
Samuel Zook
TABLE OF CONTENTS.

EDITORIAL.—  Justification, (Concluded)  1
              Special Mention  14

POETRY.—  The Master is Coming  2
             Prayer of a Young Minister  10

ESSAYS.—  Retrospective, D. V. Heise  2
           Our Burden for the Church, J. H. Myers  3
           Open Letter to Learn Myers, C. H. Baldwin  5
           God's Call for Soldiers, Emma C. Long  5
           Extravagances, J. Myers Boster  6
           Encouraging the Builders  6
           Observations, H. K. Kreider  7

SELECTIONS.—  The Infidel's Test  7
               Elements of Fanaticism  8

MINISTERS’ PAGE—  God's Call for Soldiers  2

HEALTH AND HOME.—  Our Burden for the Church  11

TEMPERANCE.—  Our Burden for the Church  12

OUR YOUTH.—  Our Burden for the Church  13

CHURCH NEWS.—  Our Burden for the Church  17

MISSIONARY.—  Our Burden for the Church  18

OBITUARY, ETC.—  Our Burden for the Church  20

JUSTIFICATION. [Continued.]

WE WILL speak of some of the
prerequisites to a Bible justi-
fication. When there is faith that
will bring justification there must
be true repentance. The sinner
must be willing to take his place
before God and be willing to be
what he is, and confess to all his
wrongs and make restitution as far
as lies in his power. Unless the
work of repentance is thorough God,
who knows the heart, will not witness
to it. The confession must not only
be made, but honestly made. The
person who has collected a note
the second time confessed that the
money had been paid but was only
discovered by him as a mistake after
the second payment was made, and
he paid the money back, by this the
man that was wronged received his
money, but the other avoided the
truth and tried to make it appear as
if it had not been done intentionally,
but before he could get right with God
he had not only to become willing to
refund the money but to acknowledge
his dishonesty. The fruits meet for
repentance consist in honest confes-
sion, made in deep humility and
in the integrity of our heart. We
would say, however, let no one think
that by this alone peace with God is
obtained, but it opens the
day for the sinner to come to
God, and as in the case of the
prodigal son when the father sees
the sinner come with the honest
confession of his guilt, and a deep
sense of his own unworthiness, He
runs to meet him and bestows upon
him the tokens of his love. Repen-
tance toward God and faith in
our Lord Jesus Christ brings us to
the place where God meets the sinner
in the merits of His Son, and for His
sake we are forgiven. Not by works
of righteousness but by His grace
He saves us.

We find a great many persons are
not fully settled on their justification.
There is no need of this, because if
we invite the searchlight into our
heart it will come and if there is
nothing to uncover we will lose
nothing by it. The real honest
soil that would be right with God is not
afraid to pray with the Psalmist
"Search me, O, God, and know my
heart; try me and know my thoughts;
and see if there be any wicked way
in me, and lead me in the way ever-
lasting."—Ps. 139:23,24. God is
faithful and will not leave the honest
soil in the dark because it is His
will that all should come to the
knowledge of the truth and live.
Do not try to get another one's
experience, but wholly submit your-
self to him and he will give you an
experience of your own. God saves
us personally, not by multitudes,
but as individuals, seek your testi-
mony not from man, but from God
and His Word and He will give you
some sweet promise upon which you
can test your faith. Nothing short
of the power of God can bring about
this wonderful change, delivering us
from the bonds of iniquity and the
power of sin and Satan. No matter
how greatly we have been captivated
or how strong the fetters of sin, the
Gospel of Jesus Christ is the power
of God unto salvation unto every
one that believeth.

Do not seek the blessing but seek
the Blesser as an abiding guest into
your heart, and He will give you all
the blessings you need. It is Him
we want. He undertakes for us, and
works in and through us according
to His good pleasure. We are
baptized by one spirit into one body.
Baptized into the death of Christ,
cutting loose from all our self
righteousness, and from our own
plannings and plunge ourselves in
the merit of the atonement ef-
cected by Christ on the cross, we
now are raised by the power of God
to walk in newness of life, being
born again not of corruptable seed
but of incorruptible by the Word of
God that liveth and abideth forever,
(1 Pet. 1:23). Old things are now
passed away and all things have
become new. A new creature; a
new creation; not a mere reformation
but a new life imparted, our desires
are changed, and while there is in
the background of our corrupt
nature that which is of evil, it is
completely covered at this time, and
God sees that new born child perfect
in His own Son, an heir of God and
a joint heir with Christ.

Dear readers, if you are a seeker
after God don't stop short of a full
[Continued on page 26.]
THE MASTER IS COMING.

Jesus said, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

They said, "The Master is coming To honor the town-to-day, And none can tell at whose house or home The Master will choose to stay." And I thought while my heart beat wildly, What if He should come to mine? How would I strive to entertain And honor the guest divinel And straight I turned to toiling To make my home more neat: I swept, and polished, and garnished, And decked it with blossoms sweet; I was troubled for fear the Master Might come ere my task was done, And I hastened and worked the faster, And watched the hurrying sun. But right in the midst of my duties A woman came to my door: She had come to tell me her sorrows. And my comfort and aid to implore, And I said, "I cannot listen, Nor help you any to-day; But I cannot help you to-day, And your chance to serve has fled." I am hungry, and faint, and weak; And comfort and help I seek. And craved your pity and care: And watched, but no foot-fall sounded, And the Master had not come: Yet, spite of it all, I slept. And I bowed my head and wept, And I thought while my heart beat wildly, My heart was sore with longing, And my toil was over and done; And my house was swept and garnished, And I waited in the dusk alone; Watched, but no foot-fall sounded, No one passed at my gate, No one entered my cottage door, I could only pray and wait. I waited till night had deepened, And the Master had not come: "He has entered some other door," I cried, "And gladdened some other home!" My labor had been for nothing, And I bowed my head and wept, My heart was sore with longing, Yet, spite of it all, I slept. Then the Master stood before me, And his face was grave and fair— "Three times to-day I came to your door, And craved your pity and care: Three times you sent me onward, Unhelped and uncomfor ed, And the blessing you might have had was lost And your chance to serve has fled." "O Lord, dear Lord, forgive me, How could I know it was Thee?" My very soul was shamed and bowed In the depths of humility, And he said, "Thy sin is pardoned But the blessing is lost to thee For comforting not the least of Mine, Ye have failed to comfort me."

For the Evangelical Visitor.

RETROSPECTIVE.


A s the old year is drawing to a close, and the New Year is bearing ushered in it is probably a very good time of our life to take a retrospect of our spiritual investment. Jesus said, "The children of this world are in their generation wiser than the children of light."

Luke 16:8. No business man would feel safe in continuing his business from year to year without a retrospect, or "taking stock" as it is termed, once a year, that he may know exactly how he stands financially. Whether his business is prosperous and he has had gain by trading or whether he has suffered loss. Failing to do so he may soon find himself a bankrupt and in the hands of the sheriff. Time is so precious we have not a moment to lose. We may learn from the busy world how to improve our time, and talents to the honor and glory of God, and be active in the upbuilding of His church.

When we look over our work of the past year we undoubtedly see where much time has been mis-spent. Our energies and efforts have been miss-applied. We have been repeating the same failing process these years until it has become chronic. The last stages of which are mis-trust, grumbling, and fault-finding with those who are prosperous and happy in the Lord. O, how much we suffer because some one has done or said something that I did not like. What is the trouble dear one, you are looking too far from home. You have failed the retrospect and spiritual declension if not bankruptcy is the result, though you may like the young man, pride yourself upon being honorable, (he was a ruler) of good, moral character and good standing in the church, and observed the ordinances, (all these things have I kept). He was all right except the heart. So it may be with you. That separated between him and the Lord. That may be your case if you allow self to rule. He would not deny self and take up his cross to follow Jesus. He had observed the law which consisted in ceremonies and offerings that could never take away sin. Jesus did not disapprove of his good conduct, but just lets in the light that we may see that good conduct alone cannot save the best of men. Salvation eternal life, is the gift of God. Though he was very rich his poor troubled conscience feels, yes, knows that he is in need of real spiritual life. Hence the question "what lack I yet?"

The ordinances of God's house are truly a blessed, satisfying portion to the true child of God and we would not omit one of the least of them nor teach men so, yet, after all, keeping commandments and ordinances may leave one just where this young ruler was. If we ever expect to get into perfect liberty we must take the way with Jesus, which is the way of the cross. That means a real death to self and sin. To be willing to confess Him before the world and to suffer reproach for His dear name. Mortify the flesh with its affections and lusts and even count all things but loss for the
evangelical visitor.

3

excellency of the knowledge of Christ Jesus my Lord."

"Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." Oh, if the professed followers of Christ could only be awakened to see themselves as God sees them, or even as the world sees them. I believe there would be a mighty cry go up to God for heart purity, and of laying our bodies upon the altar "a living sacrifice Holy, and acceptable unto God." We would not hear and see the selfish motives put forth to draw away disciples after them, neither would we see the sour looks and stiffened neck, and resenting spirit often manifested when the pure word of God is spoken, which is "sharper than any two edged sword," and cuts the guilty one to the quick. Then the question, "What have I yet" should be asked in all seriousness, with a mind to know the will of God, to be true to Him, and follow our dear Lord where ever He may lead, which means yielding ourselves unreservedly to His will. Say, not my will, but thine, O Lord, be done. When we understand what that prayer (Mat. 26:39) meant to our blessed Savior in the garden of suffering, then we will know something of what consecration means to us, (Ezek. 18:30-32).

The prize is before us but it is on the other side of the valley of humiliation. Jesus said "He that humbleth himself shall be exalted." There are blessed experiences to reach that are placed very high in the order of God, but we must pass through the valley, (not death, but the shadow of death) to reach them. The deeper the descent the higher the rise. O that the Lord would grant us grace and power from on high to reach out after the deeper things that are in store for us. To stand up for Jesus and oppose sin and evil in every form. That we may not be "whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness."

The greatest hindrance to the progress of the Lord's work among men is the inconsistent lives of professors of religion, and the indifference of preachers, and teachers to hold up the truth, and present the pure Word of God in the power of the Holy Ghost, and reprove and correct men in their evil life. If we could be Christians in the lineage of Abraham, or David, or Luther, or Calvin, or Wesley, or Menno Simon, or in the name of any other man, or creed, then verily the world would be a great amphitheater of religious progress and prosperity, marching on to victory by the din of war, and battle, and the wail and cry of armless, and legless, and eyeless and conscienceless men who have been the instruments through whom thousands of human beings have been hurled into eternity with blood stained hands, in the heat of anger and passion while cursing and slaying each other.

But ye, who are born of God have not so learned Christ. "Pence on earth and good will to men" cometh not by international conference, or arbitration treaties. For instance, the Hague conference. Answer. The greatest civilized powers on earth, for example. Neither does it come by the higher order of science or philosophy and the advanced theology and higher education of the classes and masses, for Greeks and Romans and Athenians had all this, and SO HAVE WE. But it is by the peace and love of God shed abroad in our hearts by the Holy Ghost which is given unto us.

D. V. HEISE.

For the Evangelical Visitor.

OurBurden for the Church—Christ the Head.

His mission is to save, yet through the church; the gospel gives no uncertain sound. Dear readers, we realize that we are in perilous times, that the very elect would be deceived if it were possible. Our observation, as well as our experience, has taught us many lessons, and our prayer is that we may be kept from the current of this age of fanaticism, of revelation, or of placing our experience before the Word of God.

We feel sorry for our own dear Brethren when we read the testimonies of dear brethren and sisters who professed before the church and the world their faith in Christ as being the Son of God, and that He brought from Heaven a saving gospel, that they had the evidence of the forgiveness of their sins by faith in Him.

Now, there is no new birth or regeneration apart from the work of the Holy Ghost. In Titus 3rd chapter Paul says; "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost." How is it then that some testify that they had not received Him—the Holy Ghost,—yet claiming forgiveness of sin, and having been born again, when they were received into church-fellowship?

In John 16:8-11 Christ says; "and when He is come He will reprove the world of sin, and of righteousness and of judgment. Of sin, because they believe not on me, of righteousness, because I go to the Father and ye see me no more. Of judgment, because the prince of this world is judged". We were convicted of sin by the Holy Ghost and brought to salvation because we believed. Heretofore we did not believe on Him. Of righteousness because He (Jesus) is gone to be with the Father. Now where could our relation come in, or how could we exist in the new life or how could we stand the test of our righteousness if we received not Him,—the Holy Ghost,—the third person of the Trinity. The prince of this world (the Devil) is judged.

Before He—the Holy Ghost—comes into our lives we have not the discarnations of the kingdom of grace. We think where many fail in fulfilling church covenants is, we promise to renounce "the world the flesh and the devil", and promise fidelity to the church, to be true in God's service until death. We ask, can we do all this without being conscious of the Holy Spirit having come into our life? We answer, no not if we had in possession that which we professed before the
church, but do we live up to the promise we made?

After our baptism, we may be led into the wilderness to be tempted of the Devil as was our Savior. We think there is a difference between us and our Savior. He was led into the wilderness to be tempted of the Devil in order to show us wherein lies the power of escape. He took the Word of God and through that He overcame the Devil. We may be tempted, but do we see the difference? He was led there by the Spirit to be tempted to show us the way of escape. We promised the renouncement of our sinful flesh, but do we do it? No, and for that very reason we suffer. In what way? Because we fulfill the desires of the flesh. How does the flesh manifest itself? We answer by coveting. What? why that which is to be crucified, which mean, death to the old self life. Now Paul says, “I had not known sin but by the law, for I had not known lust had not the law said, Thou shalt not covet.” Dear readers, the Devil took Him (Jesus) on a high mountain to show Him the kingdoms of the world but Christ did not accept his temptation hence He was victorious over all them. Where, do we stand? Do we live a life of victory with our Saviour, or a life of defeat with the world? We fear more of defeat than victory. No wonder we have Romans 7th chapter as our experience instead of a testimony of deliverance. We stand before the world with our confession to have renounced the world, the flesh and the devil. No wonder the church stands powerless with its boasted numbers. Surely the church is to be pitied, says some one, we say, no, it stands upon the confession of the Apostle Peter, who said, Thou art the Christ, the Son of the Living God. Glory to God, the gates of Hell shall not prevail against this church; then the power of the resurrection life must be in us. Paul to the Romans speaks of being dead indeed unto sin but alive unto God through our Lord Jesus Christ, then he speaks of not letting sin reign in our mortal bodies, that we should obey it in the lusts there of. Christ died on the cross for our sins, we accept the free gift to us through His death. But our salvation does not alone stand on Christ's death on the cross but also in His resurrection from the dead. Yes He arose from the dead for our justification; to justify us in believing on Him as dead and behold He lives evermore.

But where comes in this life of sanctification and holiness so much spoken of. Why, my dear brother, you have just been made to see your life of disobedience to God, through the Holy Spirit and become conscious that your life was not that life hid with Christ in God. Paul in Colossians says, for your life is hid with Christ in God. Christ's message bearer conveyed the message so direct and effectual to your heart that it has brought the consciousness of the condition of the soul that you see your attitude in the true light. Right here, when the Holy Ghost would lead you out into the light and obedience of sanctification, which means none other than cleansing, the devil may tempt and say, you never received the Holy Ghost, for He that hath not the Spirit of Christ is none of His.

When Moses was on Mount Sinai (Ex. 19:14) he came down to the people and they sanctified themselves and washed their clothes; washed them till they were clean. Yes, glory to God! the blood of Christ cleanseth from all sin. Then we are clean, yes, and what more? Paul in 1. Thess. says: “Abstain from all appearance of evil” and what then is promised and to whom? Why to the one who has believed and is in church fellowship, and in verse 23, “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 the Lord Jesus Christ.” Let us look at ourselves a moment. Have we abstained? When the children of Israel washed their clothes they were clean. We know that water washes clothes clean, but if not properly cared for they will be soiled again. David prayed to be purged with hyssop, a washing, and “I shall be whiter than snow.” Now the efficacy of the Blood, of which we speak especially, was the covenant relation between God and His people since we have knowledge of God through the Word. In Hebrews 13:20 Paul speaks of the everlasting covenant, and that is the blood of Christ which atones. Dear Brother and Sister, Don't set aside that confession of faith which you made—the faith of the Son of God. You do belong to the household of faith, and are under the promise given to the children of faith, being the children of promise of the covenant relation, but you have not permitted the Holy Ghost to strike the lintels and the side posts of your door with the blood of the Eternal Son of God, hence you have just been made to see yourself in the true light. Now do not take error for truth. “Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and laying on of hands, and of the resurrection of the dead, and of eternal judgment.”—Heb. 6:12.

Now dear ones of like precious faith, and most of all, members of the church, we do entreat you in the name of Him who loved us and washed us from our sins in His own blood (Rev. 1:5) be careful right here that we do not tramp under our feet, Him whom we profess to know and count the blood an unhallowed thing. Let us not be ashamed to confess Him as our Savior, by whom we have forgiveness of sin and as a Sanctifier from the very desire of sin, perfecting holiness in the fear of the Lord, and that committed life being able truthfully to say, we know whom (not in whom) we have believed and are persuaded He is able to keep that which we have committed unto Him against that day. Hallelujah.

Beloved, we stand with the Word of God in defence of the Church, Christ our Savior, Sanctifier, Healer, and Combing Lord.

John H. Myers

Philipsburg, Pa.
**Evangelical Visitor.**

**Open Letter to Laura Myers.**

Dear Beloved Sister:—Your Christ prompted letter is here. The stamps you enclose are the gift of God. He knows my Cherith, and self concentration, and not of arbitrary Divine reservation. In Rom. 8:32 we have the infinite resources and liberties of God clearly revealed. Perfect consecration, perfect faith, utter self-cruifixion, will always enjoy the blessed realization of Col. 2:9,10.

To your question relative to Matt. 10:34,35, I must answer yes, that means Christ. And it does not conflict in the least with John 14:27, and Phil. 4:7. Christ is the supreme peace-giver. And He is the greatest agitator, and sin denouncer, peace-destroyer that ever walked the earth. He draws the line so sharply between the pleasures of the world and the beatitudes of His kingdom, that families and communities are put into the strongest antagonisms. On one side there is peace, while on the other side there is the venemous hostility of the flesh and the fury of the devil. Christ is the cause of it all. He has taken possession of trusting, obedient hearts and souls, and hell are up in arms against them.

To your question on sanctification I reply: I have no use for a Gospel that does not provide for a degree of holiness that keeps me from sin day by day, and hour by hour. Sin in doctrine is damnation. Sin in subjugation is sanctification. No one can have the Holy Ghost in whom one sin reigns. The presence of carnal elements is not tantamount to their regeneration and direction of the life. "Our life is hid with Christ in God," and has no more to do with sin as a presiding or controlling factor, than Christ Himself. "We purify ourselves as He is pure."—1 John 3:3. We cannot sin, purposely and persistently, because we are born of God."—1 John 3:9. Sanctification means exactly Phil. 2:5, and 1 Pet. 1:15,16. The same Spirit that kept Jesus "holy, harmless, undefiled, separate from sinners," will keep us, Heb. 7:5,6. 2 Cor. 6:16, 17,18. The Bride that Christ will accept for His eternal joy and glory must be according to Eph. 5:27. The Holy Ghost will accomplish all this if we are willing to accept. John 14:20, and Eph. 3:16 to 19.

C. H. Balsbaugh.

Union Deposit, Pa.

For the Evangelical Visitor.

EXTRAVANGANCE.

The world is moving at a tremendous pace. The speed of the last century has exceeded that of the previous eighteen. Much might have been for profit, but the devil, running the world, took advantage of the developed condition of affairs. The old time-honored customs demand patronage at the expense or sacrifice of good sense. They have taken and established much that is not gospel proof: yet no one need be outlandish. Christ incarnate ate with unwashed hands to the rebuke of the Pharisees. There are many customs which are not outright sin; but are weights, hindrances, or displeasures. The great extravagance of belly-god serving people in eating and drinking is appalling, compared with what only is needed, or with what the ancients and ante-deluvians sub-sisted upon. Variety of diet is no evil, but the much feasting in the attempt to satisfy a developed, unnatural appetite is a horse leech to a Christian's life. Very many people could live on a much cheaper, and a more wholesome diet, to the saving of a great cost, for which the poor of every land are crying, and many going to Christless graves.

Great God help that self-denial on every line may displace extravagance! "Would Jesus do this?" We can read what He did. O, the boundless love of God that will detach us from everything not holy! The old customs of great dinners and preparations for gatherings of social visits, concentrated work, marriages, or funerals is certainly not of the mind of Christ. Anyone with the burden of souls and the love of Christ can not bear the expense of a modern funeral, or monument, while thousands are hungering, yen dying for the bread of life. "What would Jesus do?" "Thou shalt not steal." How oft we see devoted followers of Jesus using the Lord's money unnecessarily on their homes and conveniences. Love your neighbor. We can not spend for traveling or any other way unnecessarily while any are in need. Be faithful stewards.

For souls, J. Myers Rosler.

For the Evangelical Visitor.

**God's Call for Soldiers.**

The time has come when God is making demands of His people and is calling for valiant soldiers to go out in every land and fight manfully for the cause of Christ, denouncing sin on every hand, that the enemy may be put to flight, and many souls be rescued from his clutches before it be too late. And now, dear friend, if the call comes to you to enlist under King Emmanuel's banner what will your reply be? Can you gladly say, here am I, Lord, send me? Or will you shrink from duty and decline going fearing the task is too great for you? Suppose we consider for one moment what took place when our government called for soldiers, did she have to offer a great inducement in order to secure the service of men who were willing to fight for their country and if need be lay their lives for her? No! many hundreds were eager to go, fearing not the enemy or the hardships that they would necessarily have to encounter in order to be faithful soldiers, but they gladly forsake loved ones and all home comforts feeling that it was only what they owed to their country. Many parents have given up their sons to fight for their country feeling that it was noble of them to do so and hoping that they would again return to the family circle, but alas! they fell upon the battle field. And now dear parents should not God's children be willing to give up their sons and daughters to work for Him if He calls them and help save life rather than destroy it? Oh! let us be far more loyal to our God.
than the soldier is to his country. Besides it is but our reasonable service, in considering God's loving kindness to us. Should it not inspire us all with the desire to work faithfully for Him and also do as we are commanded in 2 Tim. 2:3? "Thou therefore endure hardliess as a good soldier of Jesus Christ."

Should we not consider it a grand privilege rather than a task to labor for one who shed His life blood for you and me? "And He said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold blessing."

"Praise the brook, the little tasks of life that the meaning of the day is given each of us to live. We build a character which is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold blessing."

"Praise the brook, the little tasks of life that the meaning of the day is given each of us to live. We build a character which is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold blessing."

"Praise the brook, the little tasks of life that the meaning of the day is given each of us to live. We build a character which is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold blessing."

"Praise the brook, the little tasks of life that the meaning of the day is given each of us to live. We build a character which is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold blessing."

"Praise the brook, the little tasks of life that the meaning of the day is given each of us to live. We build a character which is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold blessing."

ENCOURAGING THE BUILDERS.

WE WILL all remember the circumstances of that lesson of last quarter, wherein was the message of encouragement from Haggai, the prophet, to the Jews who were rebuilding their ruined temple. The difficulties seemed greater than they could overcome. They lacked workmen; they lacked material and the money to buy it. They were discouraged and needed help. God never forgets His children, and He sent the prophet with his message to them. It was a message not only to the builders of that temple but to all workers for righteousness from that time till now. And this was the message; "Yet be strong O Zerubbabel saith the Lord, and be strong O Joshua, son of Josedech the High priest; and be strong all ye people of the land and work; for I am with you, saith the Lord of Hosts."

"It was not enough that the leaders in the enterprise be strong but all the people were urged to be strong and work.

"We all build some kind of a structure. A life is given each of us to live. We build a character which determines what that life is. We shape our own character and our own life.

"To every one of us there come days of darkness and discouragement. "Tis then we see our weakness; a sense of failure overwhelms us. Our faith in God runs low, our souls are cast down within us. At such a time we need a message from on high. Such a message is not lacking, there comes to us like the blast of a trumpet these words. "Be ye strong and of good courage and I will strengthen thine heart." Many times in the sacred Word are given these words for the admonition of the faint-hearted; "Be strong and of good courage."

"When we feel our weakness most keenly, then can our Lord help us best. His is the strength of the infinite, ours the weakness of poor sinful humanity.

"A man's work as a builder is not limited to his own life and character alone. Ours is a social life, our lives touch the lives of others, and thus men work together to build up that structure we call society.

"By the united efforts of the followers of Christ has His church been builded. Not of stone and mortar as was the Jewish temple, nor with silver and gold; but of the prayers and lives of men guided by the spirit of God, strong in His everlasting strength.

"The builders of the church have seen dark hours when all their labors seemed to be shattered. The prejudice and sin of man has had to be combated and all the power of hell has been hurled against the church. In her hours of darkness these words of the Master have come dispelling the gloom as the rising sun the mists. "Go ye preach the gospel—and lo I am with you alway even unto the end of the world." Under the inspiration of that command and that promise men have gone forward doing wonders in His name.

Jesus suffered on the cross for the salvation of the world. He left to His people the work of carrying the gospel of that salvation to the sons of men. Filled with His spirit Paul exclaims in an ecstasy of faith. "I can do all things through Christ which strengtheneth me."

As Sunday School workers how are we building? Do we work with a half faith that admits the possibility of failure; or are we strong in Christ Jesus entering into our work heartily with a certainty of success? With our hearts strong with faith in Christ there can be no such thing as failure. That word ought not to be in the christian worker's vocabulary. Our Sunday schools are what we make them—a powerful arm of the church for the salvation of souls, or a palsied arm powerless to save. By faith in Jesus and a love for souls we are impelled to the work. Let us do it faithfully.

"It is not enough to be strong and have courage we must work. Not only superintendents and teachers but all the people need to work. Zerubbabel and Joshua could not have rebuilt the temple. No more can a superintendent and teachers make a Sunday School.

Parents must come and bring the children. Not stay at home and send them, of course we want the
It is easier to follow than to be little ones to come. If you can’t come yourself by all means send the children; but we want father and mother too in our Sunday Schools. It is much easier to say go than come. It is easier to follow than to be sent. The younger members of the family will think more of the Sunday School if the whole family go.

As workers and teachers it will be well for us to look to our own characters and so live that these little ones, to whom we are commissioned to feed the bread of life, shall see in us a fitting example of the Savior’s love and the power of His salvation.

Our Sunday Schools should be institutions where encouragement and help for the battle of life are given. We want to teach our pupils how to live, how to be men and women good and true; how to build for righteousness, love and peace in this world and in the world to come everlasting.

Christ our Master Builder has given us this work to do. We may not be slack in the performance of it for it is work that will not wait. Forward is the command of our leader. Together we must labor faithfully, earnestly, trusting in Him. To us again comes the word of the prophet, “Be strong all ye people of the land, saith the Lord, and work, for I am with you.”—Paper read at Sunday School Convention.

OBSERVATION.

“Where your treasure is there will your heart be also.”

WHILST sitting in my home and hearing the passers-by come laughing, and jesting and shouting along, these words came to my mind quite forcibly. The young men, who, having in recent years chosen life comrades and promised to love and cherish them, can go to the saloons and hotels and spend their evenings in gambling, drinking, smoking, indecent talking, etc., plainly showing where their treasure is.

The so-called Christian of to-day, who has no time to go to church, or doesn’t go because he harbors ill-feeling against his brethren, or thinks he can serve God at home and then spends his Sabbaths in smoking and worldly talk and amusements also shows where his treasure is. Time nor space will allow to enumerate in how many ways we can see where the treasure of the heart is. Yet no progressive Christian is expected to say anything against them.

Another Thanksgiving is past. Yet out of our 70,000,000 (millions) of people, how many have really felt thankful and offered praises from the depth of their hearts unto the giver of all good? Oh how blessed it is to have our treasures laid up where neither moth nor rust doth corrupt and where thieves do not break through and steal.

When I take a glance over the religion of to-day and see how perverted man’s mind is, it seems that every one is just concerned about his own individual happiness and greed, I am led to exclaim with the Savior of old, “Oh Jerusalem, Jerusalem, which killest the prophets, and stonest them that were sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!” Brethren and Sisters, let us show by our words and actions that our desires are to do the will of God, His whole-will, and nothing but his will, and ours shall be that soothing and gentle invitation, “Enter thou into the joys of thy Lord.” Yours in love.

H. K. KREIDER.
Campbellton, Pa.

THE INFIDEL’S TEST.

The scene was in Kentucky, the preachers L. F. Vanceleve, now of the Cincinnati conference, Samuel Hamilton, a man full of faith and the Holy Ghost; the principle subject, Esquire W., an intelligent infidel, a gentleman of high respectability, whose wife was a devout member of the M. E. Church. Mr. Hamilton, at a protracted meeting had preached a sermon on “The power of prayer;” when at its close Esquire W. arose and respectfully asked the privilege of speaking, which was readily granted. “If the doctrine you preach is true,” said Mr. W., “should your people unite in prayer for the conversion of an individual, that man would surely be converted within twenty-four hours.”

“He would,” replied Mr. Hamilton.

“Then,” continued Mr. W. “I would like to have the privilege of selecting a man, and should he within twenty-four hours be converted, I shall adjure infidelity and become a Christian; if he should not, you must excuse me for still remaining an infidel.”

“Done,” said Mr. Hamilton, “name your man.”

With evident embarrassment, at the prompt and unexpected acceptance of his bold challenge Mr. W. hesitated and then replied:

“I believe I cannot now think of one whom I should like to name, and would prefer that you would make the selection.”

“Very well, we’ll take Esquire W.,” immediately responded the man of God. Then turning to the church he earnestly exhorted them to fervent and faithful prayer and dismissed them with the words, “To your tents, O Israel! and every man to his knees.”

Esquire W. returned to his home, no doubt reflecting that they had a tough stick on their hands now; that if they had chosen some ignorant, profane, and superstitious man, there might be a chance of alarming him; but with a man of his morality and intelligence, there was no show at all. He retired but found he could not readily compose himself to sleep, so he turned on the other side, and succeeded no better, he turned on his back. Then after prolonged efforts he said to Mrs. W.:

“Mary I am sorry I am so wakeful as to disturb you. A strange restlessness has come over me somehow; but don’t let me disturb you longer. Go to sleep, and I’ll soon doze off too.”

Mary turned her face to the wall but did not sleep. After an hour of forced restraint, the Esquire arose and paced the floor saying, “Mary I am very sorry to have awakened you, but a strange nervous spell has come over me, and I think that by walking awhile my nerves will tone down,
but go to sleep and never mind me." Mary was very quiet but she didn't sleep nor did her husband. Engaged with care for his stock in the morning, his mind was diverted, and he ate his breakfast with apparently his usual cheerfulness. Then going to the timber he cut fire-wood. His employment being merely mechanical, his mind, despite his efforts to the contrary, would revert to unwelcome reflections. Having chopped off one "cut" he soliloquized: "Now what if, after all, the Bible is true; but I won't think about it," and he vigorously resumed his work. Another "cut" off he rested his axe on the log saying, "Well, if these Methodists are right, I'm in a pretty bad fix; but I just wont think about it;" and again he applied his axe. Another log off he exclaimed, "WelI I wish religion was true, and that I knew it was true," and striking his axe into the end of the log, he started with rapid strides to the church, threw himself at the altar of a Savior's love, and was ever after a pillars in the church of that community.—R. E. O'Byrne, in The Good Way.

ELEMENTS OF FANATICISM.

ANY suppose that fanaticism is but the excess of good things, as if an excess of faith should destroy reason, or an excess of light should produce severity, or an excess of love should run into license, but such is not the case. It is impossible to have any virtue or grace of the Holy Spirit in too great a degree. As no amount of increase of gold would turn it into lead, so no degree to the increase of any virtue could turn it into fanaticism. Fanaticism is produced by spurious elements which assume the form of grace, like a clown trying to play the king. There are several principles which simulate some form of grace, but a little examination will prove their counterfeit, as Milton describes the touch of Ethuriel's spear making the toad to break forth into a full fledged Satan.

1. Expecting effects without the proper causes is one among the first principles of fanaticism. This is the counterfeit of real faith. Some evil spirit persuades a Christian that he can neglect using the proper means, and take an attitude of shiftless idleness, or indolent waiting, and see marvelous results accomplished while ignoring all the legitimate causes to produce the effects. One man expects the house of worship to be filled with people without advertising it in any way, or letting the people know what the meeting is or where it is to be. Another expects money to flow in, or drop down from heaven, without giving the people an opportunity of making a free will offering. Another expects Christian people to gratuitously supply him with all the comforts of life when he is not proving himself a christian worker that needeth not to be ashamed. Another expects to go in the pulpit and preach a luminous, melting sermon without any preparation of deep reading and thinking and much private prayer. The list could be lengthened indefinitely. Such people not only fancy that they have faith, but secretly pride themselves on having an extraordinary faith beyond all other Christians, and imagine that they are imitating the apostles and George Muller and such characters. They wind up by going hungry and ragged and seeing nothing done, and then get vexed because the mountain was not cast into the sea and because the eagle did not drop a large fish at their front door, as in the case of Huntington, forgetting that they were not working with all their might for God like he was. These are just the people that St. James wrote his epistle for. True faith always looks for the proper causes to produce the effects, both in the inner experience and outer life.

2. Another element of fanaticism is where people wait for some voice or definite impression to tell them what to do on points that are distinctly stated in Scripture. It is true there are many things in the details of life upon which all Christians must seek for special light and guidance from the Holy Spirit. But when a duty is distinctly expressed in Scripture, or universally recognized by the unwritten rules of civil life, then it is fanaticism to be looking for special revelations from God to decide such matters. One person will not visit the sick or pray with them without some special tremendous impression upon his emotions when the Word of God plainly says that pure religion is to visit people in their affliction.

Another will not give his tenth to the Lord, and never contribute to the support of the work of God, or help the poor, without some voice or special conviction to almost force him to unclasp his stingy purse, when the Scriptures abound in passages on giving the tenth, and giving liberally, and helping the needy. Another will not put off his jewelry and gaudy attire until he gets a special telegram from the skies, when the Word of God plainly forbids such things.

Then there are many things not written in Scripture, but are the unwritten laws of civil manners, in social conduct, in polite behavior which need be recognized without waiting for special impressions from the Lord.

There are hundreds of comparatively good people at this moment lazily waiting for some special revelation to do something which Scripture and common sense would lead them to go at immediately. One thinks he must not read the Scriptures except when he has an impression to do so, another thinks he must neglect secret prayer until a supernatural voice tells him to pray, when the Bible explicitly commands on these points.

In all these instances, some evil spirit has attempted to play the part of the Holy Ghost, and gets people to ignore their common sense under the delusion of extraordinary sanctity, and in every single instance the results are disastrous, both to the experience and practice. The Holy Spirit is above reason, and outside of Scripture, but never contradictory to either.

3. Another principle of fanaticism is the passion for leadership, a spiritual itch to be a boss of something or somebody. Because God
has given some special gift, or extra illumination, to be used in humble love for His glory, the evil one sees his opportunity and comes to the soul with soft, sweet flatteries, and gets it to believe that it is foreordained to be the founder of some new and startling enterprise that will surpass all the same affairs of humble plodding Christians.

Now it is true God does have in every generation some of his servants prepared for leadership, but God's leaders are the lonely, the loving, the praying, the weeping, the cross bearing, the suffering, and tired ones, who never attempt to boss their brethren, and to cut the sheep with swords, and when they have to exercise authority, they do it in love, and they have a holy trembling when responsibility is put upon them, such as Moses and Paul had. But the fanatic has in him the principle of braggadocio, and strut, and loud talk, and dictatorship, and threatening, that if his underlings go to hear anybody else preach, or don't give him their money, or don't do as he says, they are called hard names, or excommunicated, and even the most ignorant soon see through his sanctimonious robes of authority, that he is a fraud or a backslider.

The desire to be a great leader is dreadfully dangerous. The secret itch of the mind to head some great mission, some new departure, some startling revolution, some original pious fad, is always born of self and Satan, and always runs a brief race, makes a display of sky rockets, constructs some little passing incident to be a great fulfillment of Bible prophecy, and imagines that some ordinary dream or mental flash light in prayer is the signal for something startling and world wide in its import, it uses high sounding phrases and always construes history, prophecy, providence, revelation, grace, and glory, in such a way as to put self conspicuously in the center, and instead of a sweet Divine passion to give Christ the pre-eminence in all things, it magnifies self as almost equal to Jesus. I heard a person publicly declare that Jesus told her that she stood next to Himself in the point of suffering, that her trials had surpassed everybody's on earth. That is a sample of the awful exaggeration of little minds. The real saints have always shunned the spirit of exaggeration, for a lie is none the less a lie for being wrapped in the pious garb of religious enthusiasm. Have you noticed that Jesus uses simple, positive words, without excessive adjectives, because He meant just what He said.

5. Another fanaticism element is found in a tendency amounting almost to a predilection to turn away from things practical and available to something that is fanciful and impracticable. Its eye overlooks the plain common sense work right at hand, to some far away misty scheme across the sea or in some future years. Instead of giving money to carry on the missions and revivals that are already going on, it builds air castles of some new and vast enterprise of benevolence which is to take place in the bright future or some far away locality. There is a bias in every mind to build great air castles of imaginary enterprises, and it takes a great interior crucifixion, as Paul gives us to understand, to bring down these lofty imaginations into the captivity of Jesus, and set them to work doing something practical for God and souls. Money is being hoarded for future imaginary benevolence, which ungodly relatives will get hold of, and God's cause will be defrauded, because the owner has not enough wisdom to use it at once for the salvation of the world. It is amazing how few professors of holiness there are that use their money for God, and when they are dead, the world, or the flesh, or the devil, carry off the spoils. This is rank fanaticism for present stinginess to be dreaming of future benevolence. The same waste applies to one's mind, or influence, or gifts, refusing to use the present opportunity, and planning for something which will turn out to be a shadow.

6. Building a theology, or an experience, or a practice of conduct, on one single text of Scripture, is another evidence of fanaticism. There are persons who form a habit of harping on one single passage of Scripture, and that perhaps a figurative one, until it seems to overshadow everything in the Bible, or they take some precept which could only apply literally to the Jews or Apostles, and insist that it must apply literally to themselves, as when a preacher says he cannot preach until he raises money and takes a trip to Jerusalem, just because the Scripture says "beginning at Jerusalem."

Hence one set magnifies the seventh day, until it is greater than anything else in the Bible; another makes water baptism the only real thing in religion; another fights all the ordinances of the Christian church, and builds a whole theology on that text where Paul says the Jewish ordinances were nailed to the cross; another set take the passage "these are they which were not defiled with women," and run it into irrational conclusions, even teaching that living in the marriage relation is a hindrance to true holiness, and many other solitary expressions of Scripture are twisted to contradict the rest of the Bible, and made the foundation of a soap bubble system of religion.

7. The last principle we have space to mention here as entering into fanaticism is that of bitter de-
nunciation, which always proceeds from a supposed infallibility of self.

There never has been a single instance where a person was of a harsh, denunciatory spirit, that there was not something crooked about them, such as they were either dishonest, or stingy, or tricky, or quarreled in their families, or had secret sin, or used opium, or something was in their lives by which an evil spirit could get hold of them. If any man have not the spirit of Jesus, Scripture affirms he is none of His.

A crooked hearted professor of religion endeavors to show a great degree of holiness by the way he pitches into everything and everybody except himself. He can denounce outward forms of sin in such a way as never to get anyone to forsake those sins. Denunciation may draw a few followers, but never save souls.

A flash of lightning is hot, but it never makes flowers to blossom or corn to grow. Lightning can scathe and kill, but it takes sunshine to dress the world in sweet verdure. There is no substitute in the universe for the genuine, pure, humble love of God. Perhaps no Christian has even entirely escaped some touches of some of these principles of fanaticism, for the Christian that can affirm that he has had perfect immunity from these things must have an almost infinite degree of self-conceit which is the root of all fanaticism. If we discover any of these traces in us, let us humbly confess them to God, and seek earnestly to be turned into spotless, boundless love, for love is the only cure for the multiplied ills of the soul.—Geo. D. Watson in The Way of Faith.

MINISTER'S PAGE.

THE YOUNG PREDICATOR'S PRAYER.

Lord, when I’ve said my feeble say,
Help me to simply quit and pray,
Instead of lengthening case I may,
My few remarks.

Help me to know Thy message well,
And in the simplest language tell
How Thou canst save from death and hell.
Poor, sinful man.

If some one’s blest, the glory’s Thine;
If no one, then the fault is mine,

Through all things let Thy presence shine
Within my soul.

When I’m corrected keep me sweet,
For surely it is right and meet
That I be trained etc. I’m complete
In any line.

Should some one say, “Your talk was good.”
Oh, help me keep just as I should,
Not put up nor misunderstood,
Because of pride.

Nor use false modesty, and say,
“How very poor my talk to-day,”
Yet thinking, My! what grand display
I’ve surely made.

Lord, keep me true throughout life’s race,
Not seeking for a lofty place;
But going on from grace to grace,
A child of Thine.

—John S. Brown in Faithful Witness.

HELPs FOR THE PREDICATOR.

CONCLUDED FROM LAST ISSUE.

3. You are to be an angel of comfort at the sick bed. You cannot neglect with impunity any message bearing you tidings of affliction, and not suffer deeply as a result. Seize upon such opportunities without hesitation. Let your calls be frequent, of necessity not long. You need not be visibly apprehensive, but cheerful, with words of encouragement. You may to advantage speak quietly of the spiritual life and encourage reliance upon Jesus. There are many precious promises for the afflicted; give them as opportunity offers. Any neglect is an opportunity gone from you forever, and not infrequently brings terrible smiting of conscience. You have a mission; it can be performed by no other, and when neglected can never be recovered. To whom are the sick and dying to look, if not to you? Is it any wonder that men lose heart, when the only one on whom they can depend is indifferent, and talks everything else but Jesus, when the soul is yearning for the Bread and Water of Life? Do we not all need more consecration and more sanctification?

4. Death may enter homes of those in your charge. A quick response from you will be in perfect keeping with your mission. You need not, ought not, wait for a call. Your motives will not be misinterpreted, you are the one the nearest that home when all is dark and gloomy, when hearts are broken with unutterable sadness. You are needed to share with the family in their bereavement. You will be taken at once into perfect confidence and can aid in many details for the burial service. If you are requested to minister in laying the dead away, respond favorably; if not, do not be affected because some one else is preferred, or slacken your efforts to render any comfort at your hand. After the funeral services the bereft will experience many hours of deep despondency when fresh gushes of sadness will break forth almost to overwhelm. Do not forsake them then; a prayer, a cheerful word, a counseling promise will avail in these pathetic moments.

5. There are some customs and practices in many parts of our country needing correction. The practice of a large gathering in case of sickness under the pretence of duty, going early in the morning and remaining all day, has such an evil tendency that every thoughtful, sensible person should abandon it at once. Such visits are usually postponed until Sunday, and as a rule, when evening comes, the attendants are all weary, the sick neglected, nervous, with increased fever; so worn that he recovers only sufficiently to have the same thing repeated the next Sunday. A short, quiet visit of an hour is enough for any one, no matter how far you have come. If the sick is dangerously ill a very few minutes will suffice; a call at the door to show your interest will often answer every need. Then go on your way. This with a day of fasting after the dead are laid away needs severe denunciation from every pulpit in the land for humanity's sake. Will you aid when and where needed?—Gospel Messenger.

Rev. John Hall, in speaking to young ministers, gives this advice: “If you enter the ministry, remember this: you must press men into the kingdom of heaven by the weight of your personal character, any one can talk, but character alone impresses.”
HEALTH AND HOME.

“That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.”—Psalm 144:12.

SPIRITUAL AILMENTS.

THE man morbidly sensitive on the subject of his spiritual condition is quite as sincerely to be pitied as he who is morbidly concerned about his physical health. There are those who seem to take great pleasure in reading the symptoms of the thousand and one ills as detailed in the medical almanacs or doctor’s circulars and comparing these with their own aches and pains and states of feeling, until they are finally fully persuaded they are afflicted with them all. To one gifted with a vivid imagination it does not take much reading to convince himself that his is a clear case of heart disease, or that he is in the incipient stage of consumption, or that he has a decided tendency toward apoplexy or paralysis of his whole body. A man so morbidly sensitive to every symptom betrayed by his physical state must lead a very unhappy life. But he leads a no more unhappy life than he who is forever tormenting himself over his spiritual frame. These persons, supersensitive about their spiritual condition, are forever tormenting themselves about what they think and do; about where they go and what they read; whether they smiled when they ought not to have done so or were grave when they ought to have been cheerful. Then they torture themselves because they think they are not quite as patient as they ought to be, or are too little self-sacrificing, or don’t love their neighbor quite enough, or that they seem to themselves to be too fond of worldly things and worldly society. Day by day they thus afflict themselves and are unhappy, just because they are keeping an exaggerated and irrational watch upon themselves.

Now there is a healthy watch we should put upon ourselves in order that we may preserve our health, both physical and spiritual; but we must not give so much attention to symptoms and ills as to exclude a rational and sane view of our real spiritual state. Better be dead than to devote our whole time to nursing supposed disease. To preserve physical health all that is required is to eat wholesome food, take proper exercise, and observe the laws of health as far as possible. He need not concern himself for his health beyond this. He has no business, as Beecher once said, to follow every bite of food down his throat to see what becomes of it. Let him do his part and nature will do the rest. Just so with the spiritual. We must be rational about it. Feed ourselves with known healthful spiritual food, be rational in our conduct without being morbidly sensitive about this form of evil, or that, be temperate in our temper and appetites; in short, treat our spiritual natures in such and rational a way as the sensible man would treat his body, and then leave normal results to be worked out in a natural way. Spiritual life may be made melancholy by exaggerating our imperfections and dwelling upon our spiritual ailments.

—Methodist Recorder.

HYGIENE OF THE BED-ROOM.

Is sufficient attention paid in every household to the great importance of having bed-rooms well ventilated, and of thoroughly airing the sheets, cover-lids and mattresses in the morning before packing them up in the form of a neatly-made bed? If two persons are to occupy a bed-room during the night, and try the experiment of weighing themselves when they retire, and again when they arise, they will find that their actual weight is at least a pound less in the morning. Frequently it will be found that there is a loss of two or more pounds, and the average loss throughout the year will be a pound of matter, which has gone off their bodies, partly from their lungs and partly through the pores of the skin. The escaped matter is carbonic acid and decayed animal matter or poisonous exhalation. This is diffused through the air in part, and, what is more disquieting, part is absorbed by the bed-clothes. Hence the necessity, as we pointed out above, of thoroughly ventilating bed-rooms, and, above all, of thoroughly and perfectly airing everything that goes to make up the bed. Mothers of families should look well to this.—Family Physician.

“My Mother is Praying For Me.”

—At one time the engineer of a long and heavy train saw another train approaching on the same track. He knew a collision was inevitable. What should he do? To leave his post and jump from the train would be perilous to himself and might prove disastrous to the lives and property of others. He concluded he ought to remain and do his best to overcome the evil threatened. Just then he thought, “This is my day. My mother is praying for me.” This inspired him with new courage and strength. He gave the signal for “down brakes,” put forth all the energy and skill at his command to stop his train, and awaited the issue. The crash came, and although some damage was done, and all experienced a great shock, no lives were lost, and our engineer was not even bruised! Did it only happen so? Was this a bit of “good luck”? Rather let us believe that it was a special providence, and that God watched over that young man and preserved him in answer to the prayers of his mother.—The Christian.

When you find that you have taken cold, eat sparingly, drink freely of water before retiring; and the first thing in the morning, also through the day. Cold produces fever, and food makes an additional burden instead of being a help. A severe cold will quickly disappear in this way. Colds may be prevented by keeping the body properly clothed. Warm under-clothing is a necessity. A garment or two worn next to the body, is much better for warmth than heavy skirts, or outside wraps. Keep the feet dry and warm. Most colds come from carelessness.
Driving on at this rate, and being nearly there, he realized his true condition. He thought, "I am only getting farther away from this young lady." And turning his horses around he started for the church, and on reaching there he went in. When the invitation was given he came forward and united with the church.

Oh, that all young ladies would do as this one did! What an untold amount of good might be done.—E. S. Geer, in Gospel Messenger.

HEREDITY.

IN the first place, children have a divine right to be well born. The untold misery entailed upon the innocent by ignorance and absolute disregard for the most solemn obligations of life, almost surpass belief. I am here to insist in your presence that the child has a divine right to be well born. I am here to declare that no parents have a right, natural or acquired, to bring into this world, knowingly, a child that is not well born. I am here to proclaim, as my heart conviction, that a gulf should be put between congenital degenerates, congenital criminals and the rest of the world.

Men and women who receive moral poison from their ancestors and who receive bodies tainted with impurities have no right, natural or acquired, to entail upon helpless offspring the bitter heritage of their own ancestral sin. We have sanitary laws to protect health. We have statute laws to protect property. God has given us hereditary laws to protect the very life itself. But we ignore them. We disobey them. We bury them under the perfumed soil of mansions! What an untold amount of good might be done—Selected.

BEER FOR MANILA.

A BREWING firm in Milwaukee recently shipped sixty-seven car loads of bottled beer to fill orders recently received from Manila, Philippine Islands. This means 459,000 bottles and two big steamers to carry the consignment. A St. Louis firm is reported as sending twenty car-loads with a purpose to send twenty more every two weeks, all to Manila. So the devil is busy; now how long will it be before Christians will send a car-load of Gospel truth to Manila?

—The Christian.

Having a thought is one thing. Letting a thought run through our minds is another thing. We cannot be said to have a thought unless that thought has us. If we really have a thought once that thought is ours for all time; it possesses and sways us; we are influenced by it permanently. How many thoughts did you ever have? Did you ever have one,—rather, did one ever have you.—Sunday School Times.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

But the path of the just is as the shining light, that shineth more and more unto the perfect day!—Prov. 4:18.

BIBLE STUDY.

W E HAVE two more contributions on the November topic which came too late for our last issue, and so they appear in this issue.

No. 3. MEANNESS—A FRUIT OF THE SPIRIT.

Asking God’s help and blessing I will try to write on this subject. To possess the spirit of meekness I think we must have God’s Spirit dwelling in the soul. Let us see some of the favors and blessings promised to the meek in God’s Holy Word.

Psa. 29:3, “The meek will He guide in judgment; and the meek will He teach His way.”

And Jesus taught His disciples in Matt. 5:5 “Blessed are the meek for they shall inherit the earth,” and in Psa. 149:4, “For the Lord taketh pleasure in His people He will beautify the meek with Salvation.”

Psa. 22:26, “The meek shall eat and be satisfied; they shall praise the Lord that seek Him; your heart shall live forever.”

So we can see in God’s Word it is pleasing in His sight to be meek. We also read of Jesus being meek. He said in Matt. 11:29,30, “Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls.” “For my yoke is easy and my burden is light.”

In different places we are admonished to speak in meekness, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Peter 3:15. At my conversion one particular sin was shown to me, this was speaking evil of others. Titus 3:2 plainly tells us “to speak evil of no man, to be no brawlers, but gentle showing all meekness unto all men.” And we are also told how to receive the ingrated Word in James 1:21, “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrated Word, which is able to save your souls.” “But he doers of the Word and not hearers only, receiving your own selves.” In 1 Peter 3:8 we read, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptable even the ornament of a meek and quiet spirit which is in the sight of God of great price.”

Let us search God’s Holy Word for in it we find much encouragement and it is a safe guide at all times and let us obey it too.

Pray for me that I may be submissive to God’s will. Your Sister in Christ

Kohler, Ontario.

EMMA WINNER.

No. 4. MEANNESS—A FRUIT OF THE SPIRIT.

Meekness or gentleness is necessary to a christian walk, Eph. 4:1-2.

Who could for a moment think that Christ was harsh? He who was kind and gentle to the erring, who wept over the beloved city, from whose loving heart sounds out, “Father, forgive them they know not what they do,” and Who was our great example of meekness. (1 Pet. 2:21-23) Oh, beloved, should not we who are yoked up with Christ put on that meek and quiet spirit which is in the sight of God of great price?

Yea, verily, yea, we who are spiritually minded should have this gift, because the meek are preserved, (Psa. 76:9) they are guided and taught (Psa. 25:9) they are richly provided for (Psa. 22:26) they are beautified with salvation (Psa. 149:4) their joys are increased (Isa. 29:19) and they shall inherit the earth (Psa. 37:11). Oh bless the Lord forever. Amen.

Your brother desiring a full measure of gentleness

GORMLEY, Ontario.

THE BOY MARTYR.

IN THE earliest ages of Christianity the wrath of the heathen world was directed against the apostles and preachers of the Gospel. It was however found that if preachers were scattered or slain, there was still a power remaining in the Gospels, the Epistles, and the sacred books of the Christians, and that Christianity could never be uprooted till the Scriptures were destroyed.

Accordingly, in the year 303, the Roman Emperor Diocletian issued a decree to tear down the places of worship and destroy the copies of the Sacred Scriptures, hoping thus to blot out Christianity from the earth.

The scheme failed. Some timid traitors delivered up the sacred books for destruction, and thus brought on themselves the censure of the church. Others secreted and preserved them at the peril of their lives, while some handed over certain worthless books, and kept the treasured volumes which they loved.

The Scriptures could not thus be destroyed. Probably sixty thousand copies of them were then in existence, all copied out by hand and scattered through-out the Roman Empire; and all the power of Rome could not hunt them up all and burn them. Besides, these books were copied into other writings, so that to this day two thirds of the New Testament can be picked out of the writings of one single ancient writer, the learned Origen who wrote about A. D. 200, or a hundred years after the death of the Apostle John. There are not a dozen sentences in the New Testament that can not be found quoted in the writings of those Christians who wrote within three hundred years of the time when our Savior died. So it was impossible even for a heathen emperor like Diocletian, to root out the Holy Scriptures. A few years later, his successor, Constantine, publicly favored the Christian religion. About A. D. 331 he caused fifty copies of the Scriptures to be beautifully written out by careful penmen, that they might be placed in the churches of Constantinople, his capital, and there read publicly every Lord’s day. So the Scriptures are still preserved by various means and we may read them daily.

But this was not the last effort that was made to destroy the sacred Word. When wicked priests and governors have ruled, they have often hated God’s Word, and have laboured to destroy it.

There are men to day who would burn the Scriptures if they could lay their hands upon them. And when a man is opposed to the Scriptures, it is usually because the Scriptures are opposed to him.

One day when the persecutors were trying to drive the Bible out of Scotland, a party of soldiers who were riding along the road, met a lad carrying a book.

“What book is that?” said they.

“The Bible,” said the little hero with a fearless glance.

“Throw it into the ditch!” shouted the commander.

“Na” said the Scotch lad, “it is God’s Word.”

“Throw it into the ditch!” repeated the captain; but the lad clasped the book more firmly.

“Then pull your cap over your eyes,” said the cruel officer. “Soldiers prepare to fire!”

For a moment the soldiers hesitated, but their leader’s face was stern.

The lad did not flinch nor waver. He knew what was before him, but the Lord was his strength.

“I will not cover my eyes,” said he firmly. “I will look you in the face, as you must look me in the face at the great judgment day.”

Another moment, and the faithful lad lay on the ground, shot through the heart by the cowardly persecutors.

It was by such heroes as this that the Scriptures were preserved and handed down to us. Do you wonder that Scotchmen love the Bible? Do you wonder that all Christians prize it as a precious treasure? Do you wonder that they want their children to read it, and learn it, and love it?

Let us cling to the blessed Word, and we shall hear the Master say to us “Because thou has kept the Word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown.”—Rev. 3:10, H. R. 11.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

Subscription, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

Elder Samuel Zook, Abilene, Kansas, Editor.

Eld. W. O. Baker, Louisville, Ky., Associate.

Ohio, George Detwiler, Kansas.

Geo. Detwiler, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHER'S NOTICE.

To Subscribers:—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

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

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. Canadian Currency is discounted with us.

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

Abilene, Kansas, January 1, 1900.

ADDRESSES OF MISSIONARIES

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss H. Frances David
Miss Alice Heise [son]
G. C. Cress
Mrs. Sara Cress
Issac O. Lehman

Miss Barbara Hershey, Fordsburg, Johannesburg, South Africa.
D. W. Zook and wife, 10 Mirzapur, 2nd Lane, Calcutta, India.
J. I. Long, Choshi Chiba Ken, Japan.
Miss Fannie L. Hoffman, Khamgaou, Berar, India.
Miss Hettie L. Fernbaugh, Larache, Morocco, N. W. Africa, care of Mr. Rockafellar.
J. G. and Mrs. Susan Cioseal, Gracias, via (New Orleans) Honduras, C. A.
Miss Elmina Hoffman Kedgeon, Mukti, India.

We have a special word to those of our subscribers whose credit on their labels reaches to '98 or earlier, some read '95. It would perhaps surprise you to know that if all who are back farther than '99 would pay up within a month it would swell our bank account by nearly $300 00. Now you may think the amount of your indebtedness small, yet it helps to swell the amount to large proportions. Some of you may be poor, and we do not wish to ask anything unreasonable from those who are in hard places, but with some we are acquainted, and know they are well able to pay, but may simply be negligent. Think of this matter in the light of eternity, and let all who can do so send in what they owe without delay. The money is needed to carry on the work, the number of charity subscribers is considerable, and we are glad to give the paper to them gratis, and every issue we send quite a quantity to Missions here and there, so that we depend on paying subscribers to keep the work going. It would be a mighty uplift and a great encouragement; if we could start 1900 with all the dates of the nineties wiped out and every subscriber can help if he or she will. Some order the paper to be sent to some friend and pay for it a year. When the time is up we do not know whether they intend to pay for it longer or not, and the one to whom the paper comes does not write us, and so we are in the dark. Let all such order and pay for some friend state the fact at the time of ordering, whether the paper shall be discontinued when the time paid for has expired, or whether they will continue to pay for it. Then we will know what to do.

Several articles that were intended for this issue including the paper on “The Second Coming of Christ” by J. R. Zook were received too late for insertion, and must appear in our next. All contributions should be here by the 8th and 20th of each month. Let our friends make a note of this. When manuscripts are long and especially when we must rewrite them entirely, we must do so as we have the time, and can make no promise as how soon they will appear. It is possible to be just a little too lengthy in our say.

The Editor, Elder Samuel Zook, left Abilene, Kan. on the 18th inst. for a trip east, to Pennsylvania and thence to Arizona expecting to be absent about two months. During this time the Office Manager will look after all that concerns the paper, excepting the editorial article on the first page, which will be supplied by him. All correspondence in relation to the Visitor needs to be directed to the Office Manager.

Elder Zook, being also Treasurer of the Foreign Mission Fund here orders all contributions to this Fund to be sent to the Visitor Office, during his absence, and acknowledgement will be made in the Visitor as heretofore. In connection with this it becomes necessary to inform the Brotherhood that the Funds are running low. The contributions are not up to what they should be and we hope many hearts will be stirred and will willingly respond to this appeal. While we may not be able to get any funds through to our Brethren in Africa at present, but knowing that their supply was running low, there ought to be ample amounts on hand for their relief as soon as it is possible to reach them. Send all such contributions to Geo. Detwiler, Visitor Office, Abilene, Kansas.

Our reports from the African Missionaries are meagre. We publish in this issue a letter from Bro. Cress written to Sister Cress’ parents, and by them forwarded to this office, with permission to publish it. It is of a little later date than were the extracts published in our last. We are anxiously looking for later reports, since, if the new route, as indicated in the letter is open we don’t see why mail matter should be hindered from reaching us. The natives are anxious that the missionaries remain with them, and no doubt they will do so unless actually compelled to leave. Let earnest prayer continually ascend to the Throne, that through it all His work may be miraculously preserved, and yet prosper in the dark land.
The reaper death, is busy day by day. Yesterday—Dec. 22.—the news flashed across the Continent, "Moody is Dead." and this morning the papers give an account of the life of the noted Evangelist. He has been before the people for many years, and his name has become almost a household word. The influence of his work is world-wide. So far as we know he has commanded and retained the esteem and confidence of the people during his prolonged career, without diminution, and when news of his break­down in Kansas City in the midst of successful labor, there came, there was sincere regret, and now there is the feeling of a great loss. Only a short time ago he wrote consoling words to the family of H. L. Hastings in their bereavement, and now, so soon, he has followed his old time friend into the beyond. Thus one by one they are gathering home. D.

The present issue marks the beginning of a new volume. Looking over the past and considering the way in which the Lord has brought us, we thankfully can say, "hitherto." The hitherto His mercy and care; the hitherto of His help, and the hitherto of His blessing. The past has brought its many changes, the future has them in store, but we need not worry about the future for "my times are in His hand." "Therefore be not anxiously careful of tomorrow," for "as thy days so shall thy strength be." "In the world ye shall have tribulation." "I have overcome the world." "In me ye shall have peace." What wonderful assurances, and glorious promises the Master gives to His children! What then is the outlook? In view of existing conditions in the world there is no evidence that the world is getting nearer to God, nor that the Millennium of Peace is to be speedily ushered in. On the contrary we see unrest everywhere, and in vain do we look into the world for comfort. Looking within our own hearts we see nothing good that we are of ourselves, and, but for the Abundant, Wonderful Grace and Mercy of God we would have to cry out unclean, un­clean, but when we look up to Him of whom we sing:

"Worlds on worlds are hanging on His hands, Life and death are waiting His command."

And knowing,

"That in His tender bosom, He makes thee room."

we are made to rejoice knowing that He who began a good work in us will complete it.

"God moves in a mysterious way, His wonders to perform: He plants His footsteps in the sea, And rides upon the storm."

"Deep in unexplored mines, Of never failing skill; He treasures up His bright designs, And works His Sovereign will." Truly, God is working out His plan all through the ages and it is not for feeble man to undertake to be His counselor. "Gottfried saw several sailors step into a boat to cross a river. Two took the oars, and, as usual, turned their backs upon the shore to which they intended to sail. A third stood and kept his face unaverted on the place where they wished to land, and which they very speedily reached. 'See here,' he said to those about him, 'what may well remind us of our condition.' Life is a mighty river rapidly flowing into the ocean of eternity and returning no more. On this river we are all afloat in the bark of our vocation, which we must urge forward, with the oars of industry and toil. Like these sailors, therefore, we ought to turn our back to the future, put our confidence in God, Who steers the vessel to where happiness and salvation await us, and diligently labor, unconcerned about anything else. We would smile to see these men turn around and pretend that they could not row blindfold, but must needs see the place to where their course was directed; and it is no less foolish in us to insist on apprehending, with our anxieties and thoughts, all things, whether future or at hand. Let it be our part to ply the oar and toil and pray, but let us leave it to God to steer and bless and govern."

"Let us then be up and doing, With a heart for every fate; Still achieving, still pursuing, Learn to labor and to wait."

It is our prayer that the Viszon may, during the coming year, come to the homes laden with such messages as shall prompt God's children to seek for a deeper spirituality, a closer walk, a more complete consecration, in short, that truly we may say:

"Higher than the highest heaven, Deeper than the deepest sea; Lord, Thy love at last has conquered. None of self and all of THEE."

If this is accomplished in its readers its mission will not have been in vain. Will all pray for the success of the work! To all, both old and young, we wish heartily, a Happy New Year. D.

The "Christian" of Boston, for December comes to us as a Memorial number. It gives a full-page portrait of its founder and late Editor, H. L. Hastings, and gives many interesting facts of his life of unselfish service from boyhood until the close. We are reminded of the lines in one of Longfellow's poems;

"Lives of great men all remind us, We can make our lives sublime; And departing leave behind us, Footprints on the sands of time."

Foot-prints, which perhaps another, Sailing o'er life's solemn main; Some forlorn or ship-wrecked brother, Seeing, shall take heart again.

Many letters of sympathy, as they were prompted by the sense of the loss sustained, are given which express in different ways how he was appreciated, in his personal character as a friend as a man of great faith, as an untiring worker, in the gospel field with pen and voice and as especially, the man of large sympathy for the helpless and outcast. From many touching letters we copy.
one from Gertrude L. Goldstein a Jewish lady.

"My heart was pained for you when I heard my dear friend—Mr. Hastings—had gone home. About four years ago I was stranded in Boston, a poor forsaken Jewess, and I hardly knew Jesus then. The Association turned me out because I had no money to pay my board and dear Brother Hastings helped me out; and more than all he gave me an encouraging word. That I never forgot, for I was so dejected I thought even God did not want me, and I just praised God then I had found a true disciple of His." Here is an account of his first sermon, "At the age of sixteen young Horace was sent to notify a certain assemblage of people that his father, King Hastings, would be unable to preach to them; story by story as he arrived, the congregation were entering the place of worship, and going forward took a seat. After the congregation had settled into an attitude of uneasy expectancy, he arose and announced that his father was unable to be present, but that he was willing to take his place and speak to them as the Lord might give him utterance. A feeling of embarrassment possessed the elders of the little church. The awkward stripling before them, in homespun clothing, with trousers that did not reach the tops of his shoes, seemed a very unpromising substitute. But his voice was lifted in response, and his words were forgotten; all gave heed to the Lord's servant and his testimony being given for the Master. The awkwardness of the boy somewhat marred the sermon, but a feeling of embarrassment disappeared. The leader raised his eyes and fixed them upon the earnest face before him. The outgrown trousers and rough garments were forgotten; all gave heed to the young preacher, and at the close of his sermon crowded around with clasping hands and blessing for the words he had spoken that day." This is said to be the story of his first sermon. A year afterward he had graduated from farm and sawmill, and from that time till his last illness, a period of more than fifty years, probably no week went by without his testimony being given for the Master. In highways and byways, upon wharves and vessels, in the steerage of ocean steamers, in theaters, tents and churches, and in tabernacles, great and small, with hands his voice was lifted in proof, rebuke or exhortation." He wrote a large number of hymns and we take the liberty to publish herewith his first and last ones. The first was written at the age of seventeen, and the last was found in the traveling-bag he last carried and is dated Aug. 1, 1899.

He looked for a city. Heb. 11, 10. Lonely and weary, by sorrows oppressed,
Onward we hasten with longings for rest;
Bidding adieu to the world with its pride,
Longing to dwell by Immanuel's side.
But 'mid our pilgrimage, lo, on our eyes,
Visions of beauty and glory arise;
Visions of crowns which we hope soon to wear;
Visions of heaven,—oh, we long to be there!

There is a city, in splendor sublime,
Oh, how its turrets and battlements shine!
Pearls are its portals, surpassingly bright;
Jasper its walls, and the Lamb is its light.
Pathways of gold that fair city adorn,
Glistening with glory far brighter than morn;
Angels stand beckoning us onward to share
Glory eternal—We long to be there!

Rivers are gliding 'mid fading leaves,
Songs of the blessed are borne on the breeze;
Glory-gilt mountains resplendent are seen,
Valleys and hills clad in Eden-like green:
There shall the blest be from death ever free;
Their redemption's consummation complete;
There shall the gathered ones part nevermore;
There shall life's trials and sorrows be o'er;
Evermore dwell,—oh, we long to be there!

There shall the ransomed, immortal and fair,
There shall the glory of God ever be,
Filling the earth as the waves fill the sea:
There shall the ransomed, immortal and fair;
Evermore dwell,—oh, we long to be there!

There is the home of the pure and the blest;
There shall the weary be ever at rest;
There shall life's trials and sorrows be o'er;
There shall the gathered ones part nevermore:
There shall the blest be from death ever free;
There shall the ransomed, immortal and fair;
Evermore dwell,—oh, we long to be there!

There is a city, in splendor sublime;
Oh, how its turrets and battlements shine!
Pearls are its portals, surpassingly bright;
Jasper its walls, and the Lamb is its light.
Pathways of gold that fair city adorn,
Glistening with glory far brighter than morn;
Angels stand beckoning us onward to share
Glory eternal—We long to be there!

The instrument then goes on to give a history of Elder Good from his first settlement in the State of Iowa in 1847 comparatively poor man, that by his judicious investments and economy he accumulated an estate valued at between four and five hundred thousand dollars, that he was staid and careful in his life, and enjoyed more than ordinary good health up to his 80th year, and gives a minute statement of the steps which he took in the disposing of his property to his heirs and also of that part which he bequeathed to the Church. That he in the first place gave a deed of the property in dispute, which deed was absolute, vesting in the defendant trustees the right to dispose of said property and use the proceeds in work connected with the Church in the State of Iowa. On February 8, 1898, the defendants, at Elder Good's request, reconveyed the property in controversy to defendant for the purpose of having the same reconveyed by him to them by deed, containing limitations and conditions not contained in the original deed. Bro. J. R. Zook being the only one out of the three trustees who had any personal communications and transactions with the deceased, testified that he did not in any way say or do anything to influence the deceased in the making of the conveyance. The record received this as competent testimony, and found that there was absolutely nothing in the record or the facts and circumstances surrounding the case, that would in any manner contradict it, and gives opinion as follows: "Without going into details of the testimony upon this branch of the case, would say, the record wholly fails to show that the defendants exercised any undue influence in procuring the conveyance in controversy, or did any other act inconsistent with the high and confidential relation sustained by him to the deceased.
### EVANGELICAL VISITOR.

CHICAGO MISSION.

Report for month from November 15 to December 15 is as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Hall rent</td>
<td>$3.00</td>
</tr>
<tr>
<td>In his name</td>
<td>5.00</td>
</tr>
<tr>
<td>Bro. H. Trump, Polo.</td>
<td>2.00</td>
</tr>
<tr>
<td>Mr. Seigler, Chicago.</td>
<td>5.00</td>
</tr>
<tr>
<td>Sister Rellinger, Ind.</td>
<td>1.00</td>
</tr>
<tr>
<td>In his name</td>
<td>6.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$22.00</strong></td>
</tr>
</tbody>
</table>

EXPENSES.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Due Mission</td>
<td>$3.28</td>
</tr>
<tr>
<td>Groceries</td>
<td>5.90</td>
</tr>
<tr>
<td>Oil etc.</td>
<td>1.80</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>12.00</td>
</tr>
</tbody>
</table>

**Total** $22.78

### CHURCH NEWS.

DES MOINES MISSION.

We greet all our readers with a Happy New Year in the name of Jesus, who is everything to us and you. A number of souls have found their acceptance in Christ since our last report, and some were miraculously healed from long standing ailments. It is all through Jesus our Lord. We have received the following donations:

- From Sister A. Neagy, Dyrst, Ia., two linen handkerchiefs and towel - $1.00
- Sister Coleby, Des Moines, Ia. - 20.00
- Sister Dirr, Des Moines, Ia. - 1.00
- Sister Driver, Des Moines, Ia. - 1.00
- Bro. Driver, Des Moines, Ia. - 1.00
- Bro. Higgins, Des Moines, Ia. - 2.00
- These donations have been thankfully received and God’s blessing is prayed on the contributors.

These donations are gifts of gratitude from the souls who are blessed by God’s grace and mercy. May their generosity continue to flourish and grow in the coming year.

### WAYSIDE JOTTINGS.

The Savior says, “And when ye come into an house salute it”—Matt. 10:12.

"And if the son of peace be there your peace shall rest upon it, if not, it shall turn to you again."—Luke 10:6. I had for some time been making preparation to pay a visit to Philipsburg, Center county, Pa., at which place our son lives. On October 24 I took train in our town and arrived at Philipsburg the same evening. Our Son with his two children greeted me with glad hearts at the depot having anxiously awaited my arrival, and as we neared the house our daughter-in-law also met us, and thus we met in joy and could say, "Peace be to this house.

I enjoyed their hospitality nearly two weeks during which time I attended the special religious meetings conducted by Dr. John Feltwell of Altoona, the converted Atheist. I enjoyed the meetings very much and he became a very dear Christian brother to me. He taught the simplicity of the Gospel, the new birth, regeneration and the receiving of the Holy Ghost, and is Bible on the second coming of Christ. He taught the waiting on the Lord in prayer. Oh that God’s children knew the secret! It does mean so much to commune with God.

The people of the place were convinced and many turned to seek the Lord Jesus as their Savior, while some blasphemed as in Christ’s time.

We had an invitation to come to State College from our beloved Brother Enos Hess, and complying we arrived there on Nov. 4th in the evening being met at the Station by Bro. Hess.

On Sunday morning we attended chapel service at the College and in the afternoon an appointment at school house. Through an accident we were delayed and so missed the Sunday night service, yet we thank God who does watch over His children. He hath said that He numbers the hairs on our head, and not a sparrow falleth to the ground without His notice, hallelujah to His name! Oh that we knew His leadings!

The following week we preached five evenings at the Pern school house, we trust with some interest. On Saturday the 11th. Bro. Hess met us and we drove over to Marsh Creek to the Man school house near Bro. John Daley’s at which place Bro. and Sister Zook with the helpers had labored with considerable success. Here we held three services, and were glad to be permitted to see some of the converts and hear their testimonies. We believe good seed had been sown and purposed in our short stay to water the plants. The Master said, "As ye go preach," Our motto is to work till Jesus comes.

We have not for some time left our voice be heard through the Visitor till of late. An inquiry came from Indiana to our Brother and Co-laborer, J. C. Dick asking what had become of Bro. J. H. Myers and wife. We are glad to say they are still standing on hat confession made by Peter as to who Christ was, Glory to God. We have perhaps been somewhat silent or obscure of late but are ready to say, where Jesus leads we will follow.

We visited some families about Howard, among them our aged Sister Long wife of the late Bro. Conrad Long. We are told to “cast thy bread upon the waters; for thou shalt find it after many days.”

We returned to our Son’s home on the 15th, where we found the meetings continuing with increased interest. We remained here another week until the morning of the 22nd, when after a season of prayer and waiting on the Lord we bade farewell to our children and boarded the train, stopping at Tyrone being kindly entertained by our friend John Long and arrived at Huntington the same day. Here we stayed two days at the Juniata College operated by the German Baptist Brethren. We were received in a very christian-like spirit, made the acquaintance of some of the professors and a number of the students. Their work seems to be in a prosperous condition.

During our stay at this place we visited
the State Reformatory. In company with other visitors we were shown all through the great building by a guide. We exclaimed, O humanity! where hast thou fallen. This place has cells for over four hundred prisoners; over four hundred are there now; men whose ages range from 16 to 55; white and black. Visitors are not allowed to talk with or give presents to the prisoners. Of all the sights we have seen none impressed our mind as did the faces of those dear men. Their countenances seemed so sad, so laughing, so talking, all quiet at their work. The thought would come why are you here? Some dear mother's sweet boy. Oh our heart bleeds when we think of the scenes; as we write tears unbidden flow. When we think of the walls and iron gates which exclude those captives from the joys of this busy world, and this because of the gratification of some indulgence of the flesh and mind, this punishment is inflicted on the individual, yet more are responsible. Fathers and mothers, wake up. Solomon says, "Train up a child in the way he should go and when he is old he will not depart from it." There is need in this age for us to pray with the Psalmist David, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Yes, thank God, the Blood of the Son of God washes whiter than snow. In the Word there is reference made to torchlights to enable men to see in the dark. There is so much darkness now in this age, even with many in the church. Oh Lord! let light from heaven shine that it may bring judgement on us that we be not condemned with the world. Paul writes to the Hebrew church, God's own dear people, and says, "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." That which God has said, He hath spoken and can not recall, and will visit the iniquities of the fathers on the children. In Gal. 6:7 we read, "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap." But we are digressing.

Leaving Huntingdon on the 24th in the evening, we came to McVeytown, visiting the small number of members there, we came the next day to Mifflin-town, and walked to the old homestead of Bro. David Moist deceased. His widow, Sister Moist, lives with her son Abraham, and here we stayed over night. On Sunday morning I went with Sister Moist to a prayer meeting. The aged Sister is quite smart for her age, being past 94. We attended only one service here, and came to Harrisburg on Monday 27th finding entertainment with the dear ones at the Messiah Rescue Home.

Yielding to the desire of the steward, our Bro. Garmen, we remained till over Thanksgiving. On Tuesday evening we in company with others went to Stockett to a meeting appointed at the home of Bro. Frimyer. The Lord gave us a message and the power of the Holy Spirit was present and we had a pentecostal shower. Next day we visited some, and on Thanksgiving we preached at the Home, and came to our own home the same evening meeting our people in prayer meeting. Thus has the dear Loving Father dealt with us, and we feel to praise His Dear Name for what He has done for us. We humbly ask the dear readers to pray for us. We believe the time to be near when Jesus will come in the air. Hallelujah! as we look for His near coming.

JOHN H. MYERS.

MISSIONARY.

MATOPPO MISSION.

BULAWAYO, S. AFRICA, OCT. 20, 1899.

DEAR Parents:—It is with pleasure that I again pen you these few lines. Yet I do not know if they will reach you as the war is now upon us as a reality. The Dutch have made a general attack on the British all along the line but have been repulsed with heavy losses all things considered. However that will not repair the telegraph wires or rebuild the railroad which the Boers blew up for a long ways over a week ago. So our connection with the South has been absolutely cut off. For the first time since the opening of this mission there was no American mail to be had. How long it will go till we get home news again is merely a matter of speculation. Of course we have an outlet for our mail by way of Salisbury and Biera. Whether they will open up that route for the transmission of the foreign mail we do not know.

However the Government is bonded to forward our mail by hook or crook, so we expect to keep on writing and mailing and trust that the casualties of warfare may not seriously interfere with your receiving mail from us. In time they may bring the American mail also by way of Biera but I think that is unlikely at present. Praise the Lord that we are not any more seriously affected than that, but even should we be compelled to retire from our field with loss, I think we all could say, Amen, Praise God!

There has been no special happening here since last Sunday on which day we closed our last mail to you. The Sisters have been sewing and teaching in the school. They reported a real Holy Ghost prayer meeting among the children yesterday. Some were loud in their petitions to the throne and in all the school is a grand success. Father and Isaac went to town on Monday with the trek wagon and returned in the night. They are in bed yet so I do not know what kind of a time they had though it must have been prosperous as they returned in short time.

Mother is busy with her chickens and gardens.

Bro. and Sis. Van Blunk were out preaching some this week and are gone again to-day. They walked sixteen miles yesterday preaching from door to door. They are lively little folks and we all enjoy their company.

Sara is cooking and doing general work this week. She takes her regular turn in the kitchen and then does mother's work besides every fourth week so that she is in the kitchen half of the time.

Clifford was general overseer and daddy this week and looked after the men who were working. He is also as you know, the trader at this place. He did some buying also. Bought kaffir corn, inyauti, wild potatoes, peanuts, citrus, and some fruit, paying for all with salt except the peanuts for which we give limbo. (calico)

I want to give you a few figures ere I close my letter. They are not hearsay but copied from the official report published daily in the Bulawayo Chronicle. It will give you some room for thought and a bit of news for misers and covetous men who think we can live out here and do missionary work on wind-pudding.

Some two or three items are what Father actually paid for supplies on this last trip.

Bundle oats at retail, $1.00 per ton.
Large cucumbers, 30c each.
Ordinary butter, 54c per lb.
Fresh eggs, $1.20 to $1.50 per dozen.
Pumpkins each, 16c.
Irish potatoes, $4.00 per 200 lb. bag.
Firewood per large load, $10.
Chickens, $1.25.
Milk per q.t. 12c.
Salt per 200 lb. sack, 20c.

The best authority tells the Elder that these prices will be doubled and trebled and even worse than that in the next few weeks. Hallelujah. We have some kaffir on hand and can live on porridge if necessary. The Elder laid in a large supply so that we are abundantly supplied for some time to come.
WE WONDERS how many of the readers of this paper are aware that a famine—far worse than the terrible one two years ago—is confronting India, and is in fact already making its grim hold to be keenly felt. The fact is, we are on the eve of a terrible time of untold suffering and numberless wasting of lives. We appeal to every father-heart and every mother-heart that may peruse these lines. Your children are the hope of your lives and of your country, and so it is in India. The adults have so long been steeped in idolatry and superstition that few will ever be reached. Of course, we are speaking comparatively. Thank God, there are many who are being saved, but unquestionably the hope of the success of the Gospel in India lies in the children.

Of these there are millions that will soon be beyond all reach of help, for already their little bodies are pinched with hunger and their cheeks blanched and sunken by the touch of starvation. Perish they must and will, except a mighty and timely effort is put forth to rescue them. The children of India are bright, healthy, and intellectual; in many things, they far excel and surpass their fairer cousins across the seas. They are marvellously susceptible to Gospel influences, and their wonderfully retentive memories place them almost beyond rivalry in memorizing of Scripture passages. We judge from careful observation, and believe that unbiased testimony from the masses of missionaries here will confirm these statements.

The child-rescue work is a marvelous success when carried on under proper spiritual supervision and upon a Scriptural basis. This is our firm conviction, which has been greatly strengthened during the past few days, since we have sojourned in the Frontier Faith Orphanage, of Lahore, the place of this present writing. Even as we are penning this message, there comes to our ears the sound of ninety-two children at their evening devotions to the living God. These waifs have all been rescued from the clutches of famine, snatched from the unknown, and now, almost without exception, hopefully united with Christ.

As we turn our gaze to the famine-stricken districts, the picture is heart-piercing indeed. The little wasted forms that haunt the doorway of the more fortunate and bestow the roadside are all precious in our Master’s sight, and He desires that you, His people, who have been blessed with plenty and whose barns are almost bursting with their store of good things, come to the early rescue of these perishing little ones. Oh, that their bitter, pitiful wall might come into your ears as you lie down upon your soft couches, having put your own precious darlings to their night’s rest.

As your children, who are like young olive plants round about your table, come throning your way as you return from your work or a journey, may your thoughts revert to the children of India’s fathers, who, though it breaks their hearts to hear the fruitless cry of their children for bread, are utterly unable to alleviate the sufferings of their darlings, for they themselves are reduced by starvation to mere walking skeletons. Your little ones have never known what it is to go to bed hungry; these, have scarcely ever known what it is to go otherwise. How would you feel to see the little ones who are bone of your bone and flesh of your flesh, starved to death before your very eyes and you absolutely unable to prevent it? Suppose you knew that an enlightened, Gospel-blessed people in a land of plenty, aware of your starving condition and informed that your children are wasting to skeletons, and yet carelessly and indifferently refusing or neglecting to send the aid that would preserve you and yours from a most awful, and Christless death, but that they themselves would scarcely miss from their abundance—how would you feel? Judge these poor people by your own, for they are human and have parental hearts just like yours. We appeal to you in the name of Him who said, “Whosoever shall receive one such little child in my name, receiveth me.”

God has graciously enlarged our borders in providing us with our new home, which is such that we can well accommodate one hundred children.

We have a large, open compound (yard) wherein, at trifling cost, may be erected several bamboo huts, which together with other available quarters on the premises will be fully adequate to the needs of the above number of famine waifs. Children may be transported from the famine regions into Bengal for less than $5.00 each, and may then be clothed, fed and educated for only a trifle above $2.00 per month.

We trust that many of you will hear in the night watches, the voice from Heaven saying, “Take this child away, and nurse it for me, and I will give thee thy wages.”

“There are little ones glancing about in my path,
In want of a friend and a guide;
Their dear little eyes looking up into mine,
Whose tears might easily be dried.
In want of a friend and a guide;
Who will come to the rescue? Be as­
from their abundance—

J. EBER ZOOK.
10 Mirzapore 2nd Lane, Calcutta, India.

DAYs OF GREAT OPPORTUNITY.

LAST winter when the writer was touring in India these words were often heard, ‘we dread to think of entering into another famine should the monsoon fail to bring rain.’ It failed to come with the needed rain in large portions of India, and a serious famine is there now and is worse than the one three years ago as there is famine for water and fodder as well as for grain.

Last winter many rivers were already dried up, wheat harvest was in progress in January which had grown without a drop of rain, the yield was from one to five bushels per acre. The grain was cut with a knife and all heads of wheat were carefully picked up. This year there is no wheat in those districts, and all other crops have failed, and there are now about thirty millions of souls crying for want of bread. Herds of cattle have already been swept away and many human souls have suffered and their bodies wasted to skeletons and in their sins and great superstition have passed into the unknown to them and without the knowledge of a Savior.

The missionaries are often interrupted while preaching to the poor sufferers with these words, ‘can’t you give us something for our hungry stomachs.’ Opportunities for the missionaries are great if they would have something to give to appease the hunger of those who are starving.

The question comes to us who have sufficient and live in a land of plenty, ‘are we doing our duty?’ If not let us enter into the inner chamber and having shut thy door and find out from the
give to drink unto one of these little ones a disciple, verily I say unto you he shall will to all who in no wise lose his reward."—Matt. 10:42.

Lord and Master into a watery grave."

this time when I could follow my j

open before the Lord concerning yourself realization of your acceptance with of Jesus to rescue lost souls.

sufferers.

The glorious opportunity is now open to all who will to do the Lord's command in Matt. 6:9, 23. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."—Matt. 16:42.

Dear reader will you lay this matter open before the Lord concerning yourself what his will is for you?

Whatsoever a man soweth that shall he also reap"—Gal. 6:7. All in the name of Jesus to rescue lost souls.

Abilene, Kansas.

realization of your acceptance with God and the witness of the Holy Ghost, by Him the love of God is shed abroad in our hearts, and his service becomes a love service to us, and the question will not be how little may I do to get to heaven, but you will be anxious to know how much you may do to glorify God, and, like a dear sister years ago one Sunday morning in February when the cold blast was piercing and the water ice cold she was enabled to tossy, "I looked forward with pleasure to this time when I could follow my Lord and Master into a watery grave."

For the Evangelical Visitor.

FOR THE ANNIHILATION AND HELL-REDENOMITION!

GOD, in order to convey to human minds, the character of His love uses analogy: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee."

We appeal to the above characters, that from their highest conception of commensurate penalty for a given crime: Is annihilation an adequate punishment for the sins of the procress in her hellish business and the physician who testifies to the virginity of the victim who he knows is led to the slaughter, for the demon outside of Hell in the form of a man, who debauches a pure young girl for time and eternity?

H. W. BRENNEMAN.

The writer of the above uses very strong language, but the evil referred to is a horrid crime, and certainly public sentiment needs to reach the point where the guilty ones will be made to know society looks upon them with horror. Procureess is a woman who procures victims for immoral practices.

ASS. ED.

MARRIED.

Moore-Kinzer—Marrried on December 14, 1888 at the home of the bride's parents near Clay Center, Kas., by Elias M. Smith, James B. Moore and Sister Dora M. Kinzer.


SHERK-HUFFMAN—On December 12, 1889 at the residence of the officiating minister, A. Beers, in the Belle, Wapol county, Ont., Mr. Emerson Sherk to Miss Mary Huffman, all of Berrie.


OUR DEAD.

SISCHO.—Wife of Bro. Ransome Sischo, Elmer, Mich. Died December 2, 1889; was buried in the Moontown cemetery. She joined the River Brethren church about four years ago. She had poor health for some time, was sick one week with inflammation of the lungs. Aged about 40 years and was the mother of seven children. Funeral services by S. Richard in the Baptist church. Text Heb. 9:27, 28.

EBERSOLE.—Died in Tonawanda, N. Y. Dec. 14, 1889, of Pneumonia, John F. Ebersole aged 79 years 8 months and 27 days, formerly of near Chambersburg, Pa. He was for many years a member of the Menonite Church. Funeral services were conducted in the Brethren's Church at Clarence Center, N. Y. on the 17th by Noah Zook of Kansas and D. V. Heise of Clarence Center. Interment in the Clarence Center cemetery.

STONE.—Died at Glendale, Ariz., December 15, 1889, Ezra Stoner, son of Bro. Samuel and Mary A. Stoner, aged four years and eleven days. He had been sick for several weeks with inflammatory rheumatism but had the appearance of getting well when death snatched him as a rose from the bush. Little Ezra was a mild disposition loved by all that knew him. Funeral services at the Brethren Church conducted by C. C. Borkholder and Rev. Framebe of the Methodist Church. Text 2 Samuel 12:23.

HAILEY.—Sister, Harlecher was born in East Berlin, Adams county, Pa. Jan. 1, 1806. He moved to Montgomery county O. April 5, 1834; was united in marriage to Eva Wolf Nov. 12, 1835. To this union were born seven children, four sons and three daughters—three sons and two daughters now living. Eva Harlecher died April 16, 1861. On April 33, 1863 he was united in marriage to Maria Long. To this union were born three children—one son and two daughters. The son and one daughter preceded him in death. Early in life he united with the German Baptist Church at Wolf Creek, O. and has lived faithful. He leaves a widow, three sons and three daughters, thirty-nine grandchildren, and eighteen great grandchildren to mourn his departure. He departed this life October 22 1899 after an illness of six months at the age of 93 years 9 months and 21 days. Funeral services at the Sugar Grove (German Baptist) Church Rev. Isaac Frantz officiating assisted by Bro. Harvey Miller

HERSHEY.—Died, near Novesta, Sandale county Mich. on December 7, 1899, Elizabeth A. Johnston wife of David Hershey. Deceased was born near Stevanville, Ont. Her age was 50 years 8 months and 12 days. She was united in matrimony to David B. Hershey on February 15, 1870 and was the mother of six children two of whom preceded her to the spirit world. They lived for several years at Stevanville Ont. and in Missouri, and moved to Greenwood, Mich. about 17 years ago, where they united with the River Brethren church. Since 1895 they have lived near Novesta, Mich. She was a faithful Christian, a devoted mother, and loving companion. She was more or less afflicted for some years which she bore with patience and fortitude; her last sickness was of short duration and her end was peace. She leaves a sorrowing husband and four daughters to mourn their loss, but their loss, we believe, is her eternal gain. Funeral services conducted by M. D. Reichelt assisted by S. Reichelt. Text Rev. 11:13.