THE SEASONS.

Stern winter will soon cease to reign, the bleak, piercing winds will be o'er, and Spring will be welcomed again, to cheer drooping nature once more.

The fields that are shrouded in gloom, surrender to winter's cold sway, in verdure and beauty shall bloom, and triumph 'mid spring's genial ray.

Sweet thoughts nature's changes suggest to solace the children of God, inciting their hope of sweet rest, when life's weary journey is trod.

While meeting their sorrows in time, enduring the winter's rude blast, they yearn for the country sublime, when spring shall eternally last.

Oh, welcome the bright, gladsome day! when friends long divided shall come, and meet in celestial array, to praise God forever at home.

--- Geo. D. Zollars.

For the Evangelical Visitor.

"FEAR NOT."

Of all the cheering and consolatory words which God has from time to time spoken to His faithful ones, there are perhaps none so oft-repeated and so well calculated to quiet the troubled feelings which often arise in the hearts of His children as the two short words which we have chosen for our subject. Again and again they shine forth from the sacred page, bright and clear, like beacon lights along the shore of life's sea, bidding us rest quietly in the midst of storms of trouble and temptation which seem to threaten destruction to our frail bark. They give assurance of the presence of the Lord; and safety because of His presence.

In a time of great trial, when some mighty battle was to be fought, in which the enemy seemed to have all the advantage, and the prospect of defeat brought terror to the hearts of God's servants of old, they were encouraged and made bold by the Lord's assuring "Fear not." Thus, when the children of Israel were to cross the Jordan and possess the land of Canaan, in which were many mighty nations to conquer, the Lord tells them, through Moses, to "be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." Deut. 31: 6. Jehosaphat was encouraged in a similar way when Ai was to be taken. Josh. 8: 1. When Israel was faithful to God and went into battle at his command, they were always victorious. There was no cause for fear, for it was the Lord who fought for them. The battle was His and not theirs. This is brought out very clearly in the twentieth chapter of 2 Chronicles. A great multitude came against King Jehosaphat to battle. The king "feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord." Jehosaphat himself prays. Notice how grandly he closes his prayer: "O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are open upon thee." Then the Spirit of the Lord came upon Jahaziel and he said: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's. * * * Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you."

O ye fearful Christians, is not God the same to-day as yesterday? Will He not fight the battles of His children as he did in olden times? Surely, our God changes not; and we have abundant ground for confidence in Him. It is dishonoring to God when we are so full of fear at the presence of some trouble, or when men oppose us. He that has God on his side need fear neither man nor devil; "because greater is he that is in you than he that is in the world." 1 John 4: 4. If we are the children of God, it is our privilege to say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? * * * * Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. * * * * For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: He shall set me up upon a rock." Psa. 27: 1, 3, 5.

Humanly speaking, there is often much cause for fear; but if at such times we can say, "What time I am afraid I will trust in thee" (Psa. 56: 3), then we soon shall be able also to say, "I will trust and not be afraid." Isa. 12: 2. "There is no fear in love, but perfect love casteth out fear; because fear hath torment.
He that feareth is not made perfect in love. 1 John 4: 18. Jesus came to "deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2: 15. If we have come to Christ, casting ourselves entirely upon him for our salvation, and still have fears as to our acceptance, we question his power to save, and we forget that he has said, "Fear not," little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

It was not always the assaults of their enemies that caused the people of God to fear. Great men of God were often made to tremble with fear when they came into the presence of the Lord and saw his glory. This fear was doubtless occasioned by the revelation of man's impurity as compared with God's holiness. It cannot but be true that the more we see of God and are enabled to comprehend His perfection and absolute freedom from anything impure, the more we will see in ourselves the lack of anything good, and the presence of numberless imperfections. When the glory of God over shadows us, it must result in a better knowledge of self.

Thus we need not wonder that such a towering saint as Isaiah had the experience recorded in the sixth chapter of his prophecy.

Daniel also had an experience like this. Dan. 10: 4-21. The vision that he saw took all the strength out of him, and he stood trembling. But "one like the appearance of a man, touched him and said, O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong." And he was strengthened.

Coming to the New Testament, we might cite a number of instances where holy men and women were made to tremble with fear when coming into the presence of God or his shining angels. And let no one presume that he is so holy that he would not experience the same thing should his natural eyes see God's glory. But the blessed thought for us is that in every instance God's tender "Fear not" was spoken in loving tones.

We need not wonder why man should fall down before God with fear, but we may well ask, Why does God quiet these fears by his soft touch and sweet voice? Ah, this reveals His love. It is not because man is so good, but because God loves him, and because Christ died for him. Our sins had separated us from God, "but now once in the end of the world hath Christ appeared, to put away sin by the sacrifice of himself," and we are encouraged to "come boldly to the throne of grace." We are no longer our own, for we have been bought with a price, and we belong to God. His seal is upon us and he claims us as his own. "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." Isa. 43: 1. J. G. CASSEL.

Battle Creek, Mich.

For the Evangelical Visitor.

SUPPRESSED WOMEN.

Recently I read in the Christian an article headed "Suppressed Lives." The reading of that piece seemed to leave an impression on my mind that I cannot get rid of. So I will endeavor by the aid and assistance of the Holy Spirit to give a few thoughts upon it. The question often comes to me, For what purpose are we placed here in this world, surrounded by cares, duties, trials and temptations? Are we as mothers and daughters placed here to be suppressed, or are we to rise to higher and nobler qualities? We as mothers feel at times our discouraging seasons. Woman's work is the same routine day after day, working and toiling from early morning till late in the evening. Sometimes we see no fruits of our labors and we get discouraged. Tired mothers, take fresh courage. Those sainted mothers we read of in the Word of God did not make a great display or ado about it but were led and prompted by the Spirit. There was strength and power hidden within their suppressed lives. When we look at our work from the one standpoint of our weakness and imperfections, we so often get discouraged; but if we look on the bright side and see what Christ has done for us, with sympathy and compassion for His mother and those women who were there at the time of His crucifixion, we should take fresh courage, and not murmur or complain that our lot is a hard one, but always, whatever our occupation or lot, we should feel and know that we are in the line of duty. See Gal. 6: 9.

However suppressed our lives may be here, there may be some grand, noble, hidden qualities connected with our lives here. I wish that all could read the article in the Christian. It is grand.

If any sister has a thought on the subject, please advance the same, for thereby we may be mutually encouraged and strengthened. Let us bear one another's burdens, and so fulfill the law of Christ.

HATTIE T. DETWILER.
Sherkston, Ont.

For the Evangelical Visitor.

SPIRITUAL WARFARE.

Dear Followers of Jesus:

I will devote this evening to speak in written language for the Lord. As He has so wonderfully blessed me, (not with worldly riches, but with a sound mind and body), and above all, with a desire to serve our Father who is in Heaven,—in whom we live, and move, and have our being. Acts 17: 28.

I praise my Maker while I have breath, that He has followed me with...
His spirit, day and night, from my infancy. Yea, I can truly say with the Psalmist, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the House of the Lord forever." Psalm 23: 6.

Oh, how many a time a voice seemed to say to me; now you must die unprepared and be lost. Oh, how I felt! I can not describe my feeling. How nervous and pale I grew to think of the idea, that I must die unprepared. Oh, how I wished I had sought religion, when I had such precious opportunities; but neglected once and again, until the month of November, 1887; when the U. B. held revival meetings at Union Deposit, near which place I resided at that time.

One Sunday night a lady friend of mine went to the altar. How happy I was. I felt as though Angels were hovering over my head, until I fell asleep, (which was a long while). However I began to think of my soul, that it is not well with my soul. I became more deeply convicted every day, yea, every hour until (Wednesday morning) Nov. 22, 1887, between the hours of 1 and 2 o'clock I awoke, and Oh! such a burden on my soul! I got out of bed, and ran down stairs. Just as I got down stairs, I thought hell was open "to receive me. I thought I was going to the altar. How this heart of mine caused me sorrow, for fear I might again form to the customs and fashions of the world. I was convinced that I dare not again be unequally yoked together with the world; since we are taught in God's word, we must be a separate people from the world, in our appearance, conversation, and in our actions.

Since my conversion I passed through many a dark period, simply because I grew negligent in my duties.

Therefore God had to send me troubles and sorrows to bring me to Him. For He does not want one soul to be lost; but that they may all come to the Fountain of Life and be saved. May God enable us all to say:

Forever here my rest shall be,
Close to Thy bleeding side,
This all my hope and all my plea,
For me the Saviour died.

My dying Saviour and my God,
Fountain for guilt and sin;
Sprinkle me ever with Thy blood,
And cleanse and keep me clean.

O that I may ever feel resigned to God's will. May God help me to wean my heart from earth away, for Jesus—to become more willing every day to follow my Saviour’s paths. That I may give my soul, body and all as a living sacrifice to God, continually, so as to make a blessed departure from this stage of action, to that blessed abode, prepared for all that love and serve Him in spirit and in truth. From your humble sister in Christ.

MARY D. LANDIS.
Hummelstown, Pa.

One of the first acts of an old man after his conversion was to prepare a list of his former associates living within his reach. For the salvation of these he resolved to labor and pray. There were one hundred and sixteen in the number, and among them skeptics, drunkards and others. Through the prayers and efforts of this man, one hundred are said to have been saved.


**CHURCH UNION.**

While excessive sectarianism has been and still is a great hindrance to the cause of Christ, a catholicity so broad that it ignores all denominational distinctions, such as is seemingly developing itself in recent years would be, not a less, but a greater hindrance. The New York Observer refers to this tendency and its evil results in the following well chosen language: "There is a sort of religious pantheism abroad that esteems all denominations of Christians as alike good and has a preference for none. They are all doing a good work, and the pantheist of this order pats them all on the back, but never troubles himself with inquiry into the tenets of any. He would as well be a Methodist as a Baptist, an Episcopalian as a Presbyterian, holds truth with a loose grip and is not likely to prove of much service in any denomination. We should rue the day that brings about Christian unity founded on the indifference that regards the different denominations as peas in one pod. A heap of driftwood gathered by the current of a stream is a poor illustration of the ideal church."—Conservator.

**OUR FAULTS.**

All of us have faults, and so have all our friends. Those faults need attention and they are pretty sure to get it; but the trouble is that the attention usually comes from the wrong direction. Our faults ought to have our attention. But we are more likely to think of our friend's faults which annoy us, than our faults which annoy our friend. In this way, the attention which the faults receive only makes matters worse. He is not helped by our giving prominence to his faults, nor are we helped by his giving prominence to ours. If each of us would attend to our own faults, both of us would be the gainers.—Sel.

**SORROW FOR THE DEAD.**

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget, but this wound we consider it a duty to keep open; this affliction we cherish and brood over in solitude.

Where is the mother who would willingly forget the infant that perish'd like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament?

Who, in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved—when he feels his heart, as it were, crushed in the closing of its portals—would accept consolation that must be bought by forgetfulness?

No, the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection, when the sudden anguish and the convulsive agony over the present ruins of all that we most loved is softened away into pensive meditation on all that it was in the days of its loveliness, who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn, even from the charms of the living. Oh, the grave! the grave! It buries every error, covers every defect, distinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down, even upon the grave of an enemy, and not feel a compunctious throb that he should ever have warred with the poor handful of earth that lies moldering before him? But the grave of those we loved, what a place for meditation! There it is that we call up in long interview the whole history of virtue and gentleness, and the thousand endearments lavished upon us, almost unheeded in the daily intercourse of intimacy; there it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene; the bed of death, with all its stilled griefs, its noiseless attentions, its mute, watchful assiduities! the last testimonies of expiring love! the feeble, fluttering, thrilling,—oh! how thrilling!—pressure of the hand! the last fond look of the glazing eye turning upon us, even from the threshold of existence! the faint, fluttering, accents, struggling in death to give one last assurance of affection!

Ay, go to the grave of buried love and meditate! There settle the account with thy conscience for every past benefit unrequited; every past endearment unregarded; of that departed being who can never—never—never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy truth; if thou art a friend and hast ever wronged, in thought, word or deed, the spirit that generously confided in thee; if thou hast given one unmerited pang to that true heart, which now lies cold and still beneath thy feet; then be sure that every
unkind look, every ungracious word, every ungenteel action will come thronging back upon thy memory, and knocking dolorously at thy soul; then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan and pour the unavailing tear; more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers and strew the beauties of nature about the grave, console thy broken spirit, if thou canst, with these tender, yet futile, tributes of regret; but take warning by the bitterness of this, thy contrite affliction over the dead and henceforth be more faithful and affectionate in the discharge of thy duties to the living.


**WHAT WILL YOU DO?**

Reader, what will you do when you are ill? This is the meaning of the question which heads this article. You cannot be well always. Your turn must one day come. You too, will be ill, like others. What will you do?

The time will come when you, like your forefathers, must sicken and die. The time may be near or far off. God only knows. But, whenever the time may be, I ask again, what are you going to do? Where do you mean to turn for comfort? On what do you mean to rest your soul? On what do you mean to build your hope? From whence will you fetch your consolation? *What will you do?*

I entreat you not to put these questions away. Suffer them to work on your conscience, and rest not till you can give them satisfactory answer. Trifle not with that precious gift, an immortal soul. Defer not the consideration of the matter to a more convenient season.

Presume not on a death-bed repentance. The greatest business ought surely not to be left to the last. One dying thief was saved, that men might not despair; but only one, that men might not presume. I repeat the question. I am sure it deserves an answer *"What will you do when you are ill?"*

If you were going to live for ever in this world, I would not address you as I do. But it cannot be. There is no escaping the common lot of all mankind. Nobody can die in our stead. The day must come when we must each go to our long home. Against that day, I want to be prepared. The body which now takes up so much of your attention,—the body which you now clothe and feed and warm with so much care,—that body must again return to dust. Oh, think what an awful thing it would prove at last, to have provided for every thing except the one thing needful,—to have provided for the body, but to have neglected the soul! Once more I press my question on your conscience, *"What will you do when you are ill?"*

If you do not know what you will do when you are ill, accept the advice which I offer you this day. I offer it to all who feel they need it, and are willing to take it,—to all who feel they are not yet prepared to meet God. That counsel is short and simple. Acquaint yourself with the Lord Jesus Christ without delay. Repent, be converted, flee to Christ and be saved.

Either you have a soul, or you have not. You will surely never deny that you have. Then, if you have a soul, seek that soul's salvation. Of all gambling in the world, there is none so reckless as that of the man who lives unprepared to meet God, and yet puts off repentance. Either you have sins, or you have none. If you have,—and who will dare deny it?—break off from
those sins, cast away your transgressions, and turn away from them without delay. Either you need a Saviour, or you do not. If you do, flee to the only Saviour this very day, and cry mightily unto him to save your soul. Apply to Christ at once. Seek Him by faith. Commit your soul into his keeping. Cry mightily to Him for pardon and peace with God. Ask Him to pour down the Holy Spirit upon you, and make you a thorough Christian. He will hear you. No matter what you have been, He will not refuse your prayer. He has said, "Him that cometh to me, I will in no wise cast out." John 6:37.

Beware, I beseech you, of a vague and indefinite Christianity, if you would have hope and comfort in the day of illness. Be not content with a general hope that all will be well at last because God is merciful. Rest not, rest not, without personal union with Christ himself. Rest not rest not, till you have the witness of the Spirit in your heart, that you are washed and sanctified, and justified and one with Christ, and Christ in you. Rest not, till you can say with the apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." 2 Tim. 1:12.

A vague and indefinite and indistinct religion may do very well in time of health. It will never do in the day of sickness. A mere formal church-membership may carry a man through the sunshine of youth and prosperity. It will break down entirely in the dark hour when death is in sight. Nothing will do then but real heart-union with Christ. Christ interceding for us at God's right hand; Christ known and believed as our Priest, our Physician, our Friend; Christ alone can rob death of its sting and enable us to face sickness without fear. He alone can deliver those who through fear of death are in bondage. I say to every one who wants advice, be acquainted with Christ. As ever you would have hope and comfort on the bed of sickness, be acquainted with Christ. Seek Christ. Apply to Christ.

The answer to my question is now before you. Christ is the only refuge for your soul, when you are ill. Turn to Christ first in the day of sickness, like Martha and Mary. Keep on looking to Christ to the last breath of your life.—Tract.

RIGHT OR WRONG MARRIAGES.

Unconsciously, then, parents are influencing their children toward a right or wrong marriage, writes Mrs. Lyman Abbott in a thoughtful paper in the series "Before He is Twenty," in which she discusses the boy's "Looking Toward a Wife," in the November Ladies' Home Journal. Not for an instant must it be felt by them that "that children are a necessary evil," that household cares are only a burden, that life would have been better and happier for them if they had never married. This root of selfishness will send its poison not only through the homes of today but into the homes of the next generations. Too often the vow taken to cleave to one another "for better or worse" is forgotten as the months and years develop faults which did not appear in the days of courtship, and morbid criticism and unwillingness to recognize self-failures breed ill-temper which turns love into hate. It is probable that in the majority of households one may be sure that for every fault discovered or imagined in another, there is one to mate it in the self-satisfied critic. An early recognition of this truth, and a consequent humility and forbearance, would preserve happiness and give abundant harvest of blessing. But leaving

general and unconscious influences there are direct and definite questions which occur to wise, earnest devoted parents in respect to the marriage of their children. Perhaps the daughter seems more easily guided, and the duties of a parent toward a son more difficult to understand and to perform, but the obligation to faithful care is as inexorable in dealing with one child as with another; and why should it not be so?

NEVER.

Never neglect daily private prayers and when you pray, remember that God is present, and that he hears your prayers.

Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules.

Never ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you what you are and make you what you ought to be.

Never let a day pass without trying to do something for Jesus. Every night reflect upon what Jesus has done for you, and then ask yourself, "What have I done today for him?"

If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessings upon it (Col. 3:17). If you cannot do this, it is wrong.

Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. You are to ask yourself, "How would Christ act in my place?" and strive to follow him.

Never believe what you feel, if it contradicts God's Word.—Sel.
GOD LOVES YOU.

The one first, great, important fact which every lost sinner needs to learn, and know, is that God loves you! You may doubt it, disbelieve it, or deny it, but yet it is true. God loved the world; and while men were yet sinners he loved them so much that he gave the life of his own son to save them.

Persons have walked the city's streets at midnight, homeless, desolate, and forlorn; feeling, "no one cares for me!" and have plunged at last, hopeless and despairing, into the chill waves of the black flowing river; and yet Jesus loves such homeless, helpless, hopeless ones as they, and waits, and watches, and longs to do them good.

You may be friendless, and friendless through your own sins and errors and misdeeds; or the friends of other days may have forgotten you or may have fallen beneath the hand of death; and father and mother, and brothers and sisters may have cast you off and may have forsaken you; but no matter how low, or how utterly ruined you may be, yet Jesus loves you, sinner though you are. That Christ who sat at meat with publicans and sinners; that Christ who blessed the poor and broken hearted; that Christ who spake for God to me; He offers free to all. Oh 'twas love, 'twas wondrous love! The love of God to me; It brought my Saviour from above, To die on Calvary.

To us the love is wondrous till we come to know a little of the depths of his divine affection, and then it seems to be the most natural thing he could do, to give himself for a lost world.

His love was not to friends, or even to strangers, but to enemies whose hearts were full of rancor, and whose hands were red with blood; to those who cried "crucify him!" to those who crowned him with thorns and covered him with shame; who drove the nails through his quivering flesh, and pushed the spear-head to his very heart: even for these he lifted up his dying prayer, "Father, forgive them for they know not what they do"—He loved them, and he loves you!

And his love is not the blind affection of partiality and ignorance, that can see no fault and will believe no evil until experience breaks the spell with its dark and terrible revelations; but He knows you fully, and knows you as you are. You may have friends who, if they really knew your inward life, would turn from you with loathing and disgust; but it is not so with him. Hating sin as no one else can hate it, he yet loves the sinner and would save and bless him. However you may have wandered; however you may have lost yourself in the dark paths that lead to hell; however much you may have abused confidence and forfeited affection, still God loves you; still Christ pities you; still Jesus seeks to save you.

And now I ask you, how will you treat the love of Christ? How will you behave towards him who has done so much for you? We think it wisdom to treat our friends well; for few of us have many friends to spare; we need them all in days of trouble or adversity; and so we cultivate their friendship and seek to give them love for love.

God loves you—he lavishes his love upon you. He gives not gold, nor pearls, nor treasures, but he gave his only begotten son to die for you! What a gift is that! You would not give such a gift to save any one, even the dearest friend you have: He did it to save you; he yielded his son to be poor, to be despised, to be abused, to be a homeless stranger, scourged, mocked, crucified, slain for you; you who were an enemy,—you who are an enemy still! He died for you that you might be an enemy no longer!

They laid him in the rich man's tomb,—He who had given his life to save a ruined world; but on the third day morning the angel rolled away the stone from the sepulcher, and Jesus rose triumphant over death and hell, and went up to God's right hand in heaven, beyond the wrath of man, beyond the power of death, beyond the reach of Satan. And he is there to-day, waiting to bless, longing to save, seeking, calling, and inviting all to turn and live.

And when he reached his father's throne he sent his disciples to preach repentance and salvation to the lost, beginning at Jerusalem, the very place where he was mocked and scourged and crucified and slain. And now this message has come to you. How will you treat it? How will you receive it? Will you despise and neglect it, or will you give heed and obey the call of love divine? "Behold now is the accepted time, behold to-day is the day of salvation."—The Christian.
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 "Tunkers."

Subscription, $1.00 per year; six months, 50c.
Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kans.
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 always be accompanied by the author's name. Not necessarily for publication but as a guarantee of good faith.

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

If you wish your paper changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, Apr 92 means that the subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue the Visitor, please send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry David- son, Abilene, Kansas.
Entered as Second-class matter at the Post-office of Abilene, Kansas.

Abilene, Kans., January 1, 1895.

BENEVOLENT FUND.
Kate Brenneman $9.00

Sinner, are you not concerned about your salvation? Christ came to save you. Will you accept Him now?

The series of meetings held at Bethel by Bro. J. R. Zook, of Morrison, Ill., closed on Christmas evening with four seekers, some of whom were happily converted and give evidence of a grand work in the soul.

A happy New Year to the readers of the Visitor.

We write it now "1895." What do you purpose to do for Christ this year?

It is right to resolve to do better but resolutions are of no avail unless we practice what we resolve to do.

Bro. J. W. Hoover writes us from Fordwich that all letters for him should be addressed to Fordwich, Ont., and not Howich. Those writing him should remember the correction.

Where will you spend eternity? You cannot correct the record of the Old Year but you can make amends for the mistakes of the past. Will you do it now? To-morrow may be too late.

Bro. J. W. Hoover is having good success at Portwich. 18 or 20 have started for the kingdom. They expect in the near future to hold a series of meetings in the Lone Hall, Portwich.

Will some of our young brethren and sisters in each district—and we have so many who can write intelligently—send us the church news from the United States and Canada? You will find it pleasant and it will certainly be profitable reading matter for readers of the Visitor.

From a letter received from Sister Hetty Fernbaugh, dated December 18, 1894, we learn that she arrived safe in New York City, Sunday morning the 16th, and expected to take steamer for London on the 19th on her way to her destination at Morocco, Africa. She seems in good spirits and has a praise for the Lord on the way to her work in the African mission field. She expects to write again after arriving at her destination. She earnestly craves the prayers of God's people in her behalf, and we trust that all will remember her in their devotions. We shall watch with interest the work she is engaged in and we expect to publish from time to time such reports as we may be able to obtain, for the satisfaction of those interested.

With this issue we commence volume eight, and we will try if possible to make it better than any of the preceding volumes. We have had some experience and we purpose to use that experience for the benefit of the readers of the Visitor. We certainly shall spare no labor nor pains to make it worthy of a place in the homes of the Christian people of the land. And, while we think that the Visitor is a luxury and a blessing wherever it goes, yet we believe that it is more than this—it has become a necessity in every family of the Brotherhood. We think, too, that it should reach many who are not connected by church organization. It gives much of the church news, the work of our evangelists who are out in mission work in the various fields of labor, and it should give the notices of the doings of the church everywhere, and it will do this if we are supplied with the notices. We believe that God is glorified by giving a faithful and true record of the doings of His people. We hope to have a more general report than we have had in the past.

CHRISTIAN VIGILANCE.

"See then that ye walk circumspectly, not as fools, but as wise." Eph. 5:15.

The follower of Christ has many responsibilities, so many indeed that if he is not very vigilant he may not see them all, or he may lose sight of some of them. A Christian cannot be entirely independent, and look out only for his own safety and welfare, but is in a great measure responsible for the good of others, es-
especially his fellow Christians. The apostle says, "Look not every man on his own things, but every man also on the things of others." Phil. 2: 4.

The heart of a true Christian will be filled with that charity which seeks not her own, (only), and is not easily provoked. "Let no man seek his own, but every man another's wealth." 1 Cor. 10: 24.

Hence it is the duty of every follower of Jesus ever to keep an eye to the welfare of his fellow beings, and to do good unto all men, especially unto them who are not of the household of faith." Gal. 6: 10.

No Christian has a right to say, "I have my own work to do; I have my own salvation to work out, and my own affairs to take care of, and if what I do does not suit others, I can't help it!" Or, "If I do this, or that which others do not like or do not want, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now wast thou not charitably. Destroy not him with thy meat for what I do does not suit others, it matters not; it is none of their concern; I shall do it let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.
A VOICE FROM THE FIELD.

By the help of the Lord I will again take up the thread of my report of the work which has been assigned me.

At Clarence Center, N. Y., there is a church with a membership of some thirty members. Nearly all of whom I found earnest in the work of the Lord. We held meetings for two weeks with a fair attendance most of the time. We had considerable rain part of the time which caused the attendance to be a little less than it otherwise would have been. The attendance to the preaching of the word was good and the Holy Spirit accompanied the truth to many hearts. The Church was revived to which many bore evidence in their testimonies. Sinners also were made to feel their need of Salvation but no one had the courage of their convictions to step out and make choice of the reproaches of Christ, but we still hope that the seed sown may yet bear fruit unto eternal life. We visited many families and enjoyed the hospitality of dear ones, not only of such as are members of our own church, but also of others. How pleasant to dwell below in fellowship of love! The meetings closed on Sunday night the 16th, and after singing, "God Be With You Till We Meet Again," we took the parting hand with the hope of meeting many at Jesus' feet.

On Monday morning I took the train at the Center, for Black Creek, Canada, and arrived at Bro. J. Sidney, about one o'clock p. m. Bro. Sidney was to meet me at Victorin, but on the way down his horse became unmanageable and he was thrown off the ground having his right arm dislocated. On Monday evening we began a series of meetings at the Bertie Meeting House.

Here there is a large membership and the attendance has been on the increase so far. The weather has been quite mild for this locality at this time of year and roads are good. We are hopeful of having a glorious time in the Master's service. Our prayer is that we will all those who shall attend these meetings may be moved by the Holy Spirit for every service that the church may be edified and sinners aroused and converted to God.

My health is all that I could wish. To the giver of every good and perfect gift be all the praise to whom the praise belongs. Will all the dear ones who may read these lines hold us up in the arms of prayer that we may be very humble and keep low down at Jesus' feet. Yours in the bonds of love and union.

STEVENSON, Ont.

NOAH ZOOK.

THE CHICAGO MISSION.

Four weeks ago the writer came to this great metropolis where sin reigns supreme. However, we are glad for the expression of the apostle in Romans 15: 20: "Where sin abounded there did grace much more abound." We are made to rejoice together to see the work of the Spirit manifested in the mission under the lead of Brother Myers. While some perhaps may look for great results as regards numbers, we are glad to see great results in the few who earnestly contend for this faith once delivered to the saints.

In the mission we find an old man who has been a whale fisher for nineteen years, going to and fro on the mighty deep, during which time he became very wicked and wandered far away from God, but through the kind invitations of Bro. Myers he was influenced to come to the mission. Little by little the hard heart became softened and finally in his inchoate support in the great work seventy-fourth year gave his heart of saving souls.

Another, a very intelligent man, had through the deceitfulness of sin been carried far away in sin until he almost despaired of life, and but for the providence of God would have ended his earthly career. Bro. Myers persuaded him to attend the meetings; and he, too, has given his heart to the Lord and now seems happy in the service. Then a young man with a family, who was never aroused before, attended the mission and was brought to a saving knowledge of our Lord and Savior Jesus Christ. Several other families are among the number who attend the meetings regularly and seem to enjoy them very much. It seems that those who attend the meetings are such that want to live to the honor and glory of God.

I have been much impressed with the good work being done here. While it is of a very unsanctified nature, yet we believe that the good seed sown will spring up in God's own time and yield an abundant harvest.

The Sabbath-school is also a feature encouraging to see. So many bright children meet Sunday after Sunday, and give attention to the beautiful lessons taught by those interested in the work.

Oh, how our hearts go out for the many who seem like sheep scattered, having no shepherd, and yet they all have never-dying souls.

Since here, I have thought how far more willing to make the sacrifice for the Lord that Bro. Myers is making, viz., to leave his family, with all his worldly assets and labors, wholly for the cause of our Master. While he is thus engaged he should have the earnest prayers of God's people.
There are such who will go into the mission halls that never put their feet in a fashionable church. The writer met an elderly lady engaged in business who said she had not been to preaching for twenty-five years. But she said if she could go to church with a calico dress and feel welcome she would go, but further, said that she sees so much of the church-going that she knows is simply for show and the whole business is hypocrisy.

Much might be written in regard to the earnest call for laborers and earnest mission work. The fact is plain, that in this great-Sodom there should be many mission homes where the hungry should be fed, the naked clothed, the sick healed and the poor have the Gospel preached to them. There are a few missions of the kind in the city, but what are they among so many? I am sure if our people could hear and see some of the wonderful conversions that have taken place, many hearts would be moved to encourage the mission cause with their temporal support as well as with their prayers, in a way never before known. Let us pray, Lord help thy people to realize what their duty, is concerning these matters so many? I am sure if our people could hear and see some of the wonderful conversions that have taken place, many hearts would be moved to encourage the mission cause with their temporal support as well as with their prayers, in a way never before known. Let us pray, Lord help thy people to realize what their duty, is concerning these matters that much good may be done in these latter days.

It must be understood that in a place like this it requires money to go forth to accomplish good, as every place where meetings are held requires money to pay rent, and every move is accompanied with expense. We are glad to note that Brother Noah Zook stopped off a few days on his way to Clarence Center, New York and gave us several good, sound Gospel talks. We also had with us Brother Benjamin Gish, many days. He also added to the volume of instructions from Bible truths. We were also made the recipient of his work on practical hygiene. After carefully reviewing many of its pages, we will not hesitate to say that the work is a clear and concise exposition of demonstrated facts, which are worthy of not only the endorsement but the patronage of every individual who has at heart the welfare of humanity at large, as well as nations yet unborn. While some of the deep-searching facts and word may not be clear to the common reader, yet there is matter for thought and instruction for those in the ordinary station in life. We will farther say that our candid judgment is that no one having and reading the work with a will to profit by and practice its teachings, can fail to receive lasting benefits and save untold amount of pain, distress, sickness and much money. So we can with propriety say to those who heed the truths therein, will ultimately say, "Through the instrumentality of Dr. Gish, I have been saved from many of the ills to which the ignorant masses are heir."

Last but not least, we were favored with the presence of Brother Henry L. Shirk, from Chadwick, Ill., who tarried with us six days and preached the Word with convincing power.

Finally, I will say, Brethren and Sisters, pray that the Word preached in this city may become like a light in a dark place that it may give light to those who behold the same. With the kindest wishes and prayer to God for Israel, I subscribe myself, though unworthy, a servant of the Most High. T. A. Long. Regent. E. B. S.

CUMBERLAND (E.A.D.) DISTRICT.

Cumberland district will hold a series of meetings at Mechanicsburg, Pa., beginning Jan. 6. Let the readers of the Visitor waft their prayers heavenward that we may be together of one accord (see Pentecostal times), that souls may be saved.

OCHEGO MISSION.

God moves in a mysterious way his wonders to perform. This has been the blessed experience of the writer in the past year and trust it has also been to a great many of the readers. But we are so slow sometimes to grasp hold of God’s plans, we are amongst the fearful ones and consequently no promise. I am afraid if the apostle Paul would meet us he would say, “Ye are altogether too superstitious.” It is a grand thought to become thoroughly established on the principles and doctrines of the Bible, but when it comes to theories and notions or pre-conceived ideas, when they are not in harmony with the teaching of the Bible, then we must lose sight of self and take God at his word and lay aside the weights and sins which do so easily beset us.” Hab. 12:1. What sins? Why, the sins of unbelief. Lay aside the thoughts that burden you down. Lay aside the idea that no good can be done in Chicago, for it is only a weight to you. It will never rise to God and glory. And oh, that sin of unbelief!

Get rid of it, take God at his word, grasp hold by faith of the promises and you shall be able to see the travail of your soul and be satisfied.

Oh, that our faith was as a grain of mustard seed; then these impossibilities in our estimations can be removed through the power and spirit of God. Just as we often as a church are united in this great work of saving souls here in this modern Sodom, and if you say dear brethren and sisters sustain us by your prayers and your support, then you shall be able to hear of greater demonstrations of God’s power displayed in this place.

We are glad to say that last night after preaching and a social meeting we received an invitation was given for such to rise that desire our prayer and two,
rose up who were heads of families. This morning another boy came to our home to inquire and have a talk about his salvation. This boy was one of the worst boys at the hall when we commenced. They would throw stones in the hall and make all the disturbance they could. This morning he said, "Oh, I was such a wicked boy, oh, how wicked. But since you commenced the meetings at the hall, I am altogether different. I want to be good now. I do not want to be bad. I have no desire to." Then he said, "Do you think God will forgive me for being so bad?" We might tell a great deal but space will not permit.

In my article of December 1st, you notice it says that our hall is not large enough to carry on the sewing school so they had to take it somewhere else. Now that is not correct. Our hall is large enough, but the lady who has charge of it had rented another hall, but last week she said she wanted to turn it over to us. In this school they gather up old garments, shoes and stockings and work them over and make clothing for poor children. One does not know the poverty until you get in their homes, and for this we would need two or three sisters.

We have received a number of letters of sisters from different parts that are willing to come if the arrangements are such that they can live. They do not ask pay for their time. They are willing to sacrifice their time for suffering humanity. You that have never been here can perhaps not see the need. I have seen it all summer, but was afraid to speak upon the subject, but the brethren that were here through the past month have encouraged me. I am fully convinced that it is our duty.

I am aware of the fact that some will say they only came for leave and fishes. Oh, get rid of that sin of unbelief. I wish that all the Thomasites were converted once that they could believe without seeing. Last week myself and Bro. H. L. Shirk called at the Mennonite mission and were kindly received. They have a free dispensary. Thirteen workers are in the mission and all are supported by donations from the church that is boarded and the girls get their clothing. We met one young man there that gave us his experience. He said he was the most wicked young man in that neighborhood, but by their kindness he was drawn and now he is happily converted. They had some thirty converts this summer.

Our expenses for the month ending Dec. 15th were $20.67. Receipts for the month were as follows:

- Sunday-school ............ $3.71
- Donations For The Chicago Mission:
  - Sister Reater, Dakota, Ills... $2.00
  - Bro. Andy Gnagy, Dysert, Ina.... 5.00
  - Sister S. Hoffman, Navarre Ks. 1.00
  - Bro. C. Stoner, New Berlin, O. 1.00
  - Sister D. Engle, Little York, O. 1.00
- $10.00

We are truly thankful to the dear brethren and sisters for remembering us here in the work and would solicit your earnest prayer in our behalf. May the Lord bless you.

A. L. MYERS.

Englewood, Ill.

For the Evangelical Visitor.

EVENING.

Psa. 119: 165.

The quotation with which we head this article comes to us with particular force. Something is promised or rather a statement of conditions is made that strikes a keynote of especial interest to all of us; it is the assurance of peace, and oh, how we love peace, quietness and an absence of the things that offend or cause stumbling and thus destroy our peace. Loving peace and praise God, many do love peace, though judging from the things in the world around us (but thank God the Christian is not of this world) many do not love peace, we are glad for means of obtaining peace. Yes, "Great Peace" our text says and further the assurance is "nothing shall offend them," no stumbling block. Oh, what a glorious assurance. No offense. Eagerly we should grasp the conditions and make them our own possession.

Let us look to our text again and see if it affords us any key to this blessed state, wherein offense is banished. "Great peace have they which love thy law and nothing shall offend them." Yes, here we have it; the condition is "loving God's Law." Have you realized such love as that? Do we have peace without offense? Or are we often ruffled, upset and irritated, and then irritate others, causing them to stumble; or are we like the deep still river, which amalgamates the rushing brook as it comes to it and the waters of the brook soon become as quiet and calm as those of the river? Oh, for such an influence, for Christians who have found great peace and that nothing will offend! Such Christians can wield more influence to bring men to Christ, than many sermons. Wherein do we not have this peace? let us notice that the only condition is, loving God's Law and love it more that peace may be ours. But we cannot do it ourselves; we must pray
God to help us and maybe we are not willing to be helped; then dear fellow Christian pray God to make you willing to be so, wholly absorbed in his word, that nothing may move you or offend you or cause you to stumble.

A. Z. MYERS.
Mechanicsburg, Pa.

THE UNMOVABLE KINGDOM.


The “kingdom” spoken of in our text means a state of happiness which is waiting for the people of God. Every one that truly believes the needful things for his own, and in response to this cry many are substituting for the living Word the fables of men.

But many are saying to day as of old, “Speak unto us smooth things,” and in response to this cry many are substituting for the living Word the fables of men. 2 Tim. 4: 2, 3.

It is the cry of “Peace! Peace!” when there is no peace.

But the wisdom which is from above is first pure (purifying) then peaceable.

It is only in proportion as we strive to do good that we can hope to get good.

Faith cometh by hearing. It does not come by reading daily newspapers or trashy novels; if it did, many who are now weak in faith would be very strong; but “faith cometh by hearing and hearing by the word of God.” The reason why our faith is so very weak is, we do not feed and nourish it by hearing the Word of God. We read men’s words but forget the words which God has spoken.—Sel.

Do not try to think you are saved if you are disobeying God in anything. The lowest state of saving grace requires perfect obedience up to all the light we have and gives complete victory over sin.

“Actions speak louder than words.”

Our chief business in this world is to be doing good. Even when we are, as it were, chained to the grindstone of continuous toil, we can accomplish this mission by “doing all to the glory of God.”

Our professions go for naught if our actions are not in accordance therewith.—Dahlgren.
Our Young Folks.

Our Letter Box.

Dear Editor:—

This is my first letter to the Evangelical Visitor. I am a little boy eleven years old. My father takes the Evangelical Visitor, and I like to read the little boys' and girls' letters. I go to school and take eight studies. I go to Sunday-school and my superintendent is George Lehnart.

We have prayer-meeting around our place every Tuesday evening and I like to go when I can. I was converted this fall and now I want to do the will of the Lord.

GEO. EYER.
Bonnercord, Kans.

For the Evangelical Visitor.

Bees and Honey.

Having promised the children to write something on this subject, they may be looking for it, though the winter is not honey-making time.

I suppose that most children have seen bees and know what they look like; also that a good many have been stung and cried over it. This being the case, they may as well at once be told how to avoid being stung. The best way of all is to stay away from their hives; as a bee is not apt to sting except near its own home, which is the hive. In swarming time its home is any place where the new swarm chances to settle, and they sometimes get cross enough to sting people when they get too near that place. When one comes flying near your face, make short turns, at the same time making a fine-tuned, humming noise, you may be sure that bee is cross, and wants you to get away from there; and you should not strike at it nor make any other quick move, or it will think you have begun a battle and it will sting you much sooner, and at the same time others from the hive will come to its help. But if a bee sings threatening notes around your head, the best thing you can do is to hold your hand near your eyes and move slowly away, and if into the house all the better, as a bee is not apt to follow you inside the door. But not to make this part of the lesson too long, we pass on to the honey part.

Bees are said to make honey. But really they do not make it. They simply go around among the flowers and blossoming trees and gather the honey and carry it into their hives. It is God that makes the honey. In a mysterious way He puts it into the flowers and appoints the bees to collect it.

In the Scriptures, honey is named a dainty article of food—a nice thing for people to eat. When old Jacob was about to send his sons to Egypt the second time, to buy corn, he told them to take along some of the best fruits of the land, as a present for the ruler of Egypt. Among these fruits he mentions "a little honey," this is the first place honey is mentioned in the Bible. Gen. 43: 11. Nothing is said here about bees. The next place it occurs is in Exodus 3: 8: "A land flowing in milk and honey." The same words are found a number of times later on, but still nothing said about bees.

We take it for granted that milk and honey were desirable articles of food, and they were plentiful in that country. The word "honey" is found about fifty times in the Bible, and they were plentiful in that country. The word "honey" is found about fifty times in the Bible, and "honey-comb" nine times. In only one single instance are honey and bees mentioned in connection. See Judges 14: 8. The word bee, or bees, is found, but four times.

We will now briefly consider a few honey records of the Bible.

When that strong man Sampson was on his way down to Timnath, a lion came roaring at him (Judges 14: 5) and the Spirit of the Lord came mightily upon him, and he killed the lion as easily as if it had been a lamb, but he said nothing about it at the time to any one. Some time afterwards he came along the same road, and turning aside to see the dead lion, he saw a swarm of bees and honey in it. I suppose that the lion had dried up, leaving no bad smell, or the bees would not have made it their home for storing honey. Anyway, Sampson took some of the honey and ate of it, giving a part to his father and mother. This is the only place in the Bible where bees and honey are named in connection.

We come now to an instance in the 14th chapter of 1 Samuel, which says that in a wood honey was on the ground and still more honey dropping: but it is not stated whether it was dropping from hollow trees or from the crevices of the high rocks, Bazez and Seneh, at the wayside; hence we are not able to tell whether this was made by bees or whether it was honey of another nature. True, it is said that Jonathan dipped his rod into a honey-comb right there, but the margin says "wood-honey," which seems to modify honey-comb to something else.

In Matt. 3: 4, we learn that John the Baptist's meat was locusts and wild honey—of course not the seventeen year locust, but a locust of the grasshopper species. "To think that such a man as John ate grasshoppers, may surprise not only the children but some older people as well; but let me state right here what I saw in California. There the people eat shrimps, which are a small kind of crab, caught in the Pacific ocean. It takes about fifty of them to fill a quart measure. To prepare them for market, they are thrown into hot water, which both kills and cooks them. Then they are sold in the fish market, retailing at from five to ten cents a pound. They are served on the table just as they come from market, without any trimming or dressing whatever. In eating them, the thumb and one finger of each hand are first used to telescope them. This operation removes the meat from the shell. The
EVANGELICAL VISITOR.

A WORD ABOUT YOUR BOYS.

Treat your boys as though they were of some importance, if you would have them manly and self-reliant.

Be careful of the little courtesies. You cannot expect your boy to be respectful, thoughtful, and kind, unless you first set him the example.

If you would have your boy make you his confidant, take an active interest in all that he does. Don't be too critical, but ask for his views and opinions at all times.

Don't keep your boys in ignorance of things they should know. It is not the wholesome truth, but the unhonorable way in which it is acquired, that ruins many a young man.

Don't act as if you thought your boys amounted to nothing, nor be continually making comparisons between him and some neighbor's son to his disadvantage. Nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they do not care for nice things. Have their rooms fitted up as nicely as possible. Let them understand that their rooms are to be kept in order and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him read to you and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subjects. Help him to think early for himself.

Make home a pleasant place, see to it that the boys don't have to go anywhere else to secure proper freedom and congenial companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends that you do not know about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy in his own home. He will not be slow to appreciate your kindness.

The Mother's Companion.

OBEDIENCE.

Dear Brothers and Sisters:

It is my earnest desire to be obedient in all things, whatsoever God will have me to do. You who are readers of the Visitor, remember that a year ago I was afflicted with cancer in a very bad form. Oh, how unwilling I was to bear it, and I felt so unprepared to go if the Lord should take me. But it is alone through the goodness and mercy of the Lord, and the good treatment and care of Sister Hoover, that my life is spared and I am still among you and I am determined by the help and grace of God to be more obedient to his will in the future than I have in the past. I earnestly desire an interest in the prayers of all God's children, that I may prove faithful to the end, whether my life be long or short.

LENA BENTZEL.

North Hampton, Ohio.

Do you know the Scripture better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there once was? There ought to be. Suppose someone had entrusted me with a great matter and had given me written instructions as to how to conduct it; and suppose that when I felt like it I went and read a sentence, and then, after a week, half a dozen sentences! I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible
EVANGELICAL VISITOR.

Jan. 1, 1895.

RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express. 1:00 a.m.
No. 7.—Limited Express. 1:45 p.m.
No. 18.—Freight. 4:30 a.m.
No. 11.—Freight. 5:10 a.m.

EAST BOUND.

No. 2.—Kansas Fast Mail. 9:30 a.m.
No. 8.—Limited Express. 11:35 a.m.
No. 14.—Freight. 5:50 p.m.
No. 12.—Stock Freight. 7:30 p.m.

WESTBOUND.

DAILY EXPRESS.

Atchison, Topeka & Santa Fe.

Passenger. 5:00 a.m.
Accommodation. 5:25 a.m.

SALINA BRANCH.

Departures.

Passenger. 5:55 a.m.
Freight. 7:20 a.m.

Arrives.

Passenger. 9:06 p.m.
Accommodation. 11:10 p.m.

All Santa Fe trains daily except Sunday.

BATTLE BOUND.

Passenger train No. 508, leaving Abilene at 6:15 p.m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 338, leaving Abilene at 2:25 p.m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

WINTER BOUND.

No. 65.—Local Freight and Accom. 1:48 a.m.
No. 27.—Mail and Express. 5:32 p.m.

EAST BOUND.

No. 26.—Mail and Express. 10:43 a.m.
No. 66.—Freight and Accom. 5:32 p.m.

WEST BOUND.

Passenger trains daily except Sunday.

WORLDLY CONFORMITY.

The Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast; as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profiteers' children of pious persons, and even ministers.

"The door at which those influences enter, which counterfeit parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christ.

More than ever do I feel that our families must stand in a kind of determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse.

And I have found nothing yet which requires more courage and independence than to raise a little, but decided, above the par of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self denial, and sacrifice, and cross-bearing, which the New Testament talks of. 'Then is the offence of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

MARRIED.


DEHIL—BASSLER. Married, at the residence of the bride's parents, near Navarre, Ohio, Dec. 19, 1894, by Eld. H. Davidson, Mr. Franklin Deihl of Abilene, Kansas, to Ida M., daughter of Brother A. K. and Sister Lydia A. Bassler, all of Dickinson county, Kansas.

OUR DEAD.

KAUFFMAN. Died, at the home of her son, near Sterling, Wayne county, Ohio, Nov. 24, 1894, of paralysis, Sister Kauffman, widow of Jacob Kauffman, aged 75 years, 3 months, and 26 days. She was born in Lancaster county, Pa., and moved to Wayne county, Ohio, 1862. She was a consistent Christian and a member of the Brethren church for many years. Burial at the Mt. Zion (Huff) church cemetery, Nov. 27th. Services were conducted by Rev. D. Kohst, of the O. B. church, Text. Psa. 116:15. The writer's text was John 11:26.

CRESSMAN. Died, Nov. 17, 1894, Louisa Cressman, daughter of D. Cressman, of Marion county, Kansas, at Yale, Mich., aged 30 years, 10 months and twelve days. She was married in 1862 to Wm. Wanklin, and was at that time a member of the Brethren church. She drifted back, as too many do, in the time of temptation; in her sickness she was averse to a sense of her duty and found reconciliation, wishing to return to the church. Services at M. P. church, burial at Yale cemetery. Deposit from Rev. 14:15 by S. DOHERY.

HOOVER. Died, Dec. 7, 1894, at the home of her parents in De Kalb county, Ind., and was converted many years ago and lived with her mother. Her first husband died many years ago and she was a widow many years, living with her mother near Chambersburg, Pa. She was afterward married to Bro. John S. Lehman. Of this union there were two children, a son and a daughter. Sister Lehman was converted many years ago and lived a consistent Christian life. She was a member of the Progressive Brethren church. Her disposition was especially agreeable and her life exemplary. About seven years since she moved to Dickinson county, Kansas, and the first year Bro. Lehman lost his eye through an accident and having had but one good eye has been totally blind since. Sister Lehman bore this affliction patiently and faithfully waited on her poor blind husband who serves her and no doubt feels the loss of his devoted wife very much. During the last summer she commenced complaining of a pain in her head which finally developed into hemorrhage of the brain, which was the cause of her death. She bore her affliction with peace and was a faithful witness to the will of the Lord and calmly and peacefully passed away. The family and especially the husband have the sympathy of the church. May God comfort them. Funeral services on the 13th at Zion, eight miles north of Abilene, which were well attended and very solemn were conducted by Rev. James Wilson and Jesse Engle officiating. Text, Rev. 19:17. Burial in adjoining cemetery.