done for me.
God's lovingkindness has been so
great toward me that I scarcely know
where to begin to tell of His good-
ness. It is about six years since I
started to serve the Lord; and since
that time I have had many happy
seasons. And yet I have reason to
believe that if I had humbled my-
self in the way that the Lord wanted
me to, I would have enjoyed greater
blessings. For I must say, to my
shame, I have not been as faithful as
I should have been.

How apt we are to look upon
others and think, "Well, if they can
have this and that, I can have it too."
It is not necessary to be so plain."
One will say, "I don't believe that a
little embroidery, or lace, or silk rib-
bon to our coverings will keep us
out of heaven." This is the way I
have done until the Lord used the
chastening rod. Oh how much
trouble we make the Lord! How we
grieve His Spirit by disobedience!
And how it hinders us from making
progress in the divine life! I still
clung to those unnecessary things
until of late, when I thought my end
was near. I promised the Lord if
He would let me live I would do dif-
ferent. All these unnecessary things
came up before me, and things that
I had said and done. I promised I
would do more for God than I have
ever done. But oh! I thought there
was no help for me any more; but
through the mercy of God I am
still here.

The night previous to the day on
which I had this severe attack of
sickness, I could not rest. There
was no sleep to my eyes. I had a
strange feeling all night, but did not
know what it meant. And the thought
came to me very forcibly that I had
never yet prayed for my enemies,

Oh, dear brethren and sisters, if we have enemies, let us pray for them. They, too, have a soul to save, one that is worth more than the whole world. Let us not render evil for evil, but do good to them.

The next morning my husband remarked that I looked so bad. He went to the doctor and brought him out. Shortly before they came my sickness went to my heart. I had embroidery on the outside of my sleeves; I got the scissors, ripped it off and threw it into the stove; then I started for the bed. I went to bed still feeling very strange, but at the same time did not know what it meant. At last I saw what man was; my breath began to leave me; I turned over and began to cry to the Lord to take me home and to forgive all my wrongs. Just then my husband and the doctor came. But, oh! I thought, what can the doctor do when my time is ended!

But when I saw there was still help for me, how I rejoiced! I promised the Lord I would do anything He would have me do. Oh what a promise! God keep me faithful! So I had a work to do; the good Lord took hold of me; I felt as though I had to improve the time, but when I would undertake anything, I would find myself too weak. One day the thought came to me that we should love the Lord with all our soul, mind and strength, so I tried to comfort myself with the thought that the Lord would let me get strong enough. But as soon as I could I began to get rid of my unnecessary things which had become so sinful to me. And whenever I obeyed, oh what a joy filled my soul! The other day while I was taking off the silk ribbons from my caps and putting on others of the same goods, I sat down in my chair and wept for joy. And that hymn came to my mind,

"Oh how happy are they
Who their Savior obey,

And have laid up their treasures above!
Tongue can never express
The sweet comfort and peace.
Of a soul in its earliest love.

This goes to show, dear Christian friends, that we do not fully enjoy the blessings in store for us when we are not willing to obey the Lord. and what a hinderance it is to us in making progress in the divine life, when we still want a little of self and at the same time try to serve the Lord. How can the Lord use us to His own glory when we are not willing to follow Him. Oh this has been a grand lesson to me! The Lord has led me down into the valley of humiliation; and I want the Lord to lead me out into the fulness of His love. I want to stay low at the feet of Jesus. I want to do anything that may add a star to my crown, anything that may please the Lord.

I want to show humility in my housekeeping as well as in my person. I don't believe we can be humble ourselves and at the same time have our houses decorated with fancy-work and vain things of this world. And oh! my dear sisters, how can you feel free when you plant the pride into your little innocent children? Will you not ask the Lord to lead and guide you in the rearing of your little ones.

"Whom the Son maketh free, He maketh free indeed." I praise the Lord He has made me free indeed. He has taken away every desire for the perishable things of this world. I believe He can cleanse and purify me from every evil. One thing that condemned me so wonderfully was the corset. I speak of this to warn the young sisters. How can we be the holy temples of the living God, and wear such vain things. I believe if there is anything vain, it is that. I have not only laid it aside, but I have put it into the fire, never to wear it again.

I also had wrongs to make right, which I still put off from time to

time. But I have been busily engaged in the work, and I thank the Lord that He has been blessing me right along. I want to be more earnestly engaged in the work of the Lord. I see my duty plainer than ever before. I am tied down with the cares of this life; but if I cannot go out into the world to work for the Lord, I will try by the grace and help of God to write oftener for the paper. How glad I am for this privilege. It is such a help to me. I will try and improve my time better in this way. I feel that I have a talent to improve; and oh! I feel grieved over the past, that I have not been as faithful as I should have been. But I will try and do like Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philp. 3: 13, 14.

This is the way I feel like doing, for I believe that there are grand blessings in store for me, if I fully trust Him. And I have learned to trust the Lord, for He has so wonderfully blessed me in secret prayer. Many a time I feel weak and discouraged as I go upon my knees, but when I arise I feel strong again, the dark clouds have all disappeared and my soul is filled with joy. Oh if we could only learn to fully trust the Lord!

Yet a word for the sinner. I feel such an interest in the unsaved. Oh, poor sinner, will you not turn from sin and serve the true and living God. Jesus is ever ready to save. He came into this world to seek and to save the lost. He gave His life that we might live. And without this Jesus we can never enter His kingdom.

I ask an interest in the prayers of God's people, that He may keep me faithful until the end. Yours for the kingdom.

LIZZIE PAULUS,
Gettysburg, Ohio,

CHURCH NEWS.

CARLAND MISSION.

January 13, I commenced a series of meetings in Carland, according to previous arrangements. On my arrival I met Bro. Kirbey, of the Church of God, who had been holding a few meetings previous to my coming; he continued with me ever since. We had good meetings; the church has been revived and backsliders have been reclaimed; one soul was saved by God and others are counting the cost. I hope that many will turn. Would request the church at large to pray for the work in Carland, that the Lord might do a glorious work here in the salvation of many souls. GEORGE KITELEY.

ELKHART, IND.

According to previous arrangements, our meetings at the brethren's meeting-house began Jan. 1, 1894. Bro. J. W. Hoover, of South Cayuga, Ont., came here filled with the Spirit of God, and has faithfully labored with us, not shunning to declare the whole counsel of God. God's children were encouraged very much. Sinners were alarmed and quite a number arose for the prayers of God's people; others are counting the cost. May they not slight the warnings repeated.

Bro. Christian Sider and wife, Sister Anna, of Perry Station, Ont., and Bros. Henry Davidson and Henry Dick, of De Kalb county, Ind., were with us and worked earnestly for the unsaved. We invite them to come again, and others also, to help us. One brother was received into the church by baptism January 6. The meetings closed Tuesday evening, January 23. May God abundantly bless our brother who labored so earnestly. ADDIE RELLINGER.

RIDGEWAY, ONT.

I left home on the 6th of January for a series of meetings in Uxbridge,

Ont., one hundred and fifty miles from home; arrived in Markham the same evening; stopped all night with Bro. C. Heise; next morning, Sabbath, he took me part of the way, leaving me with Bro. Peter Steckley who took me to my last winter's field of labor. I had meetings every evening except two for over two weeks at Siloam, Quaker Hill and Goodwood. The interest at the first named place was very good, but not as good as expected. Bro. Klinck went to the town of Goodwood and procured the town hall. We had two glorious meetings there. We were sorry we did not commence sooner instead of going to Quaker Hill. The result, we think, would have been more favorable. In all we enjoyed ourselves very much and the Lord's blessings seemed to go with us. We were sorry Bro. and Sister Cook could not be with us on account of la grippe, and some others as well that we had expected to see at the meetings. We had fourteen meetings and visited about twenty families. We realized that much good was done and look to the Lord for the increase. We made our home at Bro. Klinck's. Sister Klinck died last summer. The brother and his two daughters, with his nephew, Lewis Ditson, compose the family. We enjoyed their hospitality and kindness very much. May the Lord reward them for their filial love. I was alone except five evenings, when Bro. Peter Steckley assisted. But the Lord assisted all the time. May His name be praised for His kindness. I returned home on the night of the 23rd and found all well.

A. BEARSS.

A TRIP TO IOWA.

Wife, youngest daughter and I left Herington, Kans., November 8, 1893, for a visit among friends in Iowa. We arrived at Garrison, Iowa, November 9. We visited John Holtz and family and the next day

went out to my brother-in-law, Jos. Blough; found his wife sick with the dropsy. On the 12th we went to meeting at Bro. Gnagy's school-house, and in the evening I preached in the Haughton school-house. On Monday evening, November 20, we commenced a protracted meeting in Bro. Andrew Gnagy's school-house, and continued it till December 3. I visited from house to house, twenty families.

December 9, Bro. John B. Knupp and I went to Tama county, Iowa, near Toledo, and preached four evenings in the Ebersole school-house. December 11 we visited the Indians in their reservation, which is located near Tama City, in Tama county. There are three hundred and ninety-eight Indians on this reservation. We could not talk with them, except with the children, as they said they could not understand us, so we went to visit the government school where they teach the Indian children, and we had a good religious visit with the teacher. He is a Presbyterian. He gave me the names of one Indian family. The father's name is Wa-u-ke-ma-u-wit; he is 44 years old. The mother's name is Sa-ka-no-wa-qua and her age is 37 years. Following are the names and ages of their children: Cha-ko-ka-wah, 19 years; Pe-to-ke-mah-wah, 18 years; Me-sha-che-na-me, 9 years; Me-co-pa, 12 years; We-co-mah, 7 years; Mas-qua-wa-ta, 3 years. They do not call their children by the family name, but use any name that will please them.

My wife and myself were both very sick with the la grippe for two weeks, and we are not well yet. I have not been able to labor in the ministry at night since December 15. If I am well and the Lord will, I will commence a series of meetings soon. I wish a blessing to the work of the Lord everywhere.

JOSEPH FIKE,

Dysart, Iowa, Jan. 31.

ANNVILLE, PA.

Our series of meetings held at the Kreider meeting-house, commencing January 6, were of more than usual interest. The weather was pleasant most of the time and the attendance good every night until January 23, when the meeting closed. Bro. Jacob Martin of Elizabethtown, Pa., and Bro. John Myers, of Mechanicsburg, Pa., were the ministers who preached the word of God unto us with power, the former having been here in the forepart and the latter in the last twelve days of the meeting. Four have made a start for the kingdom, and all heads of families, too. Others we know have been deeply convicted, but are not quite willing to yield; we trust, however, that some will turn to the Lord ere long. It was indeed a refreshing season for the brethren and sisters here. We felt at times as though we were sitting in heavenly places in Christ Jesus. These two ministering brethren, with sister Myers, have endeared themselves to us, and we feel ourselves much indebted to them. May the Lord bless them and abundantly reward them for their earnest and sincere labors is my wish and my prayer. Amen. J. D. BOOKS.

OUR TRIP TO ARIZONA.

In compliance with a request for myself and wife to come to Arizona, to work in the vineyard of the Lord, we, in company with Sister Lydia Hause, of Ohio, and several other excursionists to California, left Abilene on the 30th ult., at 10:49 a. m., via the R. I. & P. and the S. P. R. R. At Herington we took the daily tourist car and came through to Maricopa, Arizona, without change, arriving at the latter place on Friday morning, the 2nd inst., at about 4 o'clock. We arrived at Phoenix about 7 a. m., where we were met by Bro. Hadsell and taken to his home, where we enjoyed our first breakfast in Arizona.

We had a very pleasant journey, our company being made up principally of Christian people. Our time was occupied mostly in reading, singing and conversation. Being on the road three nights, we passed over much territory that we had no opportunity of seeing. Much of that which we passed over after leaving Fort Worth, Texas, westward, was a barren waste, and somewhat mountainous. We reached the highest altitude on Thursday morning, called the Sierra Blanca Range. This was the first opportunity of our life to be elevated to where the horizon was far below us, and it seemed to fill our hearts with awe to behold the scene. Blessed be the name of the Lord, who created all things visible and for His own glory. We saw numberless objects of interest as we sped on our way of which we cannot now speak. Our car kept filling up with excursionists until by Thursday evening it was pretty well filled. It being known that we would leave the train before day, it was suggested by one of the party (though not a Christian) that we should have some religious service before we retired for the night. Several other singers were invited from another car to assist. We sang several songs of praise, after which I spoke to the people (the car being now well filled) concerning our journey together, and of our journey to another world, after which I called for witnesses and a few responded. After a few more songs we bade them all good-bye, with the impression that with many we would not meet again until we meet at Jesus' feet. Many expressed anxious desires that we might meet again in this life, and seemed glad that we were thus brought together. May the Lord bless the words of exhortation, and may we so shape our course through life that we may meet around the throne of God.

Bro. J. H. Byer met us at Bro. Hadsell's and took us to his home at Glendale, where we arrived about 1 p. m. We were soon met by Bro. J. F. Eisenhower, of Abilene, Kans., and we were constrained to say "Praise the Lord," for bringing us together in this far-away land; and while we are far away from home and loved ones, yet we realize that we are just as near heaven and the throne of grace as when gathered around our own family altar.

This is now the 3rd of February, and it is a lovely morning. The birds are busy singing their morning song, and why should not our hearts respond with praise and gratitude to the bounteous Giver of all our blessings, both spiritual and temporal.

Mercury here ranges now at about 40 degrees in the morning and from 60 to 65 degrees through the day. Yesterday was what they call a windy day in Arizona, which we in Kansas would call a pleasant breeze. It is quite fortunate for the people of this country that they do not have high winds, such as we have in Kansas, owing to the dust, as it would certainly make it very disagreeable.

On the morning of January 24, the house of Bro. Benjamin Byer was totally destroyed by fire. The fire originating in the upper story, access to that part of the house was cut off, consequently there was nothing saved but what was in the lower part. His total loss is about twelve or thirteen hundred dollars, without any insurance. This puts them into somewhat of an embarrassed state, as they are not prepared to meet this misfortune, and while I am not authorized by them to say anything about it, yet I presume that if any of the brethren were prompted, out of pure love, to help them bear this burden it would no doubt be thankfully received and highly appreciated.

Bro. J. F. Eisenhower was also unfortunate. Having had his home with Bro. Byer, he lost his trunk and all his clothing except a working suit, and about \$70 dollars in money. They, however, seem to bear their misfortunes with Christian fortitude, believing that all things work together for good to them that love the Lord.

Ever since Bro. Eisenhower has been here they have been holding meetings which, we understand, have been well attended. At first they held the meetings in the school-house, but now are holding them in an empty store room which they have fitted up for that purpose. Last night we met with them in worship for the first time. The brethren and sisters were nearly all there, and quite a good gathering of others. And now that we are here, not having come out of curiosity to see the sights—but we believe the Lord had a hand in it, and that the Lord has a work for us to do—we do earnestly desire the prayers of all who have the welfare of Zion at heart, that we may be as broken and emptied vessels, made meet for the Master's use, that the Lord may accomplish through us, as weak instruments, that which He desires to accomplish. We don't want to bring anything before the people but Christ, and Him crucified. May the Lord help us to be humble, so He can entrust unto us His holy word. We are glad to say that we find the dear brethren and sisters here to be quite earnest, and we hope and pray that our fellowship together may be blessed of God to the good of all and to the glory of His name. We will be glad to hear from any of our friends personally. Address as below. Yours for the coming of the kingdom.

NOAH ZOOK.

Glendale, Ariz.

"The great high road of human welfare lies along the old highway of steadfast well-doing."

DAYTON DISTRICT, OHIO.

After holding meetings for six weeks with good results at Pleasant Hill, Fairview and Highland meeting-houses, Bro. T. A. Long began a series of meetings, Sunday night January 14, at the Maple Grove church, in Clark county. The interest was good and the attendance large, the house being crowded some nights. The day meetings were not so large, but interesting. Bro. Long preached to us the plain Gospel truths, especially did he make clear to the minds of many the subjects of justification, holiness and sanctification. Several came out on the Lord's side and we hope they will prove faithful. Others were convicted and some made vows, and our prayers are that the seed sown may have fallen on good ground and bear fruit to the honor and glory of God. The meetings closed Sunday night, January 27. May the Lord bless these labors.

A VISIT TO KANSAS.

Through the merciful kindness of God and the kind invitation of the Brethren of Dickinson county, Kansas, I have been permitted to make a very pleasant visit to that distant part of God's moral vineyard.

I left home and loved ones on November 9, 1893, and, going via the Lake Shore R. R., and then via the Rock Island, I reached Enterprise, Kansas, on Saturday evening, and was kindly entertained for the night by Brother and Sister J. H. Engle, who also made a way for me to get to Abilene on Sunday morning, November 12, where my labors were to commence.

Here I had the pleasure to meet the aged Sister Cassel and family, and Eld. H. Davidson and family, with many others, some of whom I had met before, but more whom I had never met. It was a pleasure indeed to meet with those of like precious

faith so far away from home, and to unite with them in solemn worship. The occasion was the dedication of their new house of worship of which an account appeared in these columns at the time. The brethren have a nicely arranged, convenient house of worship, and being centrally located they will no doubt have an increased attendance. Here we also met the Sunday-School in the afternoon, which, under the able leadership of Bro. D. F. Shirk, assisted by able helpers, seems to be in a very prosperous condition.

Here we were engaged in revival services for three weeks and a half, meeting in prayer-meeting every afternoon and public service in the evening. And so going in and out among the brethren and others during these weeks, I formed many pleasant and lasting acquaintances, and found many earnest, consecrated souls, whose delight, I believe, is in the law of the Lord. The meetings were fairly well attended and seemingly the church was revived and some who were yet dead in sin were, we trust, made alive in Christ.

During the time of these meetings I had the pleasure of attending a love feast at the Zion church, eight miles out of town, which was a refreshing season indeed. After the closing of the special meetings at Abilene, the brethren commenced a series of meetings here (at Zion). I remained in this vicinity three weeks visiting many families in their homes and meeting in afternoon prayer-meetings and evening services; finding the services enjoyable on account of the presence of God's Spirit and a marked unity and love among the brethren. Here we were made to rejoice over some who had drifted somewhat from their moorings, but who now again renewed their covenant; as well as over a number of precious souls who started in the service.

After three weeks at Zion, the meeting was transferred to the Bethel Church seven miles south-east where I was privileged to labor nine days, meeting as in the other places both afternoons and evenings, and enjoying precious seasons with God's people. Quite a number of young people, even young boys and girls, became concerned about their salvation and sought the Lord. May He lead them into the perfect light and liberty of the Gospel.

From Bethel I went to labor at Rosebank Church nine days. Here the membership is not so large as at the other places, yet the meetings were well attended and increased in interest from the beginning. The prayer-meetings were seasons of special interest, and the influences of the meetings will be for the lasting benefit of the Church, and I pray the Lord to prosper His cause in this community. A number also became interested in their own salvation, and I hope they may make a complete surrender to the Lord. I was pleased to meet with so many at their own homes, yet there were many whom I had to pass by. I trust that the many good resolutions formed will be carried out and there may be showers of blessing for the church here.

From here I passed south into Marion County visiting some scattered families and then going on to Peabody to visit relatives for a few days, thence returning to Navarre in Dickinson county and engaging in special meetings at the Belle Springs Church staying six days and meeting with the pilgrims in prayer-meetings and public service, and enjoying very much the fellowship of those to whom Christ is precious. The class here has passed and is passing through peculiar trials and experiences, yet in spite of these the Lord has given gracious seasons of revival, notably

two years ago; and I trust the Lord has a prosperous future in store for the church in this community. It is scarcely in my place to suggest anything to the church regarding the difficulties existing there, but only venture to express my earnest hope that a way will be opened for the former shepherd to be re-instated. It seems to me to be a matter that interests the entire church. While here I also was pleased to be able to meet the Sunday-School at Newbern Church.

While at Belle Springs I had a taste of a little Kansas blizzard, the temperature falling to 16 degrees below zero. Leaving here, regretting that my stay should be so short I again returned to Abilene via Enterprise on the 26th of January and during Saturday and Sunday met with the brethren in love-feast and communion service, and indeed it was a season long to be remembered. The attendance was large, all the places where I had labored were well represented, and it seemed a fitting closing to thus meet in fellowship and communion. This, then, closed the labors for me, and so the farewells were spoken, and solemnly "God be with you till we meet again" was sung and I turned my face toward home. I left Enterprise at 11 A. M. January 29th, and having a prosperous journey, I arrived at my home on Wednesday morning January 31st, finding my family well, and glad to be united after an absence of twelve weeks.

Praise God for every blessing especially for continued health vouchsafed me and mine while far apart.

With this I will close and may later speak of some special impressions. Yours in Christian fellowship.

GEO. DETWILER.

Sherkston, Ont., Feb. 5.

As we consecrate ourselves, may it not be a dead self but an active, energetic life to work for the Master where ever he calls. *

For the EVANGELICAL VISITOR.
LIVELY STONES.

1 Pet. 2: 5.

Lively stones, the apostle says, speaking metaphorically of what the true child of God is, and we dare say, must be, since the requirement is given in God's Holy Book.

The church of the Living God is composed of God's people, and in the similitude used by the apostle these people are stones, and the church is a building or edifice into which the people are fitted, forming the complete building. But here the similitude stops, or should stop, though, sadly we see it, that too often it does not stop here. Stones used in a building are dead; they occupy so much space in the wall and that is all; in fact, it is all they as stones can do. So it must truthfully be said of many professors of religion. Their names occupy so much space on the church record, when somebody has not neglected to keep one, and occasionally they occupy some space in some of the various church services, but for all practical, Bible purposes they are like the stones above mentioned. Peter would not have us be that kind of stones, or church members, nor is the church of the living God composed of such stones.

In the first verse of the chapter from which our text is taken, we are told some of the things we must lay off before we can ever legally enter this house in which we are to be "lively stones," and then "as newborn babes desire the sincere milk of the word that we may grow thereby." As "lively stones" in the "spiritual house, an holy priesthood," we are required to sacrifice, and these sacrifices are to be "spiritual" and being spiritual they will be "acceptable to God," but only "by Jesus Christ," without whose intercession poor, fallen man would, on account of the curse of sin, have no

access to God. Rom. 5: 1, 2.

The measure of these sacrifices will signify the measure of our life. Oh that we were indeed lively stones. But how will investigation find us? Honest officials never shirk investigation, they rather welcome it as the proof of their honesty. Let us then investigate. Have we been bringing "spiritual sacrifices" as required of us to do by the text? Have we a praise to God at all occasions. Have we? This is one kind of offering with which, we have abundant reason to believe from God's word, that God is well pleased. We love to see gratitude manifested by the recipients of our small favors. How much more then should we be grateful and speak that gratitude at all suitable occasions, when Christ has made such tremendous sacrifices for us. Oh let us praise Him: praise Him in the home, praise Him in the sanctuary and praise Him wherever an occasion offers. A grumbling Christian had better be a dead stone, to refer to our original similitude, than to show life of this kind.

Earnest work to bring other souls to the light, devoting time and of the means the Lord has prospered us with, that they may come to know God as their Father, is a "spiritual sacrifice" we too often neglect.

Oh that our brotherhood might become stirred up and become "lively stones," using time, talents and substance all of which is after all not ours but only lent to us from a kind Heavenly Father, that others may be constrained to come to Christ and be redeemed. Gal. 3: 13.

A. Z. MYERS.

Mechanicsburg, Pa.

ON THE SOLID ROCK.

I have been impressed for a long time to write for the VISITOR, but because I was not willing, I kept putting it off until to-day, and now I will try by the grace and help of God to obey. I felt as though I

should write about my beginning. I was in my sixteenth year when I started for the kingdom, although I must say this was not the first time I was convicted. When I was but nine years of age my sister older than I said she would like to be a child of God, and asked me if I would go with her, and I promised faithfully I would, and that same evening, in prayer-meeting, my sister arose and asked the prayers of the brethren and sisters. I felt as though my heart would break. I tried several times to get up, but it seemed as though I was bound to the bench; even when I was almost persuaded the enemy worked the hardest, trying to make me believe I would not hold out, and that I was too young. I am sorry to say, he gained the victory over me, and that night the Spirit of God left me until I was almost sixteen years old, when I was again convicted, and I felt then that perhaps it might be the last time, and so I made up my mind that I would serve the Lord let come what will. After this resolution I realized a blessing, although I did not realize that joy and sweet peace within my soul until I found the solid rock, Christ Jesus, which was about three weeks after I started. Had I been willing to die at once, I might have enjoyed that pardoning love and sanctifying power within my soul ere I did.

I am so thankful that my feet are placed on that solid Rock, and a new song is put in my mouth. I do feel to praise the Lord that since I am in His service I never had a desire to turn back, although I have had trials and temptations. I still feel to press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 14. In our Christian warfare we meet with various experiences, and it is only through obedience that we receive the blessing. I find that Wisdom's

"ways are ways of pleasantness, and all her paths are peace." Prov. 3: 17. I feel there is no time to sit on the stool of ease, but feel there is a work for me to do, not only in trying to save my own soul, but also in trying to save others. The question often comes to me, Am I doing what is required of me in this work. Oh may the Lord give us more of a concern for our fellowmen! I hope and trust He will ever give us grace and strength from on high to do His holy will. As I grow older in His service I feel my faith grows stronger. I feel to say in the words of the poet,

"What have I in this barren land
If Jesus is not here."

Remember me at a throne of grace.
Your sister in the faith.

LIZZIE ZOOK.

Clay Centre, Kans.

FOR THE EVANGELICAL VISITOR. SEPARATION.

Dear readers of the VISITOR.—I have long felt that it was my duty to try and write a few lines for our beloved church paper, but like many of the brethren and sisters in the brotherhood have put it off from time to time and thought I would rather hear than be heard. But this "putting off" will not justify us when we come before the bar of God in that great day, when we all will have to give an account of our doings here, and receive our reward.

The subject that has been uppermost in my mind of late has been separation. We read in the word of God that there will be a separation in that great and coming day; and awful will be that separation, if we are not fully prepared for it.

We read in Rom. 8: 39, "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." We also read that if we have this hope within us that there is nothing can sepa-

rate us from the love of God which was given to us by the Holy Ghost.

While living in this world we find that we must separate ourselves from many things, and above all other things we must separate ourselves from the carnal things of this mortal life, which we all know by nature is a hard thing to do, but by the help of Him who does all things well we can get the power to do this and be freed from all that is not pleasing in the eyes of the Lord.

Then again, we are often called to separate from those we dearly love in this life, but they are only separated from us for a short time, that is comparing this life with the life that is beyond the river of death. But what are all these separations in this life compared to that final and awful separation at the tribunal of a just God. This is the separation that has been on my mind of late, and this is the reason, when we see those who are trying to serve the Lord with the church on one shoulder and that which is contrary to the teachings of the Lord on the other. The word of the Lord wants to teach us that we should forsake all and cling to Him. And why not look to Him in this life, for no doubt we all want to have Him as our best friend when the hour of death comes to separate us from this world and those who are dear to us by the ties of this life.

Now, dear brethren and sisters, and all who may read this, I hope that we all may so live that we will be able to stand the test at that great day of the Lord's coming, and that we all may have a home in heaven. This is my prayer for every soul in God's great universe. I feel to praise the Lord for His goodness to all mankind.

DAVID N. SHELLENBERGER.

Dublin, Ind.

"Hear instruction, and be wise, and refuse it not."

OUR YOUNG FOLKS.

HOW TO DO IT.

The fields are all white,
And the reapers are few,
We children are willing
But what can we do
To work for our Lord in his harvest?

Our hands are so small,
And our works are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in his harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing—
May work for our Lord in his harvest.

Until by and by,
As the years pass at length
We too may be reapers,
And go forth in strength,
To work for our Lord in his harvest.
—Selected.

OUR LETTER BOX.

Dear Editor:—

I am a little boy ten years old. We like our new home in Glendale. I go to school and read in the fourth reader. I study spelling, language, geography and arithmetic. I like to go to school here. We have no mud to go through and no snow. I go to Sunday-school. My Sunday-school teacher is Isaac Eyer. My papa takes the VISITOR. This is my first letter to the VISITOR. There are two ministers here holding meetings. I never read much in the VISITOR, but I read most of the little folk's letters. I will close now.

BENNIE L. BYER.

Glendale, Ariz., Feb. 4.

Well done, Bennie. I am glad to receive such a nice letter from you for the VISITOR. I trust you will give good attention to your lessons and try to improve your time all you can. But I was sorry to learn that you do not read the VISITOR much. I think that every boy and girl that has such a good opportunity to read should read nearly every article in the VISITOR. The Bible and the VISITOR should be carefully read by every person. I hope you will not let those meetings pass by without giving your heart to the Lord.—Ed.

Dear Editor:—

I saw the letters of the boys and girls in the children's column of the VISITOR, and I thought I might write another letter. I have

not written for some time. My papa takes the VISITOR and we like it very much. I enjoy reading the letters of the young folks so much, and also the older ones. One of my presents for the New Year was a copy of the Pilgrim's Progress from my papa. I am a little girl ten years old. I go to Sunday-school and to day school. My studies are reading, spelling, arithmetic, grammar, geography, physiology and writing. Good-bye for this time.

LOTTIE B. PLUM.

Lemasters, Pa., Feb. 4.

Dear Editor:—

I noticed that the little girls and boys were writing for the VISITOR, and I thought I could write too. I am a little boy five years old. I go to school, and to Sunday-school also. My teacher is A. B. Ramsey. I am well, I hope you are enjoying the same blessing. My love and best wishes to you and all the readers of the VISITOR.

DAVID H. PLUM.

Lemasters, Pa., Feb. 4.

Pretty good letter for a boy five years old. Try again, David.—Ed.

FROM A YOUNG SISTER.

This is my first attempt to write for the VISITOR, though I often felt impressed to write. I feel so weak of myself that it seems to me as though I am the weakest of all the brethren and sisters; but I want to do all I can for the Lord, because He has done so much for me. He forgave all my sins and now I want to follow him in all his appointed ways. We read in God's word that when we are weak then are we strong. I am much encouraged to go on to work for my Master. The night cometh when no man can work. Then we should be earnestly engaged in working for souls, to bring them from darkness unto God's marvelous light. Oh I am glad that I have the privilege to live for the Lord. I ask an interest in your prayers that I may ever stand for the right.

MARTHA HYGEMA.

Wakarusa, Ind.

"Augustine kept upon his table this inscription: 'Let him who loves to speak evil of the absent know that this table is unfit for him.' It would be a blessing if this were inscribed on some other tables and strictly carried out."

"SOW BESIDE ALL WATERS."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that or whether they both shall be alike good." Eccl. 11: 6.

I have felt impressed for some time to write for the VISITOR, but feeling my inability have put it off until now. When I read God's word and meditate therein I find that excuses will not do. I sometimes fear we who profess religion look too much upon ourselves, therefore excuses will arise, and we become slothful servants. I also was made to believe that what I write or say will not be beneficial to anyone. But I notice in God's word that if we only have one talent we should not hide it, but we should put it to usury. Again, we find that God's grace is sufficient for us. We never know when we are doing good. Sometimes we may think we are going to do great things, and so far as can be ascertained, we do nothing; and sometimes when we think we have done nothing, there has yet, by the blessing of God, some truth lodged here and there to bear fruit after many days.

We are to do good unto all. No one ever did so much good in this world as Jesus. The Bible tells us he went about doing good. This was His occupation, His daily business. And the way in which He did this was by showing men that God loved them, and by teaching them to love one another. And if we would be true Christians, we should try to be like Jesus in this respect. We must learn to love God, and show our love to Him by living in love with our brethren and friends.

When I come to that portion of scripture where we read we should not speak evil of any one, I must hesitate and wonder where we are. We do not only find this amongst those who do not profess to be Christians, but, I am sorry to say,

we who profess to be Christians, are too ready to speak evil of our brother or sister. I for myself want to guard carefully against this evil as I fear I may be robbed of that sweet peace which exists between God and myself. When we strive to put out anger by overcoming unkind feelings, then we are peacemakers, and we shall be blessed in the good that we do; and this is something the youngest person can do as well as the oldest. "Behold how good and how pleasant it is for brethren to dwell together in unity." Psa. 133: 1. I desire your prayers that I may overcome all that is evil. If no one is benefitted by my message, I feel that I have fulfilled the mission the Lord had for me.

ELMINA L. HOFFMAN.

Navarre, Kans.

OUR DEAD.

CULP.—Died, near Foraker, Elkhart county, Ind., January 14, 1894, Clara, little daughter of Elias and Ida Culp, aged 10 months and 29 days. Funeral services were held January 16, at the Yellow Creek church. Interment in the adjoining cemetery. Services were conducted by Bro. J. W. Hoover and Rev. Brennehan, from St. John 16: 16.

ADDIE RELLINGER.

BRUBAKER.—Died, January 20, 1894, at Lawn, Lebanon county, Pa., Ephraim R., son of Bro. Jacob L. and Sister Sarah Brubaker, aged 25 years, 6 months and 18 days. He leaves a father, mother, three brothers and four sisters, and a bereft wife to mourn their loss. The subject of this notice was no professor of religion while in health, but when he was laid on his bed of affliction he and his wife together made up their minds they would now turn to the Lord, and after a week in his bed, he left this world for his long home, leaving back a hope of a better world. Funeral services by Bro. J. K. Kreider and J. H. Longenecker, of the German Baptists, at Risser's meeting-house, from Rev. 7: 16, 17. Interment in the adjoining cemetery.

LAUTENSLAGER.—Died, near Duncannon, Perry county, Pa., January 18, 1894, Naomi Rebecca, daughter of Bro. Jacob E. and Sister Sarah Lautenslager, aged 15 years, 2 months and 1 day. Funeral services were held at her home, by the brethren, from Jas. 4: 14. Her remains were interred in Newport cemetery, about nine miles from her home. Naomi was a bright and loving daughter, with rosy cheeks, and apparently had the promise of long life. About five weeks before her death she had taken la grippe, and from that time had not been well and then took measles which was the cause of her death. Although she was not united with the church she left a bright evidence that all was well, and then passed away. She leaves a father and mother, four sisters and many friends to mourn their loss, which we hope is her gain. We sympathize with the bereaved family, and we trust they will seek comfort and consolation with Him who doeth all things well.

JONATHAN WERT.

BRUBAKER.—Died, at Paris, Ill., December 25, 1893, of catarrhal trouble of the lungs, after being sick since last February, Lydia, daughter of Henry L. Brubaker, aged 24 years, 4 months and 12. From the evidence we gathered from some verses written by her brother on her death, which we cannot find room to publish, we have the consolation that she has gone to rest with Jesus. □

GENTNER.—Died, in Wichita, Kans., January 9, 1894, Elizabeth, wife of Michael Gentner, and daughter of Eld. John Huffman deceased, of Bedford county, Pa., aged 60 years, 5 months and 9 days. Funeral services were held by the pastor of the Baptist church of Wichita, and Rev. J. H. Eshelman, of the Brethren church, at her residence, 815 North Main street. Her remains were interred in the Maple Grove cemetery near Wichita. Sister Gentner was twice married, the first time to a Mr. Shirk, by whom she had one child. After the death of her first husband she was married to Mr. Gentner by whom she had four children, three sons and one daughter. At the age of twenty years she was converted and united with the Brethren church, of which she continued a faithful member until she died. Sister Gentner, as stated, was a daughter of Eld. John Huffman, of Bedford county, Pa., and was the last survivor of that family. The other two daughters died about two years ago. At the death of her last remaining sister, she and her daughter, Mrs. Carlton, went east to attend the funeral in Bedford county, Pa., and after the funeral, during her visit there, she was unfortunate and received an injury which prevented her from walking except with crutches, and then with difficulty. She was also afflicted with heart trouble. Her death was very sudden after she became seriously sick. At 1:30 a. m. January 9, she passed quietly away. Her last words were, "Oh Lord, oh Lord! I am going home." Sister Gentner leaves a husband, three sons and one daughter to mourn their loss.

STONER.—Sister Barbara Stoner was born September 11, 1822; died January 22, 1894; aged 71 years, 4 months and 11 days. Sister Stoner, with Bro. Stoner, her husband, moved from near Upton, Franklin county, Pa., four years ago last April, to Whiteside county, Ill., where their two daughters were living—Barbara Garwick the older, and Susan Garwick the younger. Since then, and before they moved West, Sister Stoner had an ailment in her head which troubled her very much until two years ago, or near that time; her head became very much afflicted. It was shown her at that time that she should devote her time more to the service of the Master, as she expressed herself frequently that she had been too slack in testifying for her blessed Jesus. The sister was of a timid disposition, but from that time she seemed to be very much engaged in talking about the goodness of God and was very much blessed. Her disease seemed to work on her mind and the several last weeks of her life there was but little satisfaction to talk to her upon the subject of religion, as her mind was very much confused. The writer would feel to say, through the columns of the VISITOR, as a word of comfort to her many friends in the east, that he visited the sister quite frequently in her affliction and believes that her spirit is at rest. The last year of her life she spent with her youngest daughter, Susan Garwick. The aged father has the prayers of the church in his trying hour, and may he look up to Jesus for comfort. Funeral services were held on the 24th, at the Franklin meeting-house. Services by H. L. Trump and the writer.

A. G. ZOOK.