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Henry Davidson

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For the Evangelical Visitor.
THE GOOD SHEPHERD.

From the safe and quiet sheepfold,
When the close of day had come,
In the count one sheep was missing,
And was now away from home.

Soon the nightfall, dark and dreary,
With a tempest raging loud,
Swept the earth in wildest fury,
While the light flashed from the cloud.

All unsheltered and in danger,
On some bleak and lonely heath,
Was the little wandering lambkin,
While he searched for the lost one.

That is now so far away.
Through the dens and o'er the moorlands,
And the rough and desert plain.
Up the steep and rocky side.

Among the wild and broken gorges
Where huge boulders strew the ground,
There, all bleeding, torn and mangled,
The poor lost sheep was found.

The good shepherd, kind and tender,
Lifts the lamb within his arms,
And in triumph bears it homeward.

The kind shepherd finds his way,
Where huge boulders strew the ground,
For his lost, sin-stricken people.

The blood of Christ is required for
The least no less than for the greatest
Sin is essentially one, no matter what its form.

The very nature of God is
For the Evangelical Visitor.
SALVATION FOR ALL.

My Dear Friend and Brother:

Your sad letter has just arrived.
I am very busy, but will set aside
all other claims and attend to your
call. It requires as great a sacrifice
to redeem from the guilt of stealing
as from the greater crime of
adultery and murder. Sin is essen-
tially one, no matter what its form.

The resources of Omnipotence are
not exhausted.

The devil is no match for Christ, and the sin of man
is never adequate to condemn him.

The resources of Omnipotence are
everlasting life. If your sin
is as great as your own, and becomes surety for the moral
bankruptcy of the human family, we
have the strongest possible assurance
that there is salvation for the chief
of sinners. When we are un-
der the insupportable pressure of
condemnation, it is not easy to be-
lieve this; but our inability to appre-
prehend is no proof of the impossi-
bility of the fact. Crimson sins and
scarlet sins give place to the white-
ness of snow, and whiter by faith in
His grace much more
abounds.

Your case is an aggravated one
indeed, but by no means hopeless.

The resources of Omnipotence are
not exhausted.

The devil is no match for Christ, and the sin of man
is never adequate to condemn him.

The resources of Omnipotence are
not exhausted.

The resources of Omnipotence are

eternally. But your ill-desert rests
on Jesus by His own assumption. See what God has done with your sin. Isa. 53: 4-6. Cor. 5: 21. 1 Peter 2: 24. Heb. 8: 13 is for you. When God made satisfaction for our sins, He not only cancelled but transcended the utmost possibilities of sin. There is a sin against the Holy Ghost, but that is a purely spiritual transaction in which the whole being is summed up in a voluntary trampling on the blood of Jesus, and "doing despite unto the Spirit of Grace." This is not your sin. Great indeed is the dishonor you have done your Savior and the injury you have done yourself; but the prophetic prelude to the Gospel in Hosea 14: 4 meets you as the very cardiphonia of God in John 6: 37 and Luke 19: 10. Cherish the "faithful saying" in Tim. 1: 15. Take all your sins and all your sinfulness and confess them before God, and believe that the blood of Jesus preponderates them millions, billions, trillions of times. Human conception cannot express the largeness, the freeness, the infiniteness of the potency and glory of the Christ of God in sacrifice.

"Sin no more." "ONLY BELIEVE." AND GOD WILL "ACCEPT YOU IN THE BELOVED." Eph.: 16. C. H. BALSBY.

People carry watches to show them the time of day or night, but this kind of watch is not what is meant by the above caption.

The careful woman puts her bread into the oven and then watches the process of baking, else it may burn, and loss of bread as well as loss of work be the consequence.

The blacksmith wants to make a weld. He puts two pieces of iron into the fire; then he watches to see that both pieces are heated to the proper degree, or he will meet with failure, spoil his iron and lose his work.

The intelligent farmer plows and makes ready his ground for seeding; then he waits and watches for good weather for planting. Also, he watches when the crop is ripening so that he may be ready to harvest it at the proper time.

The engineer watches the power of steam on his engine and the quantity of water in the boiler, lest he may have an explosion and loss of life be the result. Also, he keeps watch of the track before him, from fear of a wreck.

In a certain machine shop, the proprietors had engaged a watchman, whose duty it was to stay in the shop all night and visit every apartment every fifteen minutes to see if there was any fire. And to make sure that he performed his duty faithfully, a clock of peculiar construction was placed in one of the apartments. This clock he was to visit every round he made, and by some kind of touch keep it running on or it would stop at the end of fifteen minutes; and when so stopped he could not change it but it would tell on him in the morning. After some time the watchman examined the clock closely and thought by a little manipulation he could change it so that it would run on several times fifteen minutes without stopping; and thus giving him time to sleep, unknown to his employers. He tried it but failed. The clock would not be tampered with, and told on him in the morning. He was a poor old man, and to his great chagrin lost his position as watchman.

The Christian's walk through this world may be compared to a man rowing a boat up stream. If he does not watch his course, as well as keep his oars in proper motion, he will surely drift back and down stream. Watching, prayer and spiritual meditation are the Christian's oars.
ing of it. In the 44th verse of the same chapter, he says: “Wherefore be ye also ready”—meaning ready all the time. He seems to lay more stress on this matter than on any other exhortation He gave his disciples, when we look at Mark 13: 37: “What I say unto you I say unto all, Watch.” C. STONER.

New Berlin, Ohio.

For the Evangelical Visitor.

PUTTING AWAY CHILDISH THINGS.

“When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.” 1 Cor. 13: 11.

A great lesson can be learned from Paul’s example all the way through. I often wish that I was as zealous in serving God as was the Apostle Paul. How often do I find myself caught in childish things which are not good examples to others. Paul said that he spake as a child. We as parents who have raised children can well recollect how our children spoke and played, and it was becoming to them, but how unbecoming to an aged person! How often do we see professors of religion engage in vain, childish conversation which is not becoming to men, much less to us who claim that we have learned at the feet of Jesus. Our Redeemer Christ said, “Learn of me.” We read; “For out of the abundance of the heart the mouth speaketh.” O I wish by the help of God to bridle my tongue and put away childish things. Solomon says: “Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.” Some will say that it is not so particular what we speak: a little joke will relieve the mind. They will also tell us that it is not said that a Christian should, nor is it intended that he should, be expected to go about in silence with his head bowed down all day long. “But I say unto you that every idle word men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12: 36, 38.

If our conversation is not edifying, especially in moral and religious knowledge, it would be far better if we would not speak at all. Let our conversation be in heaven, as Paul counsels in Philipp. 3: 10. “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.” Eph. 4: 22. “Only let your conversation be as it cometh the Gospel of Christ.” Philipp. 2: 27. “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” 1 Tim. 4: 12.

Oh, how many slips of the tongue in a life time! If we take Christ’s advice, where he says, “Watch ye and pray lest ye enter into temptation,” we will be able to make a pretty clean record.

But the temptations are set before us to cause us to stumble and if possible to cause us to fall. Satan and his servants are watching every opportunity and avenue by which to enter into our hearts to destroy our nearness with our God. We need much grace from God to walk the narrow, prescribed way, the good old Gospel way. Let us take the Holy Bible for our guide. Study it carefully and prayerfully, and let it lead wherever it will, and if it leads down into the valley of humiliation,—

“He that is down need fear no fall. He that is low, no pride; He that is humble ever shall Have God to be his guide.”

Dear brethren and sisters, I ask an interest in your prayers in my and my family’s behalf and I will also remember you all at the throne of grace.

A. S. GISH.

Death is as the foreshadowing of life. We die that we may die no more.—Hooker.
For the Evangelical Visitor.

"TAKE YE AWAY THE STONE."

John 11: 39.

These words come to us suggesting a few lessons that we feel like passing on. We will not enter into any introductory remarks on the setting of this jewel of a text, presuming the reader to be fully conversant with the Gospel narrative in all its sublime and beautiful revelations of God manifest in the flesh, with the touching human attributes of love and grief prominently introduced. If not familiar with this, it is easy to become so by reading several times the eleventh chapter of John.

We notice first that there was a great work to be accomplished—something far beyond the power of any human possibility.

In the next place, we notice there is a difficulty, or something in the way. A stone intervened between the resurrecting Christ and the to-be-resurrected Lazarus.

Here are two conditions we all find ourselves in: first, dead in trespasses and sins (Eph. 2: 1) and powerless to save ourselves, in fact to do anything of ourselves or for ourselves; second, a difficulty (stone) our dead self and the means of our salvation.

Again we note the two sides of the work, the human side and God's side. Dead Lazarus could do nothing, but his friends and those about the grave could, and to them the message was given, "Take ye away the stone!" The sinner, dead in sin, needs to have the stone removed by such as have found the light. Most frequently, this stone is ignorance of the means or plan of salvation. "How shall they believe on him of whom they have not heard?" Rom. 10: 14.

We notice, too, that Christ does not do what we can do ourselves. He might as easily have removed the stone by His all-powerful word, as to have by His "Lazarus, come forth!" called back the spirit that had left the tenement of clay for four days; but that is not God's way. He will not do by miracle that which is our part. We want to emphasize this lesson, viz: that God will not do for us that which we can do ourselves, and that it is presumption to ask Him for it or expect it. Many texts might be cited setting forth this fundamental principle, and yet we fear it is often violated even by intelligent Christians, and the stone is not removed and Christ cannot enter our hearts. "Take ye away the stone." Having taken away the stone, God could work and did work. Notice this fact, that when we have done our part God is ever ready to do His part. Oh, glorious truth, praise the Lord. Who would not share in carrying the glad Gospel News to such as know it not, removing the stone, that they, too, may find this glorious salvation? We all can help, going ourselves, doing just where we are, or helping with dollars and cents, good wishes and prayers to send some one else.


We might consider a little further the stone. We intimated that in some cases it was ignorance, but we hasten to say it is not ignorance only, but not of the world. One of the things that are in the world, that the world may take note of, is unspotted from the world. James 1: 27. Christ, in his prayer for believers, set forth the relation of the church in all ages in the world, but not of the world. John 17: 15, 16. Oh, for a separated church, not only in outward appearance, but separated in every detail and walk of life, that the world may take note of our relation with Jesus and that there remain no stones intervening.

Oh, Lord, help us take away every stone that separates between us and Thee.

A. Z. MYERS.

Mechanicsburg, Pa.

For the Evangelical Visitor.

SANCTIFICATION.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

I thought I would write a few lines on the above subject for the Visitor.

In the first place we must notice what gave rise to the expression of our text. To get the true meaning of it, we would ask, Who did the apostle mean when he said sanctify you? We answer the church—a body of believers at Thessalonica. He was addressing two different
classes, like we find in all churches or body of believers, the holy and the unholy.

Some would have it that the Thessalonians were merely justified and that the apostle prayed for them to be sanctified, in other words to receive the second blessing which they claim to be greater than the blessing of justification.

I believe that a majority of them were in a sanctified state at the time of the Apostle's writing, for he says, in the same chapter: "I charge you [the overseer] that this epistle be read unto all the holy brethren." So we see there must have been some sanctified or holy. We read of others that were unruly; that they walked disorderly and did not work at all, and were busybodies. Those needed sanctification very much, and the apostle prayed for them that they might be sanctified.

But there are those who claim that this Scripture teaches that our bodies must be sanctified as well as our souls. We admit that the Scripture requires that our bodies shall be holy (set apart) and to be Temples of the living God, but this Scripture does not say one word of the sanctification of their bodies, but that their bodies should be preserved blameless. Anything that does not exist cannot be preserved.

We would understand from these words that at least some, or the majority of them, must have been in a blameless condition at the time when the apostle wrote this letter; and his prayer was that they might be kept and preserved in that blameless state until the coming of our Lord Jesus Christ.

Knowing the many dangers the children of God are exposed to, the many side-tracks and the many deceptions in the world, and the daily warfare we have, it is no wonder that he prayed for them that they might be blameless.

But as long as we have Christ for our Captain and his word for our discipline we can gain the victory and outside the storms of life, if we are faithful. ELIAS SHOCK.

Smithville, Ohio.

ARE YOU READY.

Dear brethren and sisters: Feeling impressed that I should write for the VISITOR, I have laid aside my earthly cares for a brief time and will try to be obedient to the heavenly call. Delays are dangerous and let us remember that our time is God's time after all, and when we are impressed that we should do something for God, let us hasten while the Spirit is with us to help us.

One thing I was especially impressed to write was words of encouragement and cheer in these latter and perilous times. The enemy of our souls is trying every possible means to turn us away from that faith which was once delivered to the saints.

While some are being added to the church, some are being turned away. Oh, how sad to break their vows and endanger and perhaps lose their immortal souls. Some may be tempted to leave and are not decided about the matter. Dear brother or sister, whoever you are, let me ask you, Who led you to be what you are? Who placed you among these plain people? If you were truly converted to God, you will say at once, God did it. Well, that settles it for time and for eternity. Can we presume to undo what He has done?

Some may be discouraged because this one or that one does not walk as they should, which is very sad indeed. But though all others fail and go astray, we if we want to be saved must remain just where God places us.

Dear brothers and sisters let us never grow weary doing well, though in time we may reap no reward, for eternity will tell, yes eternity will tell what a blessing rests on those who serve the Lord.

I love the sweet sisters with their pure faces and modest apparel, and my prayer to God today is more love to thee, O Lord. When my heart is full of love, then surely I do not want to leave them. No; the great concern of my life to-day is to do God's will. I have no time to pick flaws in my brother's or sister's walk.

God help us all to live so that it can be said of us, as of Mary of old, "She has done what she could."

Let us remember that the time is short and we all have a work that no other can do.

Jesus is coming. The promise was true. But who are the chosen ones? The faithful, the few. Don't be discouraged. Jesus is your friend. He will give you grace to conquer and keep you.

From a sister that loves you and hopes to meet you where there are no more tears, and where that sad, sad word, good-bye, will never again be said. God be with you till we meet again. Will you be ready when the bridegroom comes?

ABBIE CRESS.

Talmage, Kansas.

There is no burden, which, if we lift it cheerfully, and bear it with love in our heart, will not become a blessing to us. God means our tasks to be our helpers, heavenward. To shrink from a duty, or to refuse to bend our shoulders to receive a load, is to decline a new opportunity for growth.—Sel.

Two men please God—who serves Him with all his heart because he knows Him, who seeks Him with all his heart because he knows him not,—Panin.
"If ye know these things, happy are ye if ye do them."

Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Matt. 7: 24-26.

It appears quite evident from this expression of our Savior, in closing his memorable Sermon on the Mount, that salvation means more than simply hearing and building, in a literal sense. To hear and not do what Jesus said, is only to erect an imaginary building, as a castle in the air, founded upon supposition. To hear and do what Jesus said, is building upon his immutable Word. This is wisdom. All people who have been brought under the influence of the Gospel may be classed under the two classes, wise and foolish builders. They may have received their first impulse which prompted them to engage in the work of constructing a house for their protection and safety in the future, from the Word of God. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17.

Jesus had just been speaking to a great multitude and brought before them many of the practical truths and precepts of his Gospel, in comparison to the law. Knowing that many would be satisfied to feast upon the gracious words that fell from His lips, without taking to heart and bringing into practice in their lives the truths which he wished to impress upon the minds, he showed them what might result from carelessness in neglecting to do his sayings. We will notice, then, that the persons referred to were both builders. The foolish builder had also heard the sayings of Jesus and paid some attention to them so much at least that he saw the necessity of making preparation for the future, "a shelter in the time of storm." He was not even satisfied with thinking about it, but really went to work and commenced to build and was not satisfied until his house was finished. He may have seen a neighbor's house which just suited his taste and which he is told can be built without much cost. "Only believe and you are saved." He may have been happy and rejoiced in his newly acquired home as long as the weather was fair and no appearance of clouds and storm (sickness and death before their eyes). His building was only for the present fair weather, the enjoyments of this life in all that this world calls beautiful and good, building on popular opinion and the inventions of men rather than upon the sayings of Jesus. "Every man's work shall be made manifest; the fire shall try every man's work, of what sort it is." In the first place, he did not pay due respect to the foundation. He did not remove all the rubbish and earth that was between him and the rock, before he began to build. He did not truly realize that "Christ has power on earth to forgive sins." Matt. 9: 6.

The sand, or earth, that may remain between us and our Savior may be our own righteousness, which we hold up to the Lord and ask him to accept us because of some good thing we have done, instead of presenting ourselves fairly under the cross as guilty sinners not deserving the least of His mercy, but still pleading His blood which was "shed for many for the remission of sins". This means more than standing up for prayer, or to show which side you are on, or to have your name placed upon some church register, behind which you can hide when you hear the judgments of God pronounced upon the wicked. Ah no, my friend, you cannot hide from the presence of God. Psa. 139: 7, 8. Neither can we deceive Him. The hypocrites are not found among the wicked, unbelieving worldlings, but right among the world-inclined, disobedient professors, who profess to love the Lord but deny him in their works. They are they who are building upon the sand. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then I will profess unto them, I never knew you, depart from me, ye that work iniquity." Matt. 7: 22, 23. Let us not be satisfied with having had once a good profession of faith and a knowledge of sins forgiven.

"But exhort one another daily, lest any of you be hardened through the deceitfulness of sin; and so much the more as ye see the day approaching." Examine your work daily, whether you are building with Gospel material.

"He that heareth these sayings of mine and doeth them," is founding his house upon the rock. The Christian professors are doing much in the present time to rescue the fallen and save the perishing, and they often succeed in bringing them into better society and raising their moral status, that they may pass in society for respectable men and women, and thus let them pass on through life, without teaching them the true principles of the doctrine of Christ; doing much that is commendable, yet neglecting the all-important part to teach them to do the sayings of Jesus. The wise builder is he that believes those sayings and then goes right on and does them, "looking unto Jesus," as his example in all things for "in him was life, and the life is the light of men." Why not obey Christ rather than men?

How then shall we construct this building so that it will withstand the storms of life as well as the afflictions of disease, the range of
death and the approaching judgment of heaven? This is the all-important question. In the first place, Jesus said: "Repent and believe the Gospel." Repentance must be a thorough work. It must be "unto life," until the old carnal man of sin is dead and ready to be buried with Christ by baptism unto death" and arise and walk in a new life, which is truly manifesting faith in Jesus—faith made perfect in that act of obedience. He says: "He that believeth and is baptized, shall be saved," that is, brought into a saved condition and relationship with Jesus Christ.

Laying our foundation upon the rock, baptism, then, evidently becomes our first work in the line of obedience. How necessary, then, that we have the baptism authorized by the Lord, to begin with. The Lord is—not the author of the so-called modes of baptism, but of the one true baptism in the name of the Father, of the Son and of the Holy Ghost. Matt. 28: 19. This brings into a proper position to go on with our building, to show our love to Him by "walking in all the commandments of the Lord blameless." Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This, it appears to me, would not leave any room for the love of the world or any of its vanities. "Having escaped the corruption that is in the world through lust." "Giving all diligence," exercising the greatest carefulness in selecting our building material, adding to our faith virtue, chastity in character and conversation, courage to defend the principles of the true doctrine of Christ. "And to virtue knowledge." That which we have gained by actual experience in performing the duties belonging to the Christian life. Practiced piety gives us a knowledge of a growth in grace. "To knowledge, temperance." Webster says: "Habitudinal moderation in regard to the indulgence of the natural appetites and passions." That means to keep every passion and sense under proper restraint. "Patience"—not easily provoked, hearing all things in an even, unruffled tenor of mind. "Godliness,"—to become more like Jesus, pious and humble enough to follow His example in all things, which would include washing one another's feet. "Brotherly kindness,"—which is supposed to do good to most men, especially unto them who are of the household of faith." Gal. 6: 10. "Charity"—"which thinketh no evil," and "which is not puffed up," but in a spirit of love can "greet all the brethren with a holy kiss." Charity beauteifies, strengthens and completely covers the whole building, and being cast around it is the "bond of perfectness," which keeps us in Christian fellowship, so that we can truly represent the feast of charity, as we present ourselves before the Lord, to commemorate His suffering and death. For where true charity exists the avenues of the soul are completely closed to the enemy; and as long as the enemies of our soul are kept without, so long is our house in peace and safety, and able to withstand until the storms of life are over and the soul safely anchored in the haven of eternal rest.

D. HEISE.

Clarence Center, N. Y.

FOR THE EVANGELICAL VISITOR.

CHRIST'S CHILDBIRTH.

The birth of Christ has been the most important event that has ever occurred in the world's history. From the time of Adam until it occurred the people were looking forward to it, and since then have been looking back to it as the means of their salvation.

The prophets several thousand years before prophesied as to the time and place it should occur. Even His very nature was described, and with what intent. He came and the works he was to perform. He was born in the city of Bethlehem of Judaea, at the time when Herod the Roman was king over the land.

Mary, His mother, and Joseph, her husband, lived in Nazareth of Galilee, and were on their way to Bethlehem to be taxed according to the decree made by Cæsar Augustus. When they arrived at the place there was no room for them at the inn and therefore they remained for the night in the stable. It was at this time and place that Christ was born, and wrapped in swaddling clothes and laid in a manger.

On that night shepherds were watching their sheep on the hills near by and an angel of the Lord appeared unto them, telling them that they should not fear for he brought them good tidings of great joy, as this day a child was born in the city of David, a Savior, which is Christ the Lord. They at once went in search of the child and found him at the place told them by the angel.

After the days of purification according to the law of Moses his parents took him to the temple to offer him up to the Lord. At that place, Simeon, a devout and just man, took him in his arms and blessed him.

Mary kept all these things in her heart, wondering as to what they might mean. Without a doubt, she was unable to realize the great importance the life of her son was to be to the human family.

State College, Pa.

ENOS H. HESS.

It is an awful condemnation for a man to be brought by God's providence face to face with a great possibility of service and of blessing, and then to show himself such that God has to put him aside, and look for other instruments.—Dr. McLaren.
EVANGELICAL VISITOR.


Edited by
H. DAVIDSON, Abilene, Kans.,

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

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Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, February 1, 1895.

Our semi-annual council for North Dickinson county, Kansas will be held at the Zion meeting-house, seven miles north of Abilene, Feb. the 19th, at ten a. m.

On the South-side, Dickinson county, Kansas, the semi-annual council will be held at Belle Springs meeting house, February the 21st at ten a. m.

We note with pleasure that our evangelists and other ministers are actively at work in the mission field, and are meeting with good results.

Bro. J. H. Smith is now laboring at Valley Chapel, Ohio, and the writer says a very interesting meeting is in progress. One soul has started for the kingdom.

Brother Noah Zook and Brother George Detwiler are at Waterloo, Ont.

Brother J. W. Hoover and wife have just closed a very successful meeting at Fordwich, and near there, in Ontario, at which about fifty or more have made a start.

Bro. A. M. Engle is at Chestnut Grove, Ohio.

The Brethren on the North Side, in Dickinson county Kansas, at Jeffcoat’s school-house, at which four made a start.

The mission in Chicago, under the supervision of Brother A. L. Myers, reports encouraging prospects and some converts.

Verily, God is blessing the work.

A SAD ACCIDENT.

We notice in the Mt. Joy Herald, of Lancaster county, Pa., of January 12, an account of a very sad accident that befell Joseph M. Engle, grandson of our venerable brother, Rev. Henry Engle, of near Mt. Joy, on Sunday morning, January 6.

From what we can gather from the notice given, it seems that the young man, who resides with his parents near Mt. Joy, who was in his nineteenth year, had been from home at a party or social gathering on Saturday evening, and returning home about one or two o’clock at night, apparently in a very cheerful state of mind. His mother met him at the door and let him in. He proceeded to his room upstairs to retire as it was found after death that his bed was uncovered and he was ready to retire. But for some cause, and it is supposed by those who could best judge that he had omitted to put his revolver away—as he had previously been cautioned to do by his father, on account of the younger children—he went back to the room where he had disrobed and where his revolver was, and in laying it or dropping into his trunk it came in contact with something that caused it to discharge and the result was death.

The funeral was held on Tuesday afternoon at two o’clock at the Cross-roads meeting-house. A very large congregation of sympathizing friends and neighbors had met to show their kindness and respect to the sorrowing parents and other relatives. Revs. Jacob W. Martin and Jacob N. Brubaker officiated. When at the close of the service was sung, “Shall We Meet Beyond the River,” there were few dry eyes in the assembly.

Before we drop this subject altogether we feel in duty bound to comment on the common use of the revolver. We would willingly spare any further remarks about it on account of the parents, although personally not acquainted with them; yet we cannot pass calling attention to the very common use of that deadly weapon.

We have often wondered why it was permitted in the home, and for that matter anywhere else. What use do people want to make of it? Certainly not to kill men. Certainly not to take human life. What, then? Probably it may be thought to teach people how to use the weapon when necessary. But when is it necessary? We answer, never! It is a relic of barbar-
ism. But it has become fashionable; and one young man has one and because he has one I tolerate my son to have; or perhaps, worse yet, if I do not permit it my son will get one without my knowledge or consent, and the result is death to the possessor or to some one else, and accidentally, too.

If any person will take the time to read the many notices given in the secular papers of the day of the accidents caused by the deadly revolver, and give it the necessary thought, they will at once say that there can be no use for the revolver among Christians, or even intelligent thinking people. Let us put it away.

**AID FOR WESTERN SUFFERERS.**

We are glad to state that the wheat that was donated by the people of Dickinson county, was shipped to the commissioners of Haskel county, Kas., and Mr. G. E. Studabaker was appointed to distribute to those only, who did not have any seed of that kind.

**J. S. BAUMBAUGH.**

**B. HORNER.**

**THE APPEAL EXTENDED.**

The apostle says: "Upon the first day of the week let every one of you lay by in store for the Chicago Mission, and send it to Bro. A. L. Myers, as a fund to feed and lodge brethren and sisters that will volunteer to give time and talent to feed the hungry and needy souls in the great city of Chicago."

I at one time thought that the church of the Brethren was too insignificant to undertake such a great work in so great a city; but go and see and hear how much the people appreciate the plain Gospel truth of Jesus. The great Macedonian cry is everywhere and we all can lend a helping hand but let us make the Mission of Chicago a special work. I was glad for the article of Brother T. A. Long's in favor of Sister Sarah Bert. I hope the mission board will give heed to the appeal and place means to carry on her work. Brethren and sisters, go and see the many demands and then help to supply them.

I have ready five dollars for the 1st of February. Let us heed the appeal that upon the first of every month send as the Lord prospered us. And let us go out into the highways and hedges and ask all to help in this work.

There are more workers needed who will volunteer for the Master's service. When the government made a call for volunteers thousands responded. The Master says, go into all the world and preach the Gospel. That includes Chicago. R. L. SHIRK.

**Chadwick, Ill.**

**INFLUENCE.**

A man's influence lives forever. He dies, is buried, and goes to his reward, but his influence is left behind to work on; and it will build up or wreck lives down through the coming ages according as it is good or bad.

"Gather up my influence and bury it with me," were the dying words of a wrecked young man to his weeping friends. How his request startled them and lacerated their bleeding hearts with a deeper agony! How impossible to comply with their request. By living as he had lived he had created a working force which only the Omnipotent could annihilate; and God does not annihilate.

The young man saw his great mistake, and was truly penitent. Like the thief on the cross he sought and it is to be hoped, secured pardon; but the influence of his immoral life he could not annihilate, and his friends could not gather it up and bury it with his body.

Young friends, take warning. You are creating and wielding influence. Some day you will lay on a dying bed. Before you will then pass in panoramic review all the deeds of your life. To you will then be revealed, as in characters of living light, the clearer view of the effect of your influence. What will that view be? How will the sight of it affect you? It is for you to decide these questions now! Then it will be too late.—Religious Telescope.

**PLEA FOR THE SPEAKING VOICE.**

Perhaps because speaking is so easy, explains why we fail in it. So little effort is required that we seem to do very little, and yet how much lies hidden in that word fitly spoken! The tones of some voices stay with us always. They seem to weave a spell about us, from whose thralldom we would not escape. Summon aid from your retinue of vocal workmen when you speak; use only the necessary parts of the vocal apparatus, and not every muscle of the throat, and so save yourself from becoming a victim of that dread complaint, "clergyman's sore throat," which is the natural result of overstrained throat muscles. All these ills can be avoided by opening the way from the diaphragm to the lips, keeping it free from obstacles and hindrances. A little wholesome thought and the matter of plain and pleasant talking is a solved problem.—Margaret B. Best.

**A child's education is never complete as long as he feels that he knows more than his parents.**—Selected.

Health lies in labor.—Wendell Phillips.
A VOICE FROM THE FIELD.

Since my last report the Lord has been very gracious. Bless his name. I enjoyed my sojourn among the brethren as Wainfleet (Wingers P. O.) very much. We had precious times in the cottage prayer meetings as well as in the public assembly.

The first week the meetings were not largely attended on account of other meetings in the vicinity, but during the next week the attendance gradually increased and the interest deepened, so that many good resolutions were formed and we hope all will be paid in due time.

We found the brethren and sisters mostly very earnest in the Master's service. They seemed to take very good care of their servant in caring for us in every way in order to make us comfortable. After the meetings were closed and the good-byes said, they sent us on our way rejoicing with their prayers and their bounties. May the Lord richly reward them for their labor of love.

On Monday, the 14th, in company with Brother Detwiler, we left Wainfleet and came to Hespeler, Waterloo county. Here we found a small membership of earnest devoted Christians.

We have plenty of snow here, sleighing has been good, and yesterday and last night more snow fell. The weather is moderately cold, having had no severe cold as yet. My next field of labor as appointed by the mission board will be Markham.

The Lord has blessed with good health, for which blessing my soul says, 'Praise the Lord.'

Trusting the future guiding hand of our Heavenly Father, we will continue to press forward in the duties that may devolve upon us. Let all hearts be lifted up to God in our behalf, that wherever we may go we may know but Christ and him crucified as the sinner's only hope. I rejoice to hear of the progress of the work of the Lord in the various parts of the Brotherhood. May the good work go on. Brethren, be faithful and true to your mission. Your co-laborer in the vineyard.

Hespeler, Ont., Jan. 19.

CHICAGO MISSION.

Since our last report there have been some very encouraging features, for which we feel to praise the Lord.

One is a young man who was an actor on the stage, but was drawn by the influence of the work at the hall and came in and was soon persuaded that it was better to lead a Christian life. Upon request, he rose for prayer, and two weeks ago he stated that he was happy in the Lord. On last Sunday evening another young man rose, before an invited audience was extended, and said: 'I am a sinner, but I believe in the Bible. I would like to be a Christian. Will you pray for me?'

Another encouraging feature is our Sunday-school, which is improving nicely. The average attendance is seventy.

Our worthy brother, Jacob Cassel, of Abilene, Kansas, was with us on his return from Battle Creek, Michigan, and gave us several good talks which were much appreciated. May the Lord bless Brother Cassel and restore him to his usual health.

Sister Anna Shirk and her niece, of Chadwick, Ill., were with us for several weeks. Sister Shirk is quite a mission worker. We hope the Lord will open her way so she can improve her talents in that line of work. They are not all good workers who think they are called for that work. A good mission worker must be firm, earnest, sincere, kind, gentle, meek, apt to teach, sound in doctrine, and ready for every good word and work, and not easily discouraged.

We are glad to note that our dear brethren and sisters are still much earnest about the mission work and we shall soon endeavor to open another department in our mission which we deem very necessary in these trying times. We shall then call on our dear brethren and sisters to show their love for humanity by their works. It is true, we thought all along that we had all the work we could do, but the Lord helps us to do still a little more.

We are having a serious time among the mission workers. I myself have been confined to my room for almost two weeks and am not able to be out, but am on a fair way to recovery, and I hope I shall be able to go about my duties soon.

Our expenses for the period ending January 15, 1895, are as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Bed</td>
<td>$11.25</td>
</tr>
<tr>
<td>Sunday-school</td>
<td>10.50</td>
</tr>
<tr>
<td>Other expenses, including railway and board</td>
<td>27.28</td>
</tr>
<tr>
<td>Total</td>
<td>$49.03</td>
</tr>
</tbody>
</table>

Donations for the same period were as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. S. Brubaker, Buttermere, Maine</td>
<td>$15.00</td>
</tr>
<tr>
<td>Anna Harman, Morristown, N. J.</td>
<td>8.00</td>
</tr>
<tr>
<td>P. O. District, Ill.</td>
<td>20.25</td>
</tr>
<tr>
<td>rother, P. O.</td>
<td>5.00</td>
</tr>
<tr>
<td>Anna Burt, Moonlight, Kan.</td>
<td>5.00</td>
</tr>
<tr>
<td>A Brother and A Sister, Lancaster county, Pa.</td>
<td>5.00</td>
</tr>
<tr>
<td>Isaac Shank, State Line, Pa.</td>
<td>10.00</td>
</tr>
<tr>
<td>A Brother, Louisville, Ohio</td>
<td>2.00</td>
</tr>
<tr>
<td>Sunday-school</td>
<td>3.52</td>
</tr>
<tr>
<td>Total</td>
<td>66.77</td>
</tr>
</tbody>
</table>

In conclusion I would make an earnest request to the dear brethren
and "sisters" that desire to send us money, send it by draft or post-office money order. Have the order drawn, A. L. Myers, Station O, Chicago, Ill.

The way it is sent, some are drawn on Hyde Park, some on Chicago, some on Englewood, and it makes a good deal of running around, and every turn you make here in the city it takes car-fare, time and inconvenience. Some do not stop to think that these places are from six to eight miles apart.

Englewood, Ill.

WAINFLEET, ONT.

On January 1, 1895, Brother Noah Zook arrived at this place to conduct a series of meetings. Services began in the Brethren’s church here on Tuesday evening, January 1st, and continued until the 13th. The power of the Lord was present and sinners were aroused to see their lost condition.

During these meetings there were fourteen that showed they wished to forsake their evil ways, and that henceforth desire to do the Savior’s will. Among this number were those whose heads are blossoming for the grave; there were also those who were just in the prime of life, and also those—seven boys and one girl—who are just entering upon the active career of life.

Several of the seekers spoke in our meetings and told what they now desire to do. Our prayer is that they may fully submit themselves to the Lord and that they all may become thoroughly grounded upon the rock Christ Jesus; and we also trust that others who heard the word may yet in time obey the callings of the Holy Spirit, for there are such in our midst who have not yet yielded to the will of the Lord.

The unadulterated Word was spoken to us in full power throughout the meetings. And not only were the eyes of the sinners opened, but the saints themselves were aroused to a sense of duty toward God and their fellowmen. We have no doubt that all those who attended the meetings will have something to think about for some time. We trust that the seed sown may have fallen in good and honest hearts, and that it will germinate and bring forth fruit unto everlasting life. The attendance throughout the meetings was fair and very good interest was taken.

Different ones from Bertie and also two brethren from Rainham favored us with their presence during the meetings. Bro. Asa Bearss assisted Bro. Zook five days during the first part of the meetings, and Bro. Detwiler, of Sherston, Ont., during the latter part. Prayer meetings, which were found very helpful, were held on each evening except Sundays.

On Sunday, Jan. 13, Bro. Zook preached at Pelham in the morning; Bro. Detwiler conducting the services here. On Sunday evening both brethren were with us; and on this evening the meetings closed. On the last evening of the meeting, those that had made a start came forward and sat on the front seats. Bro. Zook very nicely admonished all present, and spent a short time in speaking especially to the beginners. He very plainly told them what they must do to live Christian lives. On Monday morning Bro. Zook and Detwiler took their leave for their new field of labor in Waterloo Co., Ont., and we fully believe that the labors of the brother from the far west will long be remembered by the little band of brethren and sisters at Wainfleet.

Winger, Ont.

S. CLIMENHAGA.

REPORT OF MISSION WORK.

As it is expected of me to give a report of my mission work in the mission field of Canada, I will try to give a brief statement of our labors and success.

Wife and I left our home, South Cayuga, on November 21, 1894, taking the train at Dumville for How­ rich, Ont. We began a series of meetings at the Brethren church, by consent of the mission board, and continued there for about four weeks, visiting and having continued meetings. The good Lord wonderfully blessed our labors here. Twenty or more rose for prayers, a good many young men, as well as women, and a good many testified of their acceptance with God. Sister Mary Doner, of Gormley, came to our assistance the last few weeks and we appreciated her labor.

From this place we went to the village of Fordwich, where we hired a hall. This town is only about three miles from the Brethren church, and it gave a good opportunity to the young converts to attend the meetings and it was a great help to the meetings. I must say there is a good opening here. The Lord wonderfully worked on the hearts of the people. At first the house was not so full, but it kept increasing until the house was packed to the door. Several here requested prayer, and one night some fifty rose for prayer. I feel to say I would not have closed the meeting here but for a promise I made to the Indiana Brethren to have a meeting. I was compelled to close. I took up a collection in the two places to help pay expenses. I received a little over $16. The hall cost $9 in all, including wood, oil, etc. We feel very thankful to the Howrich brethren for their liberality, as the collection came nearly all from them and their adherents and children. We expect to see several of these baptized in the near future,
for De Kalb county, Ind., arriving in company with Mary Doner and Wanstown, where we bade farewell to Ijaura and Jacob Richards to go. Richards on the morning of the 14th, good and several rose for prayer the until a convenient season and many tism, but the weather was too cold. But we hope they will continue on until a convenient season and many more will join in. We closed the meeting at Fordwich on the evening of January 13. The interest was good and several rose for prayer the last night, but our meetings were announced ahead and we were compelled to go. We left Brother J. Richards on the morning of the 14th, in company with Mary Doner and Laura and Jacob Richards to Gowans town, where we bade farewell to them, and wife and I took the train for De Kalb county, Ind., arriving at Garrett on the 15th. We went to Brother H. R. Davidson's about 9 a.m. We began a series of meetings in the Union church, and expect to be here two or three weeks. All who wish to write to me will address as below. Pray for me.

J. W. HOOVER.

Garrett, De Kalb county, Ind.

HOWIOH, OUT.

On the 22nd of December, 1894, it being Thanksgiving day, a prayer-meeting was appointed and a number of brethren and sisters and neighbors and friends met with us in worship, among whom were Brother and Sister J. W. Hoover, of South Cayuga, Ont. We had a very profitable and enjoyable time. The same evening a series of meetings was commenced by Bro. Hoover in the Brethren church and were continued for five weeks, in which time the brother endeavored to preach unto us the Word of God, showing in its various ways the duty of man toward God and man. The result was that quite a number rose for prayer. Some have found Jesus precious to their souls, and some are still seeking. Others who had formerly been converted, but were on background, were greatly revived. We believe the church in general has been benefited by these meetings.

After the meetings closed at this place, Brother Hoover went to Fordwich, nearly three miles north of the church where he had thirteen meetings with good attendance, and from night to night seemed to become more interesting. The spirit of conviction seemed to be at work, and quite a number rose for prayer. May God bless those dear souls.

When it was announced that these meetings must close on account of another appointment, we were made to feel sad to think that the work had to be cut short in the midst of such intense interest. However, we commit the work done into the hands of the Lord, feeling glad for the influence left behind, hoping it may after all be a foundation laid for a greater work in the future.

We were also favored with the help of Sister Mary Doner, of Gormley, as a mission worker.

May God bless this band of mission workers. JOHN REICHARD.

Fordwich, Ont.

OKLAHOMA MISSION.

Our last report ends with the date of November 10, 1894, and this last includes our arrival at home. With the usual cares of home and church, together with the view of giving a short sketch of the entire trip on a line not referred to in our former reports, has caused a delay of this report so that it will be too late for the next issue of the Visitor.

We closed our last report referring to the arrival with Brother and Sister Means, Saturday, November 10, where we met with welcome and friendly countenances, which is common when calling at this place, although isolated from the Brotherhood. We find that warm, loving heart and Christian spirit and zeal for Christ and his cause, which should exist in every Christian family. Our hearts were made glad for the unsolicited testimony of the people in the community concerning his zeal and circumspect Christian life. Would that not only isolated members, but brethren and sisters everywhere, would be worthy of such testimonies from their neighbors.

Near this place two protracted meetings were in progress, so that it was not advisable to appoint a third. There was, however, a hearty welcome awaiting us on arrival to attend the U. B. meeting near by, which we gladly accepted and preached on different occasions. We also attended their Sunday-school services.

On Monday we took our leave from this place and had a very pleasant visit with John Masterson and family in Arkansas City, with whom we took dinner. Brethren will find warm hearts and a happy welcome with this family when passing through this place. We also made several efforts to find Dr. Stouffer living in this place, but being away on duty, we only had a very short interview on the street with him. In the afternoon, Brother Gideon Wolf and family, formerly of McPherson county, Kansas, living ten miles north-east from Arkansas City, were visited. The brother also was very warm hearted and no doubt is trying to live the light and life of a Christian. May the brotherhood ever remember in prayer and visits those isolated members. His family, both wife and children, showed us great kindness. May the prayers of the church avail in their behalf. Expecting to hold meeting north of this place, at Winfield, we found on our arrival that our card had not been lifted and that the party addressed, Scott Baker, had moved quite a distance from here, for which we were sorry, as on former visits he expressed a desire for meetings in his vicinity. The night, however, was very pleasantly spent with an aged gentleman named Albert, formerly from Maytown, Pa., whose sons
had been teaching school in our immediate vicinity, in Dickinson co., Kansas.

As we hastened home, we now made only passing calls, with the exception of Bro. S. Shirk, of Sedgwick, who had been seriously ill for nearly three weeks.

We found the brethren well and in the usual spirits, stopping with Brothers Eshelman, Stauffer, Hoover and Mellinger.

We arrived safe home on Friday, November 16. It was, however, our lot to find the bereft family of Brother C. Hoffman, with the Brethren and neighbors assembled ready to proceed to the church with their daughter, who had very suddenly passed from time. Stopping at the meeting-house, we also joined in the condolence with the bereft and mourning family before arriving home. We found our families well, our own health also being as never before on such a prolonged visit, we foreboded the coming of faithful, self-sacrificing servants to bring to them comfort and satisfaction of the receivers. We hope this example may be imitated by others.

Thus arranged, Brother D. Brechbill and myself, ready to respond to the call made due preparations, Brother Brechbill furnishing both team and conveyance, which for this trip proved very satisfactory for speed, endurance and comfort, without any material variation, with one exception, this being partly unavoidable.

As we did not only meet persons who were hungry for the Gospel (as we made frequent mention in former reports) we signalized that our protection and safety rested wholly in the Lord, as we also met with many evil and designing persons.

When travelling over the newly opened Territory, our mind was often arrested with the view of the many homes which these lands afforded which otherwise were laying waste, or else served to gratify the revelries of a privileged class or classes. While much of this land is quite desirable, and will furnish earthly comforts to many, much is not desirable, and would no doubt be a dear present if received as a gift. The greater part, however, is beautiful and fertile, and in a few years no doubt will command a beautiful appearance, especially since every quarter section is open for settlement, unlike in Kansas, where capitalists are holding large tracts of land for speculation. The speedy settlement of town-sights is almost incredible. Perry, for instance, located north of the old Oklahoma line, is one of the phenomenal cases. It has a permanent population of about ten thousand, with many stately buildings. Guthrie takes on the aspect of a business theater.

Our actual expenses were between $40 and $45. $21.75 was furnished by the Oklahoma mission board. The Belle Springs S. S. gave into our hands a small fund for the poor which was distributed much to the comfort and satisfaction of the receivers. We hope this example may be imitated by others.

This vast field, as many others, awaits the coming of faithful, self-sacrificing servants to bring to them the words of eternal life.

The Indian question has not been referred to, but we may present a few thoughts on the subject in the future. May the Lord be glorified in the enlargement of his borders.

JESSE ENGLE.
D. BRECHBILL.

PLEASANT HILL, OHIO.

On the evening of Dec. 25, 1894, a protracted meeting was begun at this place, by Elder J. B. Wingert of this district.

Sunday morning following the preaching service was an ordination ceremony. Brother H. E. Cassel was ordained to the office of deacon.

The meetings continued through the week following with several day meetings. The interest was good among the members, being much encouraged by the earnest sermons which the brother delivered. Other local ministering brethren assisted at several meetings. The church was revived and encouraged to put forth greater efforts in persistent work for the Master.

The congregations were small a greater part of the week on account of another meeting in progress in the village at the same time, and other influences consequent upon the near approach of the holidays, in which it seems people spent more energy and means than to their spiritual welfare.

The meeting closed on the evening of the 23d. We feel that the work of the ministering brethren has not been in vain. May the Lord abundantly bless the efforts. **

“Follow peace with all men and holiness, without which no man shall see the Lord.”
PURE DRINKING WATER.

The problem of supplying drinking water in thickly settled districts is becoming a very grave one, and it is worth while to give it the most serious consideration.

It is a fact well known by sanitary experts that after long periods of dry weather, succeeded by very heavy rains, the death rate increases with surprising rapidity. Fevers and other germ diseases multiply until an epidemic is threatened.

The great mistake people make on the water question is in supposing that water that looks, tastes and smells perfectly clean is necessarily all right. When we take into consideration the fact that the germs of the most deadly diseases are discoverable only with the aid of the most powerful microscope, we may readily understand how a few millions of them, more or less, may be taken into the system without our knowledge. Once settled in their comfortable environment, they grow and flourish until the mischief is too far advanced to be counteracted. Every family should have a good filter, and that filter should be renewed as often as once in every two or four weeks, according to the condition of the water. Very few people realize what a deadly thing an impure filter is. Instead of removing the cause, it simply amounts to a carefully swept and garnished residence for myriads of disease germs of various kinds. They flourish undisturbed in the filtering medium, building their homes on the grains of sand that are to them very much what the Palisades would be to us —remote and unoccupied territory, with encouragement for increasing and multiplying to an unlimited extent.

The sand and charcoal filter is very good as far as it goes, but needs constant renewing. And this is, to many, so much trouble that they complacently swallow bacteria and bacilli by the hundred thousands. Physicians agree that the only safe water to drink is that which is boiled. The boiling should be thoroughly done in a clean vessel, and then may be set aside to cool. If it can then be filtered through a glass funnel, with blotting paper or fine cotton or linen as filtering material, it will be at its best, under the circumstances, or the ordinary filter, frequently renewed, may be used. Water which is boiled, if held up to the light, may be seen to contain floating particles. These are easily removed by an ordinary blotting-paper filter, and if this is done in clear, cool air, the process of aeration will be quite tolerably performed. The water should then be bottled and put into the ice box until cool enough to use.

It is not a good plan, under any circumstances, to put ice into water. Ice, especially that gathered in thickly populated districts, is said to be the essence of all impurity, and it is not at all unlikely that the distress and illness attributed to ice water is caused not so much by the cold as by the presence of countless germs that attack the system.

It is important that every person drink at least several pints of water a day, and it is easy to imagine, if the water is impure, the amount of poison one may take within twenty-four hours. Water probably receives as little attention as anything about the house. Pure water is one of the first necessities for health and one which no house should hold as a secondary consideration.—New York Ledger.

REED THE CHART.

A seaman, going the first time over a course, must give strict attention to his chart which has been prepared for him by those who have traveled the way before him.

We wish to apply this to the lives of those who are beginning the voyage of life. "Father and mother are the mariners who have just gone before us and who give us many of the dangerous places to mark on our charts and place danger signals and lighthouses along the way, so that we may be saved many sorrows and disasters.

The action of many a son and daughter does not show respect to those precious charts and in self-confidence their life results in disaster.

The following illustration shows the necessity of youthful dependence on superior wisdom.

A strong, well-manned ship left Savannah, bound for Boston. When entering the harbor at evening a very heavy fog settled down, and the captain, and a few passengers were trying to see where the land was.

It was a very dreary time, and the distant ringing of the fog bell only made it more dismal.

"Captain," said one of the passengers, "as he drew his coat more closely about him to keep out the cold, damp air, "do you think there is any danger?"

"Danger, no," laughed the captain, scornfully, "I know every reef and sand bank in the harbor."

"But are you sure?" persisted the timid passenger.

"Of course I am. I am so used to the place that I could go right up to Long Wharf in a fog like this without chart or compass. I have not been captain of this vessel seven years for nothing," and the captain walked away with a self-satisfied air.

"Keep on this course," he said to the man at the wheel, "don't let her shift round."

But the passenger did not feel much reassured. The fog was every moment growing thicker and thicker and the distant bell had a muffled sound, and the lights on the vessel looked

EVANGELICAL VISITOR. Feb. 1, 1895.
farther off than ever, and more like yellow spots.

Most of the passengers had retired to their berths, and were quietly sleeping, but two or three fearful ones were restlessly wandering about the deck. The captain was in his cabin. A low moaning was heard occasionally, and seemed to grow more frequent; the helmsman was uneasy and strove to pierce the darkness that surrounded him, but in vain. How silent—it was in his cabin. A low moaning was heard occasionally, and seemed to grow more frequent; the helmsman was uneasy and strove to pierce the darkness that surrounded him, but in vain. How silent—it was in his cabin. A low moaning was heard occasionally, and seemed to grow more frequent; the helmsman was uneasy and strove to pierce the darkness that surrounded him, but in vain. How silent—it was in his cabin. A low moaning was heard occasionally, and seemed to grow more frequent; the helmsman was uneasy and strove to pierce the darkness that surrounded him, but in vain. How silent—it was in his cabin. 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"SHE WAS A STRANGER."

The following story, which comes from the West, brings with it a lesson for all, old and young:

A Sunday-school missionary, while addressing a Sunday-school, noticed a little girl, shably dressed and bare-footed, shining in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet and dipped her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, the smiles came creeping around the rosy mouth. The missionary who had followed the two, stepped forward and asked:

"Is that your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes. "I have no sister."

"O! one of the neighbor's children," replied the missionary, "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—Sel.

A converted person who does his duty to God and his fellowman, and so keeps clear from condemnation, will go on to full salvation.—Fishers of Men.

The Bible very positively proclaims, "judgment to come" and "wrath to come" but not probation to come.—Rev. W. B. McKee.

"Every man that hath this hope in him purifieth himself even as he is pure."

Believe right and do right and then will you be sure to see right and feel right.—Religious Telescope.

MARRIED.

HADSELL—HOOVER.—Married, at the residence of the bride's brother, John B. Hoover, eight miles west of Phoenix, Arizona, Bro. B. A. Hadsell, of Phoenix, to Miss Fannie E. Hoover of Cumberland county, Pa., by Elder Peter Farney.


SHAEFFER—SHERR.—Married, December 23, 1896, by Bro. J. W. Hoover, at the residence of the bride's mother, Bro. Frederick Shaeffer, of Howich, Ont. to Sister Nancy, daughter of Lucinda Sherr, Sherberton, Ont. The next day she went to her new home in Howich. May God bless this union.

J. W. HOOVER.

OUR DEAD.

WINGERT.—Died, near Fayetteville, Franklin county Pa., January 9, 1895, Sister Frances Wingert, wife of Rev. John D. Wingert, aged 37 years 9 months and 28 days. Funeral services were held at the New Guilford meeting-house on the 12th and remains interred in adjoining cemetery. Services by Bro. Funk assisted by Bro. B. F. Muser. Text from Isaiah 38: 1: "Set thy house in order, for thou shalt die out. She was a daughter of Elder George and Catharine Wingert, who live near by. At the age of seventeen she was converted and in a few months after she was baptized and was united with the church in December, 1875. She married Bro. John W. Wingert, when they took up their residence near her parents, where they remained until death called her hence. She leaves a bereaved husband, six children, father and mother and two brothers to mourn the early departure of one who was very near and dear to them.

Dear as thou wast, and justly dear,

We will not weep for thee;

One thought shall check the starting tear;

It is that thou art free.

A BROTHER.

RAILWAY TIME TABLES AT ABILENE

UNION PACIFIC.

W. B. McKee.

-RAILWAY TIME TABLES AT ABILENE-

W. B. McKee.

Passenger trains run daily. Freight trains daily except Sunday.

No. 1.—Night Express........ 12:05 a.m.

No. 7.—Limited Express.... 2:17 p.m.

No. 13.—Freight....... 4:40 a.m.

No. 11.—Freight........ 5:10 a.m.

No. 1.—Night Express........ 12:05 a.m.

No. 2.—Kansas City Fast Mail... 3:57 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.

No. 6.—Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

No. 5.—Local Freight and Accommodation........... 5:50 a.m.

No. 12.—Freight........ 5:50 p.m.

No. 11.—Freight........ 5:10 a.m.

No. 10.—Limited Express.... 11:35 a.m.

No. 14.—Freight....... 5:50 p.m.

No. 12.—Stock Freight.... 7:30 p.m.

No. 6.—Daily except Sunday.

SALINA BRANCH.

Departs.

Passenger...... 5:55 a.m.

Freight........ 1:45 p.m.

Arrives.

Passenger...... 9:05 a.m.

Accommodation.. 11:40 a.m.

All Santa Fe trains daily except Sunday.

Passenger train No. 308, leaving Abilene at 9:15 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.

WEST BOUND.

No. 65.—Local Freight and Accommodation........ 1:48 a.m.

No. 27.—Mail and Express........ 5:32 p.m.

No. 26.—Mail and Express.... 10:43 a.m.

No. 66.—Freight and Accommodation........ 6:32 p.m.

Passenger trains run daily. Freight trains daily except Sunday.