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George Detwiler

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*John A. Kiefer*

# EVANGELICAL VISITOR.

The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.--Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.

VOLUME XIV.

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### PROSPERITY AND BLESSING.

ONLY a few references to the church do we find in the Gospels. In Matt. 16:18 and 18:17 Christ mentions the church, but throughout the Acts of the Apostles and Epistles frequent reference is made to it. Soon after Pentecost there developed a strong opposition and spirit of antagonism which reached a crisis in the martyrdom of Stephen, and the consequent active persecution resulting in the believers being scattered abroad, but everywhere preaching the word wherever they happened to be. In Acts 9 there

is given the account of the conversion of Saul who was perhaps the most active in carrying on the bitter persecution. After his conversion he immediately became active in defending and advocating the faith he once sought to destroy. Then in Verse 31 of the same chapter there is made this statement, "So the church throughout all Judea and Galilee and Samaria had peace, being edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied." R. V. Two things are here stated as results favorable to the church. First, it was edified, (built up) margin; and second it was multiplied. This was the result of two other things or conditions. First, it had peace or rest from persecution: second, its members "walked in the fear of the Lord, and in the comfort of the Holy Ghost." It has been said, the martyrs are the seed of the church, and from the time of Stephen's death to the present day the bitterest persecutions have failed to stamp out the religion of the Bible, yet it seemed good for the Holy Ghost to record here that rest from persecution gave opportunity to the church to be edified or built up. How long the church enjoyed this favorable condition we are not informed, but it is evident that it prospered during the time. We think it must have been a time of special blessing. The church, composed of its individual members, was edified. There was growth, and development in faith, charity etc. This growth and development in the graces of the divine life resulted in an activity which made itself felt outside of itself, and with the result that its members increased largely. *Was Multiplied*, would indicate a large success and increase. They walked in the fear of God: "the

fear of God is the beginning of wisdom." They had received and accepted the Gospel of Jesus Christ which is the power of God to save from sin. They had been made new creatures in Christ Jesus. They had received Christ's redemption, even the forgiveness of sins through His blood, (Col. 14) and thus were in an attitude toward God that they could walk in His fear, which is not the slavish condemning fear which the sinner feels, but a filial, reverential fear which is devoid of pain and condemnation.

The other condition stated is of no less importance: they walked in the comfort of the Holy Ghost. How important is this statement. Not only does the Gospel of Jesus provide deliverance from the *guilt* of sin because of the *ransom* price being paid, but also makes provision for the life of holiness and righteousness which is to be produced, and equipment for successful service.

What lessons may we learn from this subject? Is the church not enjoying freedom from active persecution now? In this land the church enjoys the fullest liberty, as well as the protection of the civil law. What then hinders her from prospering. May we not look for causes within? Not only is there need of outward rest, but there must be peace and agreement within. "A house divided against itself cannot stand," so the divided church will not prosper, but united and "walking in the fear of God and in the comfort of the Holy Ghost" she may still be successful in winning converts from the ranks of sin and worldliness.

Should we not pray for the peace and prosperity of Zion, and should there not be an earnest endeavor by every member of the church, the body of Christ, to promote the welfare of the same.

## IS IT NOT WONDERFUL.

Wondrous it seemeth to me  
 Jesus so gracious should be,  
 Mercy revealing, comforting, healing,  
 Blessing a sinner like me.

## CHORUS.

Is it not wonderful, is it not wonderful  
 Jesus so gracious should be?  
 Yes, it is wonderful, strange and so wonderful  
 That He should save even me!  
 Heart of mine never could know,  
 Jesus such peace could bestow,  
 Till the dear Saviour, showed me His favor,  
 Cleans'd my heart whiter than snow.

Once I was full of all sin,  
 Now, through the blood I am clean;  
 Willing to save me, pardon He gave me,  
 And I am happy within.  
 Long I resisted His grace,  
 In my heart gave Him no place,  
 But Jesus sought me, till He had brought me,  
 Pentitent, seeking His face.

He doth my heart control,  
 Cleansing and keeping me whole,  
 Banishing sadness, with joy and gladness  
 Filling and thrilling my soul.

—From "Heavenly Sunlight."

For the EVANGELICAL VISITOR.

## THE DANGER OF BEING DECEIVED.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

**T**HE subject before us is of world-wide importance, and one that should be studied and prayed over by all true Christians. The apostle Paul writing to the church at Corinth, in order to warn them and bring substantial facts to their minds cites them to examples that occurred fifteen hundred and fifty years previous to the above declaration. As a matter of fact many people think (spiritually) they stand, and have a right to think so, but our text declares, he that thinketh he standeth "let him take heed lest he fall."

This text sets forth two plain facts. 1st. That we may be deceived in reference to standing. 2nd. If standing there is danger of falling. To substantiate this fact Paul refers to a people that drank spiritual drink and that spiritual drink or rock was Christ. (1 Cor. 10:4). No doubt the Israelites thought they were standing under the covenants of God, and His promises were to

culminate in blessings for them, and so they would, but for their falling. How Father-like Paul speaks to the brethren and lays before them four special classes of sins and warns them to steer their spiritual bark clear from them. He warns them against—1 Idolatry, 2 Fornication, 3 Tempting Christ, and 4 Murmuring. This would give subject matter for quite a lengthy discourse, but our aim is not at this time to enlarge on the different classes of sins named, but as a warning to show how easily people may be deceived, and yet think they stand. But we are in an age when many professed people throw away the idea of thinking they stand, as a gross absurdity, and claim in a very positive sense they know they stand, and yet many such have been deceived, because of which many, on the other hand, are willing to ignore all positive knowledge of our standing, which is the opposite extreme.

No doubt the reader will say, what position shall we take. The answer comes clear and plain, not according to my, or your way of thinking, but according to God's Word. Jesus said to His disciples, "It is expedient for you that I go away for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7. And then follows what He will do for us providing we let Him, which is nothing less than the Spirit of truth leading us into all truth, or as Jesus puts it "guide you into all truth." Then comes the question how can it be that people who so loudly claim to be sanctified and led by the Holy Spirit have been and are still being deceived. Paul makes it very plain in 1 Thess. 2:10. "Because they received not the love of the truth that they might be saved," etc. But the individual who becomes quiet, and allows the Holy Spirit to lead and dictate is without a question going to be led right.

How careful children ought to be how they talk to and about their parents, not to condemn for Christ came not to condemn but to save the people and how careful all should be, not to accuse an Elder but before two or three witnesses. i. e. prefer no

charge without it can be substantiated by the witnesses that God's Word requires, for those that think they stand and do so are sure to fall sooner or later. If we think we stand in the order of God, we will be sure to examine His Word, and if we are not deluded, we will know that we stand when it does not condemn us, or stand against us. We who are in favor with God should pray earnestly to God for such who have been led into error, that God may enlighten them and impart moral courage unto them that they may be able to come out upright and honest before God and man, and make their wrongs right among those whom they grieved by their hard speeches and abusive methods. They have a harder way to come out and gain the confidence of those who knew them than those who never made a profession, but we are glad that it can and will be done by those who are willing to allow God to be all and in all and then the way of the Lord will prosper. May God grant us grace to give heed lest we fall. T. A. LONG.

Philadelphia Pa.

For the EVANGELICAL VISITOR.

## THE STRENGTH OF THE CHRISTIAN.

"The joy of the Lord is your strength." Neh. 8:10.

**I**N MANY instances God commanded the prophets and His servants to be strong, and especially when God spake to Joshua to lead the children of Israel He said that he should be strong and very courageous. This was a very prominent message that God gave to Joshua, and it does not stop with him but it comes even to us today. Many professors, when questioned about their spiritual standing will say "I am trying to serve the Lord in my weak way." They speak as though a weak spiritual condition leads on to victory and thence to heaven. In a natural sense when a person is weak and sickly he is fit for nothing, and is no means of encouragement to any one but only is a burden to others and complains, frets and grumbles at everything that comes along Paul in speaking about being weak did not have reference to one's spir-

itual weakness, but he did mean that one should be weak in himself i. e. weak in his own strength. In Eph. 6:10, Paul emphatically commands that the brethren should be strong *in the Lord* and in the power of His might.

In the above Scripture we are told that "the joy of the Lord is our strength." This shows that one's strength in the Lord depends altogether on the joy he has in his soul. If one has little joy he has little strength. Not the joy of the world but the joy of the Lord. Reader if you want to be full of strength you must first be full of joy. Christ says, "Ask, and ye shall receive, that your joy may be full."

J. O. LEHMAN.

For the EVANGELICAL VISITOR.  
WORK.

To John C. Killefner.

**W**ELL Beloved Brother and fellow worker in the vineyard of Jesus.

God and Christ are mighty and glorious workers. John 5:17. Greater than the creation of the Universe is the work accomplished by God in the humanity of Jesus of Nazareth.

Your letter is a feast to my soul. It refreshed me like a tide from the Crystal River. You are engaged in a noble work and you are already reaping fruit, and will reap more and more in time and eternity. We are not properly equipped to respond to the cross till we can say with Paul "Neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify to the Gospel of the grace of God."—Acts 20:24.

When Christ calls to a certain form or field of labor, the fully consecrated soul does not make life a primary consideration. The claims of Jesus first, then self. If we are entirely under the dominion of the Holy Ghost we have only one question to ask and settle, where does God want me to work, and what would He have me do? If we know the blessed reality of Gal. 2:20, the Holy Ghost will not fail to show us our sphere of labor.

You cannot go to India, or China,

or Africa, or any heathen territory. But you have plenty of work near at hand. The church is grandly awakening to the Divine idea of fatherhood, motherhood, childhood, and christian sociology. The church has no better auxiliary than the Sunday School. The family is at the foundation of society; and the Sunday School is the great providential institution to maintain the spiritual unity of the family. To work for children and youth is to be in sympathy and co operation with God in the accomplishment of His highest ends in relation to God's sublime purpose in parentage and childhood. Great progress has been made in this respect, and there is still room for further advancement. If we fully master this grand mission we will christianize the world in one decade more than has been done in a century. Sanctified generation and sanctified child training is a work worthy of God and its full attainment is the glorification of humanity. Glory to God for the progress we have made. Let us pray that the church will take hold of this matter with unprecedented ardor, so that the Genesis and Leviticus and Exodus of life may be wholly under divine direction. Let us enter the twentieth century with apostolic inspiration and triumph.

Nature is indeed mighty, and many think that to pray for and expect anything higher is fanaticism. But God is not fettered by the laws that control the universe. He works by law and above law. God's will in relation to human life and destiny is our standard and guide and for its accomplishment we are to pray and work and that takes us above the realm of nature to Him to whom all natural forces are as pliable as my pen is to my hand.

With the *how* we have nothing to do. John 3:9. God knows how to fulfill Rom. 8:28 and Acts 4:26, 27, and 28. Jesus came into the world to work, and it seemed an entire failure. But out of this apparent defeat came the glorious consummation of the divine purpose which is not only our salvation but our inspiration to work even as He worked. Oh, that we knew more of the wonderful secret of John 14:13, 14,

and Chap. 16:13, 14. Let the people of your community know that you are *in Christ's stead*."—2 Cor. 5:20. Ask great things and the indwelling Christ will enable you to achieve great things.—Philip. 4:13, Acts 4:33. Let the zeal of God's house eat you up. John 2:17. Jesus thought it worth while to offer up body and soul even unto death for human redemption. Shall we undervalue His estimate of the soul, and let our fellow beings go into perdition while we fold our hands in self-pleasing and ignore Jesus Christ as our example? God forbid. He is not only our Atonement, but our Life. His Life dominating and directing ours and manifested by us in service, patience, love, light, sacrifice is to be the redemption of the world.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60:1.

Life, light, salvation. John 1:4, 1 John 1:5, 7. This will elevate family, church and Sunday School to the Divine ideal and be a continuous manifestation of God in the flesh. May the holy enthusiasm of Paul be ours. Philip. 3:14. And let a greater than Paul be our Alpha and Omega.—Philip. 2:5.

C. H. BALSBAUGH.  
Union Deposit, Dauphin Co. Penn.

The word lust in Scripture is applied to evil propensities and sins. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6:12. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."—Eph. 4:22. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world."—1 John 2:16. The source of all lust is the corrupt heart whose tendency is only to evil, its workings are designated as the works of the flesh. Opposed to these are the works of the Spirit. Gal. 5:17-24. The remedy for all lust is found in the cleansing blood of Christ. Eph. 4:22-24; Gal. 5:24.—*Sel.*

FOR the EVANGELICAL VISITOR.  
IDLENESS A VICE.

**G**OD never created man to be idle. Idleness is a mother of vice, and many a man has ended a life of sin in the poor house, in the prison cell, or upon the scaffold, who could trace his downfall to the very time when his idle brain became Satan's workshop. "As a man thinketh in his heart, so is he," is proven daily to the person who observes mankind with wisdom. Who among us has not noticed that the idle boy in school was the mischief maker, the misanthrope to his fellows, and the "thorn in the flesh" to his teacher. That person grows into manhood with a mind unused to thinking along the various lines of wholesome thought. Where good thinking is absent, evil thoughts naturally arise: then is formed an evil, impure, or at least a questionable image in the mind, which develops into word or action at the first opportune time or place. First we have thought, then desire, then action. How necessary then that we be renewed in our minds by the transforming Gospel of the Son of God. In every station of life there are countless opportunities to do good. He who trod the path before us, going about doing good, has left us an example that we should follow in His steps. How then can we be idle who name His name and love His cause. The idler neither sees how nor when he may labor to bless himself or others but God shows us how, and when, and where. The idler votes labor a bore, but the industrious man delights in his labor and finds his rewards in *doing* that which is commendable. The pinnacle of usefulness and power is reached only by that class who are saved from idleness and love of ease and who daily draw from their Master such equipments as is needed to help the weak, remember the poor, relieve the distressed, pray with the dying, and not content to stop at home, send the glad tidings to those who live in darkness and in the regions beyond.

God save all from idleness and equip us for active service while we live, that like as rest is sweet to a weary toiler, so we may enter into

His eternal rest with joy and sit down in His presence as those who have done what they could.

G. C. CRESS.

Talmage Kaus.

FOR the EVANGELICAL VISITOR.

THROW OUT THE LIFE LINE.

**M**AY the Holy Ghost direct my pen while I endeavor to drop a few lines on this subject, which has made special impression upon my mind lately. We want to compare life to the great briny deep for awhile.

We are, as it were, sailing on this large sea of life; thousands are the vessels which have launched out and are at the mercy of the breakers of sin as they break with all their fury upon them. Some seemingly are very strong and these billows seemingly have no effect upon them. Sin does not seem to get a hold of them as it does on others. Here and there we meet a frail bark or vessel that has been in a severe storm. Some one has given her the signal which led her to the rough waters and she perhaps has stranded on some rocks and has been damaged by drink or vice of some sort or other. We see him as he sails along: here if we see that perhaps his ship may be going the wrong course, it is our duty to "throw out the life line" and guide him to the ark of safety. O Brother, Sister, how few are entering in. We find many a one as we sail on this great sea who is out in distress and despair of a nature that we perhaps have never seen. Let us "throw out the life line" and save them by the power of Jesus. Let Jesus pilot your boat and all will be well.

Again I was much impressed as I was in Los Angeles, often called the City of Holiness, some time ago. My Lord have mercy! As we saw the many inducements to lead men and women in the wrong paths it pained our hearts. O how it seemed to me I must cause them to stop and think, which, I am glad God gave me an opportunity to do in a small way. As I stood on the beach of the great Pacific it seemed to me this thought was so forcibly im-

pressed on my mind, seeing the great billows as they dashed against the small vessels. How madly they roared and foamed as they beat on the turf-bound shore. Our hearts were made to realize more clearly what the poet means when he says:

"I've seen the lightning flashing,  
And heard the thunder roll,  
I've seen sin's breakers dashing,  
Trying to conquer my soul,  
I heard the voice of Jesus,  
Telling me still to fight on,  
He has promised never to leave me,  
Never to leave me alone."

Often as the clouds sink thick and low, the fog and mist is so dense that rapid sailing is impossible. The storms of life seem to come with such fury that it is impossible to sail unless Jesus pilots your boat. When we see these things then "throw out the life line," raise the cry, "flee for your life."

Just how many opportunities we have daily, we can better tell when we seek to embrace them. Many a one is anxious to eagerly grasp the life line if properly thrown out. Firstly we must make our lives sublime, living a blameless life before God, which is only possible by the power of the Holy Ghost. Whenever we see some one who is in real need of salvation let us "throw out the life line." We are at present in a locality where the cold, worldly professor is in all his splendor outwardly but God looks at the heart. We see more and more how few there are who are out and out for God.

Naturally speaking we know that it is much easier to sail in deep water. So we found it in our spiritual experience. We cut away the shore lines and sailed out where the full tides flow. O it is blessed to know that we have peace with God and that our title is clear to mansions in the skies. How can we live in an unconcerned condition when we see how many there are who are not living in this experience. May the Lord help us to "throw out the life line to danger-fraught men,"

Many are the pitfalls that are calculated only to destroy the souls of men and women. Column after column of the newspaper is filled with the record of crime and at the bottom of it all lies the terrible curse

of liquor which is dragging men and women to hell by the thousands and we as a Christian nation are tolerating it. Let us ask God to help us put forth every effort within our power to stop this monster.

There are complaining people,  
Who say we are too bold,  
Alas there are still others,  
Who say we are after gold;  
But they are all mistaken,  
We want not sordid staff,  
But souls of poor lost sinners,  
Those diamonds in the rough.

May you, dear reader, carefully ask God to show you just where you can be the means in His hand to throw out the life line to some poor sailor who is sinking in anguish where you have never been. On New Year's night, while a terrible storm was raging just outside the golden gate at San Francisco a vessel was stranded upon the sand and the waves soon smashed her to pieces. A man heard the cry of distress and hastened to the scene. With a life line from the shore 45 lives were saved. The man risked his own life to save the life of what he supposed to be one person, and as a result he was the means of saving all on board. May the Lord help us to heed the call in the little things and God Himself will take care of the greater. Unworthily yours till Jesus come. J. B. LEAMAN.

North Ontario, California.

FOR THE EVANGELICAL VISITOR.

EXPERIENCE.

DEAR readers of the VISITOR. By the grace and help of God I will write some of my experience. The Spirit of the Lord often strove with me in my younger years but I did not yield until I was about 19 years old. Then in a revival meeting I became willing to seek the Lord. We have the promise if we seek the Lord we shall find Him, and one night while I was on my way home He spoke peace to my soul. Praise the Lord, I felt as free as a bird in the air and went on my way rejoicing for a short season. But I am sorry to say I did not read the Word of God much and I took church members for my example and the Word says "cursed is the

man that taketh flesh for his arm." I went on in that way about one year when in another revival meeting the Spirit took hold of me again and I got in earnest about the matter. I commenced to search the Bible and seek the Lord and received peace. As I searched the Word and the Lord left the light in on me, I saw that there are commandments that the denomination which I had joined did not observe, so the Lord showed me through a vision that I was to come to the Brethren: this was very crucifying to the old man, but praise the Lord, He don't ask us to do anything that we cannot do. His ways are not our ways and as I obeyed He kept letting the light in on me. I had to make the crooked things straight and the uneven, even, which is not taught in the high churches and I had no light on it before. But as I walked in the Light as He is in the light he cleansed my heart from all sin, praise the Lord. I can truly say that the Lord has taken the desire for sin out of my heart and the things I once hated I now love and the things I once loved I hate now. Behold all things have become new, and I can say with the apostle, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Praise the Lord, for we do know "that if our earthly house of this tabernacle were dissolved we have a building not made with hands eternal in the heavens." I believe in a know-so salvation. I knew when I was living in sin that I was a sinner, and now I know that Jesus has saved me from my sins, and keeps me each day, as I keep walking in the Light. Praise the Lord I also realize that farther on the way grows brighter and that the path of the just shineth more and more unto the perfect day.

It is my desire to keep low at His feet and learn of Him each day. I ask an interest in all your prayers.

C. W. HOCK.

Shippensburg, Pa.

Give me a sober nation, and I will take care of the revenue.—W. E. Gladstone.

Dignity may be the shadow of pre- tended greatness.—Sel.

FOR THE EVANGELICAL VISITOR.

THE WAY, THE TRUTH, THE LIFE.

THE prophet Isaiah had a clear vision of the Mission of Christ. Isa. 35:8,9. First he saw, "An highway;" then "A way." Then he says it shall be called the way of Holiness. He also says the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools shall not err therein. Again he says; "No lion shall be there nor any ravenous beast shall go up thereon." "But the redeemed shall walk there." At the last supper where Christ admonished so tenderly and lovingly His disciples about His mission which He had about finished on earth, and in reference to His great work in the past the present, and also in the future, while their hearts were troubled and sad, He comforted them with the promise that when He went away He would send the Comforter which would guide them into all truth. This Comforter is no less than the Holy Spirit which will lead us to follow after Christ in obeying His precepts and commandments, which is the truth. A right understanding of these truths will make us free from the bondage of sin and death. Paul sums it up by saying; "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be."—Romans. 8:1-7

Thus Paul gives an outline what is required by the way, the truth,

and the life, in fulfilling the Mission which the Prophet Isaiah speaks of.

G. S. GRIM.

Louisville, Ohio.

FOR THE EVANGELICAL VISITOR.

REGARDING ARMAGEDDON.

**G**REETING and a happy New Year to the whole VISITOR family. Contrary to the opinion and exposition of some who have written about it I think Armageddon is just before the Thousand years. There is where Antichrist and his host will find their destruction (Rev. 19). Then Satan will be bound for a thousand years and cast into the bottomless pit and all the evil spirits with him. That will be a glorious time on this earth. When they shall plant vineyards and eat grapes, which some regard as figurative, reads thus, "And I will bring again the captivity of my people of Israel and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them.—Amos 9:14. This will happen on this old earth in the thousand years. "And when the thousand years are expired satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sea."—Rev. 20. For a full description of Gog and Magog please read Ezekiel 38. This will also happen on our old earth. Then comes the great fire day and the general resurrection and the final judgment. "Nevertheless we according to his promise look for new heavens and a earth wherein dwelleth righteousness. Therefore beloved seeing that ye look for such things be diligent that ye may be found of him in peace without spot and blameless."—Peter 3:13, 14. Now let every man be fully persuaded in his own mind and then let him speak or write.

Komm, O komm Du Geist des Lebens,

Wahrer Gott von Ewigkeit;

Deine Kraft Sei nicht vergebens,

Sie erfül uns Jaderzeit;

So wird Geist und Licht und Schein

In dem dunkeln Herzen Sein.

Gib in unser Hertz und Sinnen,  
Weisheit, Rath, Verstand, und Zucht,  
Dass wir Andres nicht beginnen,  
Denn was nur Dein Willie Sucht;  
Dein Erkenntniß werde gross,  
Und Mach uns vom Irrthum los.

ELIAS SCHLAGENWEIT.

Sayalsock, Penn.

THE TURNING OF THE CENTURIES.

**T**HE sunlight of the last day of the year has passed away. The last twilight of the century has faded out forever. Now for the hour we stand at the parting of two roads, a place where two ways meet. We look out upon the past; a memory, a shadow. We look forward to the future; a desire, a hope. As we sit in silent contemplation, thought grows. Two centuries hover over our house in the silent darkness, and they wait to greet each other there. Two desires often meet in our hearts one passes away to give the other an abiding place.

The coming century will be more than the one just passing. Hope is sweeter to us than memory, though we have no bitter memories.

One hundred years ago grandfather was born, now he and father both sleep together in the quiet country churchyard. One hundred years from now we and our children will be resting together from our labors, while our grandchildren will find themselves in the arena of that day. And they will have gray hairs then.

What a sweep of time the centuries make! Only four of them since our America was discovered. Only nineteen of them since Jesus dwelt in the flesh. Only fifty-nine since the creation of man! As we grasp the centuries we perceive the beginning of eternity—if we may speak of eternity as having beginning. As we deal in centuries we discover the eternity. Eternity devoutly spells God.

What a wonderful century the past has been for mechanics! More has been developed in it than in all the centuries before. And more in the last thirty years of the century than in the former seventy. And more in the last ten of these than in the former twenty. What a wonderful amount of life and activity is

nowadays compressed into the smallest time! The galaxy of names: Howe and the sewing machine, Morse and the telegraph, Whitney and the cotton gin, Fulton and the steamboat, Field and the cable, McCormick and the harvester, Bell and the telephone Edison, and a whole barnful of electric mechanisms, and,—progress runs ahead of people's names. Electric mining, motor carriages, cameras, threshing machines, bicycles, electric street cars, printing apparatus, modern railways, postal facilities, palace cars, Bessemer steel, aluminum, suspension bridges and tunnels through mountains, triumphs of mechanical and engineering skill so many and so far reaching that no one man perhaps can *enumerate* them all!

The developments in surgery, medicine, dentistry, the discoveries of tablets and ancient records, the discoveries in archaeology and establishing of museums, building of libraries, the founding of colleges of learning, the development of pedagogy; what an amount of all these owe existence to the last few years!

Yet all these things mean little to us if they do not help in some way to implant in man God's idea of man. Has the religious not kept pace with the mechanical? Slavery has been abolished nearly throughout the world. Arbitration is the dream of the nations. Liquor, and tobacco mostly, are not found in the houses and homes of Christian Americans. This is general.

Has the church developed? Has Christianity awakened? Are Christians at work, and have they been at work during these last years?

Witness the mission work and workers! Judson in Burma, and the Karens a Christian people; Carey in India, where over twenty-eight hundred missionary workers now are; Morrison in China, where nearly three thousand foreign missionaries have gone ready for death if need be; Clough among the Telugus in India, where two thousand two hundred and twenty-two were baptized by immersion in one day twenty-two years ago, and now in one county, there seventeen thousand native Christians dwell! Geddic in Ancityum, New Hebrides, whose own con-

verts gave this beautiful testimony, "When he landed here in 1848 there were no Christians; when he left here in 1872 there were no heathens." John G. Paton, in the Island of Aniwa, whose successful life story had such a large sale a few years ago. The Fiji Islands fifty years ago cannibal, now Christian and contributing liberally for famine relief in India. We think of much in France among Catholics and infidels, doubly hard for their lack of a living Christ. John Williams in the South Sea Islands, about which the Bishop of Ripon read and called it the twenty-ninth chapter of the Acts. Robert Moffat in Africa, where we again see that no good deed is done in vain. Read the story of Madagascar, and the story of Uganda. These are names and the work of this century, but not the half of them.

There are now about eighty Bible Societies, and the Gospel is translated into nearly four hundred different languages. Each year five hundred thousand Gospels are circulated in heathen India alone.

The British and Foreign Bible Society alone, only last year, issued more than five million Bibles or portions of the Book!

Thirty-six years ago one religious society had its beginning, and now is preaching in thirty-three languages, and has an income from various sources of considerably more than five million dollars a year!

This year one missionary board had the phenomenal experience of having present at one meeting one hundred and thirty-nine outgoing missionaries of its own appointment, going out at one time to various points throughout the world!

We are living in a wonderful time! Thank God that we are called to live now. Great opportunities, however, create great problems. We must face the battle, go in and win. We dare not avoid the issue. We can not postpone it for a year. The clock on the mantle is striking twelve. Overgrown boys and thoughtless men are out firing off pistols and ringing other people's bells, but thoughtful, pious people have something else to do.

The clock of the ages is striking

the hour. Over-worldly people and careless Christians are out after their yoke of oxen, or buying pieces of land, or marrying a wife; but prayerful, pious people have not their hearts set on these things.

Now we face the new, and the dawn is fast approaching. "O God our Father, give us more battles to fight, and more work to do with more strength to do it. Let our health be precious in thy sight. We live for thee. May our life be always to thy glory. Let the right *always* prevail. Give us courage, patience, endurance. Grant that these coming years may be full of victories for the Truth. May many, many souls find the Savior through my efforts from year to year. Dear Lord, I love thee. Keep me from teaching any error. Bless all the family of Christ on earth, among whom thou hast called even me. Keep me humble, make me brave, and direct me all thy ways according to thy good pleasure as long as I live, for Jesus' sake."—*Gospel Messenger*.

#### WESLEY'S TROUBLES WITH FANATICS.

**E**ARLY Methodism suffered in no small degree from the effects of fanaticism. In 1742 the evil made its appearance in the Foundry Society in London. In the wildness and delusion some publicly "talked of feeling the blood of Christ running upon their arms, their breasts, their hearts, and down their throats." Wesley met them and denounced the extravagances as the empty dreams of heated imaginations. "Good John Brown, of Tanfall Leigh," says Tyerman, "two or three days after his conversion came riding through Newcastle, halloaing and shouting, and driving all the people before him, telling them that God had revealed to him that he should be a king, and should tread all his enemies beneath his feet. Wesley arrested him, and sent him home immediately, advising him to cry day and night to God, lest the devil should gain an advantage over him."

One of the most serious outbreaks of this spirit in early Methodism occurred in 1762, chiefly due to the

influences of Thomas Maxfield, one of Wesley's first preachers, and George Bell, who was converted in 1758, and who professed to have been sanctified in 1761. Maxfield seems to have been in some measures misjudged, while in other respects he accepted reproof for a season and promised amendment. But Bell rapidly "developed into a full blown enthusiast, and helped to taint not a few of his Methodist associates." Wesley went and heard him, and referring to his manner says: "Being determined to hear for myself, I stood where I could hear and see without being seen. George Bell prayed, in the whole pretty near an hour. His fervor of spirit I could not but admire. I afterwards told him what I did not admire, namely: (1) His screaming every now and then, in so strange a manner, that one could scarcely tell what he said. (2) His thinking he had the miraculous discernment of spirits; and (3) his sharply condemning his opposers." These general features of George Bell's fanaticism have repeated themselves among Methodists of all classes, in those who have become fanatical until this day.

The vagaries of Bell and Maxfield wrought great havoc in the London society. In 1762 Wesley sent these men and their companions a statement of what he liked and disliked in their doctrine, spirit and behavior. In respect to doctrine he approved their views on the perfection of love excluding sin; their insistence upon its attainment by faith alone; their maintenance that it is an instantaneous experience, though preceded and followed by a gradual work; and their declaration that it may be now, at this moment; but disliked their supposing man may be as perfect as the angels that he can be absolutely perfect, that he can become infallible in judgment and above being tempted, and that being made pure in heart he cannot fall from this exalted state. Such were the doctrinal manifestations of their fanaticism.

In their spirit Wesley found much to commend, but disliked, to quote from Tyerman, "(1) Their appearance of pride, of overvaluing



themselves and undervaluing others; (2) their enthusiasm, namely, overvaluing feelings and impressions, mistaking the mere work of the imagination for the voice of the Spirit, expecting the end without the means, and undervaluing reason, knowledge, and wisdom in general; (3) their autinomialism, in not magnifying the law enough, in not sufficiently valuing tenderness of conscience, and in using faith rather as contradistinguished from holiness than as productive of it; and (4) their littleness of love to their brethren, their want of union with them, their want of meekness, their impatience of contradiction, their counting every man an enemy who reproved or admonished them in love, their bigotry and narrowness of spirit, and their censoriousness or proneness to think hardly of all who did not agree with them."

As to their behavior he liked "the general tenor of their life, devoted to God, and spent in doing good," but deprecated "their slighting of any of the society; their appointing meetings which hindered people attending the public preaching; their spending more time in their meetings than many of them could spare from the duties of their calling; the speaking or praying of several of them at once; their praying to the Son of God only, or more than to the Father, their using bold, pompous, magnificent, if not irreverent, expressions in prayer; their extolling themselves rather than God, and telling Him what they were, not what they wanted; their using poor, flat, bald hymns; their never kneeling at prayer, and using postures or gestures highly indecent; their screaming so as to make what they said unintelligible; their affirming people will be justified or sanctified just now, and bidding them say, 'I believe;' and their bitterly condemning all who oppose them, calling them wolves, and pronouncing them hypocrites or not justified."

These few instances of the fanaticism with which Mr. Wesley was compelled to deal and with which he dealt so calmly but vigorously, are fair types of the fanaticism as it generally manifests itself to a greater or less extent in

connection with all intensely spiritual movements. It is nothing derogatory to such a movement that a certain amount of fanatical manifestations is incident to its progress, any more than it is derogatory to a man's moral character or his intelligence that he cannot drive his horse and carriage rapidly without making considerable noise and raising more or less dust. Purposely provoking or foolishly encouraging such wildness and extravagance should by all means be avoided, while courage and discretion should be exercised in dealing with them whenever and wherever they manifest themselves to the detriment of the genuine work of God. Still it is never wise to stand so in fear of fanaticism as not to welcome and invite the most marked manifestation and the most intense operation of the Spirit of God among His people.—*Free Methodist.*

#### ANOTHER MODERN JEREMIAH.

THERE is no denying the fact that Prof. George D. Herron is in a bad way. We have no means of knowing how George acquired the title of professor or in what chair he sits in the collegiate world. Probably he has no chair anywhere, and his restless perturbed spirit would not permit him to sit in any chair unless he were given a hammer, and a statue representing modern society were placed within easy reach.

In Chicago, last Sunday, Prof. Herron delivered a lecture entitled, "A New Religious Synthesis," in which he assailed every kind of authority, denounced obedience, described discipline as tyranny, and spoke for the economic, social and religious liberty which makes each man "a spiritual adventurer." He declared that every individual should be judge and master of himself, obeying no gospel or creed or compulsion save as impelled by his own heart and brain.

A spiritual adventurer! It must be confessed that Prof. Herron measures fully up to the standard of his ideal. The jails and penitentiaries are filled with disciples of the "defiance of authority" and of those

who refuse obedience to law. The rogues' galleries are crowded with the portraits of Turpins and Brinnans and Youngers and Daltons who were "judges and masters of themselves," and modern society has usually found a halter and in rare instances a stake and fagots for many an inhuman monster who obeyed "no gospel or creed or compulsion save as impelled by his own heart and brain."

The best evidence of the freedom of tongue and pen and the lack of any undue exercise of governmental authority is the fact that such men as Herron are allowed to run at large without the least let or hindrance. The government which Herron decrys restrains any impulse which other men might feel "impelled by their own hearts and brains" to give him a ducking at the town pump and egg him out of the corporation.

And yet Herron is but a specimen of a class which travels about the land preaching the gospel of anarchy and discontent, making unhappy the lives of men by implanting the false belief that the world has put up a job on them and that they are the victims of a misarranged society. Prof. Herron jumbles together the atheism of Voltaire with the Scriptural phrases of a religious exhorter. "Authority has always been truth's deadly enemy," says the professor. "Authority is truth's tomb." "We ourselves are the true holy Bible, the unending scripture of common life." Now what is all this medley but—blatherskite.

Thomas Carlyle, whose ideas will have weight and influence when Prof. Herron's name is only a faded entry in the records of a madhouse, taught the gospel of leadership and the necessity of obedience, of discipline, of authority, if men in society were ever to achieve great things or to sink the brutish and the sinful and elevate the human and divine.

The first duty of civilized man is implicit obedience to rightful authority. The acme of government is to define and discriminate betwixt thine and mine; and "gospel, creed, and compulsion" all are justified in the supervision and control of the

misfortunate, the defective, the worthless and the criminal.—*Topeka Capital.*

SPEAK REVERENTLY.

WHO has not noticed the growth of irreverence in our time. There is nothing sacred anymore. The most sacred subjects are treated with a familiarity which brings them down to the ordinary and everyday things, and the rising generation is being prepared for agnosticism and infidelity. We would call the attention of all to the following article, clipped from *The Vanguard* (India edition) and can only wish that all especially the young, may be warned of the danger. ED.]

The growing irreverence of the age is very marked. The words of God are bandied about in the daily prints as lightly as if they were the words of a court jester. Some fine-spun piece of political sarcasm, parodying some scene in Scripture, is often found in a morning paper, and is laughed at by thousands. The travesty will ever be associated with the sacred words, especially in the minds of the young. A full page picture of an illustrated paper represented Peter as seated in a great armchair before the gate of heaven, with keys hanging by his side, busily reading a daily paper, and deciding not to admit certain parties.

It is not enough that christian parents should seek to hide their smiles over such caricatures or mildly deprecate the irreverence. They should set their faces like flint against them.

It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotations from the Bible. A friend who deeply admired him was present in his last hours, and

asked with deep sympathy what was the future outlook.

Very gloomy indeed," was his response. Surprised and deeply pained, he hastened to quote some of the precious promises suited to the solemn hour.

"I have spoiled them all for myself," was the answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the list of church members. What a lesson is here for all who are willing to be taught by it! Lay it to heart!

KID GLOVES AND FACE VEILS.

THE above title may seem odd and of little consequence, but let us look into this subject and consider it in its true light—the light of God's word—and see if it is of so little importance.

The Apostle Paul, in his letter to the Romans, tells us not to be conformed to this world; but to be transformed by the renewing of our minds, that we may prove what is that good and acceptable will of God.

In 2 Cor. 6:17 we find that the will of God is that we come out from among them (the world) and be separate.

Have we then been renewed in mind? If so, why do our minds and hearts still go out after the things of the world?

Some may argue that the articles mentioned are worn for comfort; which, numbers of worldlings have confessed are *not* warm or comfortable. But, should this argument hold out, could we not have a greater influence for good and show more separation from the world if we be contented with cheaper and more common articles of dress, which are just as comfortable as those thin, slimsy, face veils and kid gloves; which, if we are honest with ourselves, we too will confess are worn more for looks and *pride* than for warmth and comfort.

Let us, dear sisters (and the young especially) be careful what we put on our bodies, and be able to give a *good reason* for what we wear; for our influence will go out either for good or bad. We are either

gathering with Him or scattering abroad.

Let us also remember that the world reads us more closely and more than they do the Bible; therefore we ought to lead such a life of simplicity and true godliness that they may, in our lives, read of Him whom we profess to follow.—*Herald of Truth.*

THE UNEXPECTED.

BOAST not thyself of tomorrow, for thou knowest not what a day may bring forth." For what is your life? It is a vapor, that appeareth for a little time, and then vanisheth away.

It is said that "It is the unexpected that occurs." This is often so. It was so in the following cases:

A captain was standing at the top of his cabin stairs taking an observation. He slipped, fell backwards, injured his head and died without gaining consciousness.

A doctor went to bed apparently well at night, in the morning he was dead. A gentleman and his wife went out for a drive. Three hours later they were lying dead.

A number of friends left town by train. Two hours later twenty of them were in eternity.

A workman kissed his children as he went to work in the morning. At noon he was brought home dead.

A crowd of people were together in a theatre. It took fire. One hundred and fifty were burned to death.

A wall fell and five men were killed on the spot. A horse ran away and a bright and happy girl, apparently with a long life before her, was killed a few minutes after leaving home.

Eight hundred people went on board a vessel one morning. Before night they were filling watery graves.

I received a letter referring to one of the truest and best men I have ever known. The writer said that he was in his office till ten o'clock on Monday night. After coming home he wrote a little, went to bed and died at four o'clock in the morning. Reader may not death come to us as suddenly, as unexpectedly as it came to these? What will be the result

if it does? Suddenly or not, it will come soon. How will you use the little time between this and then?

"What would happen if the chain broke?" asked a nervous lady of the guard on a steep mountain railway in France. "We have a strong brake," was the reply, "which would at once bring us to a standstill." "But what would happen if the brake failed?" insisted the lady. "That *Madam*," answered the guard, "would depend on what your past life has been."

"Seek ye the Lord while He may be found, call upon Him while He is near."—Isa. 55:6.

#### UNION WITH CHRIST.

**T**HE intimate relation that exists between Christ and His followers is beautifully illustrated in the Masters's lesson on the vine and the branches. That relation represents a union that is as vital as it is mutual. Abide in Me and I in you. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned. Except a man be in Christ it is impossible for him to bring forth fruits of righteousness. All men must be created anew unto good works. By the original transgression man broke away from God and removed himself very far from Him. But Christ has bridged the chasm, has closed the breach, and whosoever will may return to God and live. But men must come by Christ, for He hath said, "He that climbeth up some other way, the same is a thief and a robber." But whosoever shall confess me before men, him will I also confess before my Father which is in heaven; and whosoever shall deny me before men, him will I also deny before my Father which is in heaven. The apostle also says that there is no other name given under heaven whereby men must be saved. And if any man be in Christ Jesus, he is a new creature. There can be no union with Christ without the regeneration of the heart by the Holy Spirit, as it is written, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. And again, He saved us by the

washing of regeneration, and the renewing of the Holy Ghost. One of the first things our preaching should accomplish is to convince men that they need regeneration, and that there is no other way to effect union with Christ.

It is a great fallacy to contend that all a man needs to do is to cultivate and develop his better nature, to be accepted of God. Man is spiritually dead. He needs life. He cannot attain unto it by a process of reformation which at best is only a negative operation. The most elaborate adornment of a dead self will not avail anything. There must come to the heart the touch of divine life. The soul must be quickened; otherwise all our righteousness will be as filthy rags, in the sight of God. That touch of life is the touch of God. It is given in answer to faith, not as a reward of good works or even good intentions, and certainly not in answer to mere pretension. Be not deceived, God is not mocked. Neither does this touch of life whereby we are made new creatures in Christ, come as a result of observing the sacraments. Regeneration is the work of God and is accomplished the very instant that a man takes Christ by faith. What then is impossible with man, is still easily attainable, because God is willing and able and the conditions required of man are so simple that even a child can fulfill them. Salvation is wholly of free grace. That is the only way that we wretched, helpless sinners could get it. In giving it God saves us and glorifies Himself.

The work thus wrought in the heart by the Holy Spirit crystalizes into an experience and establishes a new relation with Christ, which is nothing less or else than a vital union with Him, to all of which the self-same Spirit bears witness, direct, with the consciousness of the man, who in turn joyfully bears testimony to the fact of his acceptance with God.

Moreover it is expected that the believer show by his fruits that old things have passed away and that all things have become new. Union with Christ means newness of life. Right living is as necessary to the

maintenance of that union as faith is to the gift of saving grace. Willful sin separates from God. That is the woeful lesson of the original transgression. There must be no trifling with divine things. Sin is just as displeasing to God now as it was then. Its consequences are not different. True, we have an Advocate with the Father, even Jesus Christ, but that does not give license to transgress nor immunity against the evil consequences of open sin. Christ says: If a man abide not in me, he is cast forth as a branch, and is withered. Thus it comes to pass that many have a name to live and are dead.—*Evangelical Messenger*.

#### HE HAD A CONSCIENCE.

**O**NE day, after a severe storm, a large number of men and boys were out on the roads of a country town to shovel out the drifts. Each workman was paid twenty-five cents an hour, and as may be supposed, there was no very strict watch kept upon them, but one little fellow seemed to be working with his might and his comrades laughed at him.

"Why, Jim, are you after the job of highway surveyor, or do you expect to get more than the rest of us for putting in so?"

"Let's put him out; he is shortening our job; 'twon't last till night at this rate," laughed another.

"I am getting man's pay for the first time in my life, and I mean to earn it," said Jim. "I don't suppose I shall get any more money at night, but I shall feel a big sight better myself."

"You've begun right, Jim," said the surveyor, who was not very strict in behalf of the town, perhaps, but had a business of his own, where he appreciated workmen with a conscience.—*Scl*.

When a bell is cast, two moulds of sand are made, an inner and an outer, so arranged as to form between them precisely the shape desired for the bell. The metal is poured in, and then the moulds are broken. But that form is not destroyed, it is only fulfilled, and the bell rings out the glad song of fulfillment.—*Peloubet*.

## HEALTH AND HOME.

## HEALTH STUDY.

**H**EALTH study is the greatest that any one can engage in so far as the temporal life is concerned. All a man has in this world is his boarding and clothes. If both are right he is happy, and can not be otherwise. These are in reality all he can get in this life. People, in disease, often make large offers in exchange for health, but it is somewhat like education and wisdom which can not be bought at any price. They are not marketable commodities and there is no exchange obtainable to secure them.

But there is a royal road to health, and it is like the highway of holiness declared by the Bible; it is for the unclean and diseased, but none of them shall walk therein. Before they can walk this royal road to health they must be clean and healthy.

No one need lack for rules to guide him to cleanness. The laws of Moses contain them. The best on earth, the best in heaven. They are the laws of God, and He knows what to write. No matter what man says or how he speculates, the laws of cleansing given by God to Moses are absolutely without an equal, and they bring the correct answer every time. They will tell you how to be clean inside and outside, and the clean man is always healthy when he lives in the open air.

Some people are unhealthy because they do not breathe. Air is the fountain of life. No man can live and live well without air. Those who shut themselves in an eight by ten bed room are about choked to death. They breathe a quarter of an inch long and have no endurance and the poorest of health. Others sleep with one of the foolish barn-side heads to their bedsteads, and the breath they breathe out eddies around them all night and they get up in the morning dizzy headed. No wonder. Others shut up every door, window and crack in the room for fear a breeze of fresh air might strike them.

The royal road to health is a highway, where the air is moving and

pure. The healthy person has his window open; he is not afraid of a blast of fresh air. There is no more danger, where a person is trained to it, in sleeping in the wind than there is in walking in the wind. Better a thousand times to sleep in the wind than to sleep in a chamber of disease and death which a small tight bedroom is.

Every body should breathe out well and breathe the lungs full morning and evening. There are people who live a whole year with part of the lungs dead. They never press a breath of air into them. It is of more importance to breathe out the lungs daily than to expand them. Breathing out empties the small air chambers of the lungs where the air is contaminated and becomes largely a deadly gas. When left too long they paste together and fester and consumption establishes its hold.

Another source of health is activity. The blood ought to be hurried through the channels twice a day. If there is no labor to do, take a foot race. Run a short distance as fast as you can without intense effort. Where there is nothing to stir the blood into activity, in parts of the system where there is little activity a condition of stagnation prevails and a hurried circulation acts like flushing the streets with water. The impurities are carried into the larger channels and then expelled. Don't be afraid, even if the limbs are made tired. There is good health in the right kind of activity. Don't forget to be active.

Eating is another great theme of the royal road to health. Many people eat too much, and the wrong kind of foods. One full meal a day is required, but the other one or two ought to be light. A light breakfast, a big dinner and a small supper are adapted to the laboring man. He says he can not stand it on a light breakfast, but he can, if it is nutritious. It should consist of cooked grain of some sort, wheat, oatmeal or barley breakfast preparations, and fruit of some kind, or toasted bread and fruit. If the stomach gnaws before noon, eat dried peaches or apples, or other fruit or a cracker you have carried in your

pocket. It is better to eat a bit ten times a day than to eat a great large breakfast and work hard, unless your dinner is a lunch.

Where breakfast is light, a stomach-stretcher dinner is in order. Eat until you are full, but not uncomfortably so. If all the meals are small the stomach collapses, walls become flabby and the surface that secretes the digestive fluid shrinks together. Hence it is better to be like the snake that swallows a rabbit once a week—take a big meal and then wait three or four days, rather than eat many small ones. But this does not argue against eating a piece of dried peach or apple when the nerves of the stomach get to yelling for food. This is a good sign and meant to be a notification that the decks are cleared and the gastric knives are ready for action. If the call becomes uncomfortable, a dried piece of peach, apple or better than either, two or three raisins will satisfy the call and exert a cleansing influence on the digestive canal.

Many people eat entirely too much starch and sugar. The human system may be compared to a steam boiler, the body stands for the boiler. The albuminous foods will represent the water, and sugar and starch are the fire. Albuminous foods make the tissues and muscles. This element is found in the white of eggs, milk, meat, the hearts and shells of grain, peas beans, and the like. Vegetables contain a good portion. Starch is found in the potatoe, corn, wheat, oats, beans; peas, buckwheat, etc. In fact the bulk of the cereals are starch, and unfortunately the improved machinery of the times removes the nitrates and leaves principally the starch.

A diet composed of starch leads away from the royal road to health. Grains, and in fact almost any thing that grows yields variety of food in the best proportions eaten as nature develops it after taking away the woody husk or shell.

Plain food well chewed puts you on the royal road to health.

Any body can have good health in this country, if he follows the course outlined above and drinks pure water,—*Prophetic Age*,

## TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

## EFFECTS OF ABSINTHE.

What Dr. Legrain, a Noted French Physician, Says About the Seductive Drink.

**I**T IS a great folly which induces man today to be indifferent to the healthy drinks which nature supplies. He turns his attention to manufacture alcoholic drinks. He has thought to find alcohol a source of joy, a source of vigor. He has only found in it unhappiness, ruin, decrepitude and illness. It is not enough for man to lose his reason through alcohol. He wanted still further to do something to satisfy his worst instincts. He must have a sovereign liquor that would not only produce all the above results, but would also deprive him of his conscience. So he invented absinthe. Working people in the great towns, women of the people, the idle peasantry, are duped by this dreadful liquor. They are not aware what a satanic poison they are imposing on their delicate brains. The moment they create such an appetite is a dark hour.

Who could possibly remember the the acts of barbarism, the acts of fury created by the magic green liquor, which is filling the asylums? See, there, a man whose body is in a perpetual trembling condition. He has a good foot, a good eye, and he is enraged that he can no longer work. He is a drinker of absinthe.

See, again, another! Suddenly his face pales, he is covered with perspiration, he wears a frightened look. He has momentary unconsciousness and a sudden dizziness. In a moment he has lost consciousness of his surroundings. That man is an absinthe drinker. See a poor bricklayer lying on a stretcher. They are taking him to a hospital, where he quickly will die, leaving forever his wife and children. A sudden unconsciousness caused him to lose his equilibrium. He is killed, caused through absinthe drinking.

Another instance! The people are terrified to see an unhappy man

beating the earth, a victim of a violent attack. His tongue is bitten by his teeth. A bloody foam runs out of his mouth. His features are all distorted. It is an epileptic, and it is the work of absinthe.

See below in the court, there where there are a number of insensible persons. A man is seized with an indescribable despair. One Saturday in his holiday hour he had drunk frequent little sips of absinthe. On returning to his lodgings he was suddenly seized with a violent rage. He killed his wife and two children without having the least consciousness of what he was doing. He energetically denies that he did the deed to persons who know him. He knows nothing about it. The absinthe drinking made of this man a dangerous automaton.

See again this woman! She rocks the child in the cradle. Suddenly she is seized by the most terrible convulsions and ill treats her child. Ask the cause of this cruel treatment and we shall point to the fatal absinthe! It is a murderer. Dante in supposing the terrors he described did not know anything more terrible than this.—*Banner of Gold.*

## MAKING CHILDREN DRUNKARDS. =

**S**AYS Rev. Dr. John Henry Barrows, President of Oberlin College, in the *Pittsburg Christian Advocate*: "The diabolical business of making drunkards of children is the pastime of the American liquor dealer, except where the sword of the law is lifted above his head by the strong arm of the law and other societies. \* \* \* What is it that breaks down our Sabbath and our Sunday laws, and gives over our great cities to the domination of the depraved and criminal classes? The liquor interest. What is it that leads so many thousands of our young men who ought to be pillars in the church to lives of dissipation? The evil passions of their hearts, supplemented by the thousands of miles of open saloons in our cities, and aided by the example of good people who assert their rights and liberties at the expense of others. What is it that hurts the spiritual

life of so many? In part, the drink habit. What is it that weakens the force of the church in its testimony against the chief enemy of Christ in the world? The fact that we are not wholly free from alliance with that enemy. What is it that is beating the Decalogue into fragments? The drink habit allies itself with every vice; it dethrones God from the heart; it dishonors father and mother; it desecrates the weekly rest day; it is the ally of licentiousness; it is a great support to that covetousness which is idolatry."

Prof. Cesare Lombrose recently had an opportunity to testify scientifically the effects of alcohol in developing latent criminal tendencies. The subject of his experiments was a man who had surrendered himself to the police with the avowal that anarchists wished to make him their instrument for assassinating the King of Italy. The man seemed sane, but no corroboration of his story could be obtained. Unexpectedly, after drinking wine, he broke out into anarchistic threats. Acting upon this hint, Professor Lombrose administered alcohol to him in carefully measured quantities, and discovered that after he had drank a certain amount he developed violent criminal tendencies, all recollections of which appeared to have vanished from his mind when the effects of the alcohol had passed off.—*Selected.*

In a paper read before the national conference of charities and corrections, the superintendent of the Illinois state reformatory declared that 92 per cent of the boys in the reformatory under the age of 15 were in the habit of smoking cigarettes at the time they committed the crimes for which they were sent to the reformatory, and that 85 per cent had become so addicted to their use as to be classed as "cigarette fiends."

A man's duty to his country never requires him to drink whisky or loaf around the saloons or streets.—*Alchison Globe.*

OUR YOUTH.

SOWING SEED.

"Out on the highways, wherever we go,  
Seed we must gather, and seed we must sow!  
Even the tiniest seed has a power,  
Be it a thistle or be it a flower.

Out of each moment some good we obtain,  
Something to winnow and scatter again;  
All that we listen to, all that we read,  
All that we think of is gathering seed.

Gathering seed, we must scatter it well;  
God will watch over the place where it fell.  
Only the gain of the harvest is ours;  
Shall we plant thistles or shall we plant flowers?"

A LITTLE BOY'S LETTER.

Dear Editor:

I AM a very little boy five years old. Last spring when I would hear mamma read of the people starving in India I wished I would have money to send to their relief and mamma gave me a few chickens to raise and I sold them and I will send the money to you and would you please send it to the poor people in India. I go to Sunday school and I like my teacher and I like to learn about Jesus. I want to be a good boy so I can go to Heaven when I die.  
Your little friend.

JONATHAN HAMMAKER.

Newport Pa.

SIBONGAMANZI.

SUNDAY morning dawned bright and clear. The birds twittered and warbled their merry songs as they gleefully flew about among the trees in the koppjies. There was beauty all around such as can only be seen when Spring calls to life the slumbering earth. Dame Nature had put on her dress of lovely green. The little squirrels up in the rocks chattered saucily to each other as they frolicked about and looked wistfully down upon the little patches of newly hoed ground between the koppjies where the corn was just peeping through the ground. Now and then a little squirrel ventured down and uprooted a plant and ran away with the kernel of corn that had just began to grow. A call from across the garden plot forbade another such a venture.

Sibongamanzi had been watching all morning together with caring for her fretful little baby sister, U Maria whom she had tied on her back. How she longed to go to the Mission Station and worship God with the rest, but the gardens must be watched or the squirrels and quails would come in and destroy

all the tender plants. For these little destroyers well know that where there is a plant there is also a delicious grain at its root and these they sought. So our little black sister continued her vigil. It was near church time. The first bells' clear ringing sounded forth the morning call to come and worship the true God above. Sibongamanzi's father went off to church and when he met the missionaries he said his child could not come for she must watch the gardens. The second bell rang and all gathered into the little rude mud-walled church. Their voices were lifted in songs of praise to God. Meanwhile Sibongamanzi was hastening home and slipped on her dress then again tied little U Maria on her back with the skin used for that purpose. First she fastened the two lower strings tightly about her waist, then took up the heavy child, put her on her back and drew up the skin, over the child, by the two upper strips drawing one over her left shoulder and the other under the right arm tying them in front. Then she started for the Mission Station, for her mother had come to her relief and watched the garden in her stead.

At the close of the first prayer in the little church a slender girl of about 13 summers entered. She wore a neat calico dress. A light colored calico cloth neatly tied about her head served as a head-dress. She was carrying a child on her back. She was very attentive during the services taking active part in singing and witnessing for Christ, but little U Maria was fretful and restless, and Sibongamanzi very patiently quieted her little sister, sometimes standing up holding the child and also going out plucking a few flowers for it and again bringing the child in, but when she attempted to sit down the little one would cry, so she patiently stood to quiet little U Maria while she herself was listening to the blessed promises and truths of God's Word. Thus she also chose to gain the truths taught in the Sunday School.

Truly a picture of patience.—I thought as I looked at her quiet patient yet wistful face and frail body. Then I wondered how many dear little girls in America would be willing to do as Sibongamanzi did to get to hear God's Word and to worship with the saints.

MRS. ISAAC O. LEHMAN.

Bulawayo, S. A. Nov. 30, 1900.

BEARING WITNESS FOR CHRIST IN ALL WAYS AT ALL TIMES.

IN THE center of a group of boys were two with coats off, preparing to fight. A new-comer joined the crowd. He was a little mite of a lad, smaller than

any of the rest except one, yet he pushed his way to the front where the boys were squaring themselves, with fists doubled up, as those gathered about them urged them on. This boy went up immediately to them, and said, "Boys, Jesus would not want you to do this. You know He says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' Now don't fight, please don't! Say, boys, I used to fight, too, but you know my little crippled sister, you all know her, boys, she loves Jesus and she told me all about what this verse meant, and I have been trying to do as it said, and I do not want you boys to fight, for Jesus wouldn't like to have you do it."

This was simply said by the little fellow. The boys looked at each other doubtfully then at the crowd. Then the speaker, gaining a little more courage, with flushed face and faltering voice, said, "Boys, I am going to pray for you," and then he offered up this simple prayer: "O God, help these boys not to fight, and help them to love each, other for Jesus' sake." This prayer was short, but by the time it was closed, the fists were undoubled, and one boy turned to get his coat and the other boy reached for his although the crowd jeered and hissed, the boys put on their coats and walked off arm in arm.  
—U. G. News.

COL. SOBIESKI'S BEAUTIFUL TRIBUTE TO HIS MOTHER.

COL. Sobieski was twelve years old when his mother died. He says: "My mother did one good thing for me that I shall always remember with gratitude. She made me pledge to her on the day of her death that I would never as long as I cherished her memory, drink strong drink, gamble or take the name of God in vain, and I have never in the slightest degree violated this pledge. It has proven to me of more estimable value than any wealth she could possibly have left me. When she died she left me in a land of strangers, without a penny, and as it were without friends. But that pledge has kept me all these years. When I was in the army, when I was young, tempted and tried, the love with which I cherish a noble memory made me strong against every temptation; and all that I am, and all I expect to be, and all the good that I have accomplished in fighting the liquor traffic—all belongs to her." *From the Life of Col. John Sobieski.*

The great possessions even of this world are not for sale to the highest bidder. They cannot be bought with money.—*January Ladies' Home Journal.*

## 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.

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GEORGE DETWILER, Abilene, Kans., Editor.

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Ohio, ELDER SAMUEL ZOOK, }  
Abilene, Kansas.

GEO. DETWILER, Office Manager.

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

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

4. If you do not receive the VISITOR within tendays 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, February 1, 1901.

## ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppo Mission Bulawayo, South Africa.

Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.

D. W. Zook and wife, } 4 Tiljulla, Road.  
J. Eber Zook, } Ballygunge  
Mrs. Amanda Zook, } Calcutta, India  
Anna Herr, }

Mr. and Mrs. S. H. Zook, } Hidalgo,  
Mr. and Mrs. C. C. Roberts, } Texas.

J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, C. A.

Misses Fannie L., and Elmina Hoffman, Khamgaon, Berar, India.

*The heavens declare the glory of God.  
And the firmament sheweth His handiwork.  
Day unto day uttereth speech,  
And night unto night sheweth knowledge.  
There is no speech or language;  
Their voice cannot be heard.  
Their line is gone out through all the earth,  
And their words to the end of the world.  
In them has he set a tabernacle for the sun,  
Which is as a bridegroom coming out of his chamber,  
And rejoiceth as a strong man to run his course.  
His going forth is from the end of the heaven,  
And his circuit to the ends of it:  
And there is nothing hid from the heat thereof.*  
—Psalm 19:1-6.

## FOREIGN MISSION FUND.

235.....	\$ 80 00
236.....	1 00
237.....	10 00
238.....	1 00

## INDIA FAMINE FUND.

D. S. Ramoua, Kas.....	\$ 5 00
Bro. and Sister H. Green, Kas.....	2 00
Mechanicsburg Pa.....	10 00
J. L. Yale, Mich.....	1 00
M. A. Ramona, Kan.....	1 00
Pleasant Hill. S. S. Morrill, Kan.....	20 00
J. H. Newport Pa.....	50
J. W. Hespeler, Ont.....	5 00

The District Council for North Dickinson Kansas will be held at Bethel M. H. on Feb. 19, and for South Dickinson at Belle Springs M. H. Feb. 21.

Bro. Wiebe and wife, who recently moved from Hillsboro, Kansas, to Shippenburg, Pa., wish to inform their many friends that they arrived at the latter place safely and are happy in the Lord. Also, send kindly greetings, and best wishes to all the readers of the VISITOR.

To such of our subscribers as would like to keep their VISITORS in a file during the year we are able to supply a neat handy one at 15cts. each post paid. We will again be able to supply a limited number of bound volumes for 1900. Please order at once. The price will be \$1.50 per volume.

Kansas is a Prohibition State, the liquor business is outlawed but so strong and determined is this giant evil that it forces itself in, even where it is not wanted and a constant watchfulness is needed so as to keep it out. Lately stronger efforts have been made to close the joints, and at present all of them in this city are closed up. May law and order prevail. We are glad to make mention of the victory thus gained.

Some of our subscribers may not fully understand our way of giving credit on

the address label. To such we would say if your credit on the label reads Jan. 91 it indicates that your subscription is paid up to January 1901, if it reads July 92, then you have paid up to July 1902, so that 91, 92, 93 mean respectively 1901, 1902, 1903. We would again request all who are in arrears to make remittance without delay.

Elder J. N. Engle of Donegal, Kan., is spending some time at the Mission in Des Moines, Iowa, having charge of the same during the absence of Bro. and Sister Zook, who are engaged in evangelistic work in Ohio, in the Dayton district. Bro. and Sister Harvey Fry of Talmage, Kan., are also at the Des Moines Mission assisting Elder Engle in the work. May the labors of God's servants be abundantly blessed so that Zion may prosper.

In our issue of Jan. 1, page 15 we published an appeal made by Sister Mary Zercher of Plain, Ohio, for contributions to be sent to her so that she could build a new house for a poor family. The article came without any title or head and we then headed it, "Who will help us?" which seems to have been unfortunate as it caused her some unpleasantness. The word "us" has been construed to mean that Sister Zercher is not alone in the undertaking. We make the correction with regard to this and say she is alone in making this appeal, and is anxious that there may be help forthcoming so that the house may be built. In this issue Sister Zercher speaks again.

Victoria, England's beloved and best queen, has finished her earthly career. Death came on January 22, at 6 P. M. The entire British nation, including her colonies in the various parts of the world, is sincerely mourning the loss of her good Queen. She was one of the most prominent figures of the world in the last century, and such has been her life that she commanded the respect of all true men and women the world over. As a ruler she stood in the front rank and as a wife and mother her life stands out as an example worthy of imitation. Her eldest son Albert Edward has been proclaimed King of England and Ireland and Emperor of India, under the title of Edward VII.

Below we give a list of all monies received at this office and handed to us during our absence, and we would ask all who paid money to look over the list and if there are any mistakes advise us of the same at once, so that corrections can be made. Commencing Dec. 20 we received as follows: \$1 Each.—Milton Engle, C. Winger, Andrew Haller, John

Hux, E. J. Knisley, W. H. Plum, Rebecca Good, J. E. Kell, Martha K. Landis, Matilda Shelly, L. L. Moist, Wm. G. Fetrow, J. N. Hoover, E. B. Hoover, A. M. Engle, B. L. Kreis, David Neisley, Levi F. Sheetz, Abraham B. Neisley, E. L. Eyer, Joel Wismer, Albert P. Kratz, Alice Books, F. A. Long, Henry Guyer, Mrs. Lydia Smith, Margaret Hoffman, D. B. Miller, A. M. Foote, J. W. Teal, John H. Piper, J. H. Brechbill, Moses Fike, Geo. Witmer, J. B. Engle, Joe Dohner, Mrs. Anna Haldeman, Graybill J. Mann, Mrs. Mary Koppenhafer, Mrs. Emma Carbaugh, Jonathan Lyons, V. B. Helsher, Maria Ausherman, Elias Hykes, Mrs. Elizabeth A. Leshner, Peter H. Lehman (no post office given), A. McTaggart, Abram Doner, Samuel Doner, Henry Libeck, Saddle H. Engle, Mrs. H. H. Engle, David Shisler, Ketureh Storm, Anna Sider, Eli Ott, Emanuel Fretz, Richard Wright, Levi Winger, Peter D. Fretz, Samuel Zimmerman, Adam Carver, Craten Bitner, B. Flagg, B. J. Pattison, Lucinda Sherk, Christian Sider, John Sider, Mrs. Swayze, Lewis Sholtz, Josiah Winger, Emanuel Winger, Elles Winger, Eugene Nix, Lavina Sider, David Climenhaga, Jonas Winger, A. Winger Jr., Andrew Saylor, N. C. Michael, A. S. Winger, Susan Nye, Gervin Bearss, Levi Fretz, Vernon R. Teal, Louisa Gingrich, S. D. Barnhart, John Barnhart, Solomon Nye, Mrs. John Winger, Jacob Wilhelm, Peter Rodes, D. V. Heise, Thos. Lewis, Mrs. Jacob Fisher, Mrs. Moses Martin, Mrs. H. Ebersole, Mrs. Abram Berry, Mrs. J. S. Lehman, Mrs. Orlando Martin, Mrs. Eliza Herr, Mrs. Mary Cassel, Mrs. E. Rodes, Miss Susan Rodes, Sr. Mrs. B. F. Greenewalt, Mrs. Annie S. Schwend, Mrs. Katie Neis, Joseph Farmer, Ralph Wideman, Mary Maklen, Reuben Heise, John Baker, Joseph Steckly, Geo. B. Hiltz, Mrs. D. W. Eyer, A. E. Williams, H. W. Breneman, D. R. Kier, H. E. Eyer, S. H. Waylan, H. N. Engle, Mrs. Byers, Chas. Logan, C. S. Herr, E. Schlaggenweit, David Ulmer, Mrs. D. Heise, P. L. Philippi Benj. F. Bowman, Katie L. Heisey, Jacob Brechbill, Daniel Wagner, H. A. Davidson, J. G. Engle, Jacob Driver, Fred Libieck, Cath. Noxel, David Hershey, J. W. Snoko, Anna Fought, Mrs. A. Philippi, Mary Shriver, Henry S. Miller, Ezra Mohler, E. Tyson, Wm. Page, D. Steckley, Daniel, Peter, Benj. Climenhaga, M. A. Gingrich, John Winger, C. Bitner, Mrs. C. Blocher.

Miscellaneous Sums.—Frances Sandmeier, \$3.75; A. L. Engle, 2.00; P. H. Bert, 2.00; S. E. Stauffer, 2.85; Anna M. Kauffman, 50c; Elizabeth Reighard, 4.00; Elmer E. Engle, 2.00; W. H. Henneck,

25c; Albert Ott, 2.00; Paul Winger, 3.75; S. B. Shafer 75c; Bert Sherk 3.25; David Michael, 3.75; S. Mater, 25c; Joseph Sider, 25c; Jacob Mater, 25; John Miller, 65c; Solomon Climenhaga, 75c; Simcon Sider, 75c; H. G. Engle, 2.50; J. L. Kruger, 2.00; A. C. Wingert, 2.00; Anna Hess, 2.00; C. B. Miller, 2.00; C. S. Breuner, 34c; Levi Wanner, 2.00; Elizabeth Deibler, 2.00; W. L. Littlepage, 2.75; W. J. Myers, 4.25. In the above list the money sent for Notes for Bible Study is not included.

#### OUR VACATION.

OUR short absence from the office brought an accumulation of work to be attended to immediately on our return so that it was impossible to give more than a very brief notice of our trip, but knowing that some are looking for a more full account, we venture to occupy a little space in that way hoping it may be of interest to such as are interested in the Editor.

We left our family at Sherkeston, Ont., on the last day of August 1899, and spending a month in Gospel work in Ohio on our way to the West arrived at Abilene Kan., on the last day of September, and took up our new duties in connection with the VISITOR on October 2. Thus we were separated from our wife and children and home until Dec. 21, 1900. On the 20th of December 1900 we left this city, and, leaving Kansas City at 6:15 P. M., we were quickly conveyed across Missouri, Illinois, Indiana, Michigan, and Ontario arriving at our home on the evening of the 21st, alive and well, and meeting wife and children enjoying the same blessing. We could but praise the Lord for His mercy and goodness. The dear wife had borne heavy burdens during the year, but the Lord graciously upheld.

On Christmas day we had a pleasant reunion and wedding company at our home the occasion being the marriage of our second daughter to B. O. Saylor of Chipewa, Ont., which brought together not only our immediate family but our aged mother and relatives from Berlin, Ont., as well as other friends related to the bridegroom. While this was in itself pleasant, yet it had an element of sadness in that it meant a breaking up of home ties, and a scattering of our children, as, on account of the uncertainty of the VISITOR having a permanent location here, it would seem unadvisable to move our family here now. But having yielded ourselves to this service, regarding it as the call of God, we could not but make the sacrifice with the hope that He, in His own way, will care for us and our children.

We were unable to do much visiting on account of the labor necessary to arrange our temporal affairs, and we crave the forbearance of the many who kindly invited us to visit them. It was simply impossible.

We enjoyed very much meeting in worship and Sunday School, at the home church on three Lord's days, where we had opportunity to speak to large congregations the message of the gospel. We noticed that old age is telling on those in advanced years, and the work is resting on younger shoulders. We rejoiced over the many young members, and were glad because of the interest they show in the deeper spiritual life. May God bless them and make them useful in His work.

We also attended one meeting at the Menonite M. H. at Sherkeston, and one meeting each at Wainfleet and Pelham, giving us opportunity to witness for the Lord, and encourage His children.

But time hurried on and quickly came the 9th of January when we had to bid farewell to the old home and neighbors where we had lived peaceably for nearly sixteen years. We spent the night of Jan. 9 at the Mission in Buffalo, N. Y. and at 8:30 P. M. of Jan. 10, we with our dear wife, started on our westward trip, and after a safe and prosperous journey arrived here on the morning of the 12th meeting with a cordial reception and kind entertainment. We praise the dear Lord for all His kindness which He has shown towards us, and pray that He may guide in the future to His own honor and glory, Amen.

From Kansas City, Mo., to Buffalo N. Y. we went via the Wabash R. R. The journey is made without change of cars, and going takes about 24 hours, while returning and coming via St. Louis takes 25 hours. We found the servants of the road very civil and accommodating, looking after the comfort and convenience of the passengers. We would recommend this route to our friends who contemplate a trip in that direction, and especially will it be the route to take to reach Conference this coming May. The train mentioned runs past quite near the church in Bertie where the Conference will be held, and possibly arrangements could be made with the company to stop at the crossing close to the church. It being the year of the Pan-American Exposition at Buffalo, N. Y. we understand that there will be special low rates and likely a goodly number of our Kansas members will attend Conference because of this.

Every man must make up his mind to too things: first, he can do but little; and second, to do it.—Sel.



## CHURCH NEWS.

## PHILADELPHIA MISSION.

Report for December.

## DONATIONS.

Balance on hand.....	\$ 57 50
Rheems, Pa.....	10 00
Elizabethtown, Pa.....	5 00
Philadelphia, Pa.....	2 00
Mount Joy, Pa. by brethren and Sisters.....	16 00
Bainbridge, Pa.....	2 50
Philadelphia.....	2 00

Total - - - - - \$95 00

Mount Joy 1 bbl. dried fruit, 1 bbl. clothing and potatoes ½ bbl. chickens.

Shippensburg, 1 box clothing.

## EXPENSES.

Expense.....	\$ 4 85
Provision for poor.....	11 52
Shoes for poor.....	4 50
Muslin for beds for Mission.....	5 00

Total - - - - - \$25 87

PETER STOVER.

Philadelphia, Pa. 3423 N. 2nd St.

## TREAS. H. F. ANYLEMOYER'S REPORT.

AS TREASURER of the committee of the Philadelphia church building fund, I would present the following in addition to my former report, for publication in the VISITOR.

## MONEY RECEIVED.

Ontario.....	\$ 1 00
Skippack.....	2 00
A Sister, Donagal, Kas.....	2 00
A Brother.....	10 00
Lydia Weisay, Harrisburg, Pa.....	11 00

Total - - - - - \$26 00

Credit from last report..... 5 00

Total - - - - - \$31 00

Debt on property \$700.

We would kindly ask the Brotherhood in general to send in their mites to help along this well-begun work. The Mission needs spiritual and temporal aid from all brethren and sisters, who are interested in the saving of souls. All contributions to be sent to me.

Yours in Christ.

HENRY F. ANGLEMOYER.

Silver Dale Pa. Jan. 18, 1901.

## REPORT OF ORPHAN HOME.

SOME time ago I promised to make a statement concerning the Orphan Home at Harrisburg, Pa., which I will now endeavor to do.

A friend who has a warm feeling for poor orphans, having passed through the same experience many years ago, desired

to do something for these unfortunates. During a visit to Harrisburg she thought it would be a favorable location for a Home, and having a warm feeling for the Brethren, having personally known some of the older ones, and having confidence that the Brethren would be economical, she promised to furnish the money needed to build an Orphan Home here. The Church accepted her proposition, and appointed a Board of Managers which was instructed to proceed and build.

The Board of Managers decided to build on the Messiah Rescue Home property. The contract for the building has been given out, and it is to be finished by April 1, 1901, and we expect it will not fail to be ready for occupation by that time.

Barbara M. Kern of Indianapolis, Ind., is the kind-hearted lady whose heart is thus opened to do good in this way. The amount of her donation is \$3,525.

As no doubt many would be pleased to read some of her experience, she may be pleased to respond through the VISITOR.

A. B. MUSSER.

Harrisburg, Pa., Dec. 26 1900.

## BUFFALO MISSION.

DEAR BROTHERS and Sisters and Readers of the VISITOR, this evening I feel it my duty to write once more. After two day's visit among a class of people who are starving for the pure gospel. I can hardly tell you how I feel. I see so much to do in the city and other places. There seem to be so many lean Christians and so few who are ready to go out and labor for the Lord. I know it is not an easy task, but we never can do anything that will give the same comfort as the work of the Lord. There never is an hour that we regret it, and while there are many things which hinder the progress of the work we should not stop. One soul is of greater value than the whole world, it will pay us to just stand by that one and encourage it. When we sit in our quiet homes we are taken up with our own business but while looking after others we cannot care for ourselves.

Well may God help someone hoist the sails and sail out bearing the glad tidings of great joy. There are many young Brethren who should be preparing for this work. They should not wait for some one to shove them off. They should say, Lord what wilt thou have me to do to inherit eternal life, instead of saying, what will people say if I undertake anything. I like a volunteer. If I had followed my own feelings I should have stayed in our quiet home and said, I can-

not do anything, but I praise the Lord, while I cannot do big work I can do little chores and stand by some one that can do the heavy work. I know it is easy to confer with flesh and say there is no money in work of this kind, but if we are children of a king we are heirs of heaven.

I hope the coming conference will be a heavenly feast to our souls; may we be one in faith as we ought to be. I am looking forward with pleasure, if God spares my life, to enjoy the great gathering which will take place in Bertie in May.

To the dear Brethren and Sisters I must yet say how glad I am to enjoy the new cook stove. It gives me much comfort. I thank you all for the kind help which you gave so freely. I heard from a number whom I never saw and don't expect to see in this world, but I just want to meet them in heaven, then never to part. I have met with many whose fellowship I enjoyed being of like precious faith since I have been in the church and whom I can never forget. May God bless them all in their homes.

I expect to journey on, and would say don't get wrapped up too much in things of this world, and lose your enjoyment in the service of the Master. I know of one family whom we met in our travels that would seldom stay home from church because of cares, or storm or fatigue, or rough roads, or a large family. But often in our cities a very small excuse will keep them from the house of God. Now may the Lord bless and comfort your hearts. Pray much for your weak Sister and Brother in this work. I suppose some wonder what we do in sewing school. Well, we make aprons and quilts and such things as are useful when finished. We appreciate the presents very much. We have made the two quilts that were sent us from Pennsylvania and are glad for them this winter. We thank you very much for them. God bless you all.

Below I give the names of those who contributed for the stove. There is a surplus which will be used for other purposes connected with the Mission:

Sister Esther J. Kniseley, Ontario, ...	\$ 2 00
Sister David Climenhaga, Ontario....	1 00
Bro. David Climenhaga, Ontario....	1 00
Sister Susan Doner, Ontario.....	1 00
Sister Mary Macklin, Ontario.....	1 00
Bro. Andrew Gnagy, Iowa.....	2 00
Sister Ella Brenner and mother, Ohio	2 00
Sister Elizabeth Brillinger, Ontario..	5 00
Bro. Paul Winger, Ontario.....	1 00
Sister Francis Hershey, Ontario.....	1 00
Bro. and Sister Myers, Pennsylvania	5 00
Bro. Samuel Baker, Ontario, collection	7 00
Jacob Ulrey, Ohio.....	5 00
Sister Joe Dohner, Ohio.....	2 00
Bro. Henry Ebersole, New York.....	1 00

Sister Nancy Ebersole, New York.... 1 00  
 Bro. Alfred Bowman, Buffalo..... 50  
 Souderton, Pa..... 1 00  
 Total - - - - \$39 50  
 Yours in love. HARRIET HOOVER.  
 25 Hawley, St. Buffalo, N. Y.

A CALL TO WORK.

THE "Bibles" we ordered came in good shape on the evening before Christmas day, I am very much pleased with them I took one up and examined it, was pleased it with and laid it down on the table again, afterwards I took it up again and said, now I take it up to read in for the first time. I opened it and my eyes fell on the 3rd chapter of Jonah, where the first verse attracted my attention which reads, "And the word of the Lord came unto Jonah the second time saying, Arise, go, unto." \* \* \* \* This gave me evidence of the second calling to the work that the Lord laid upon me and substantiates my plea, and woe to the ones that may hinder it. Our home land heathendom lies right before me, and the command is "preach the preaching that I bid thee," "Now I would say who is to preach it? Not I of course but the dear brethren upon whom this charge rests. Here is this wicked little village and its surroundings which are properly speaking, in homeland heathendom and the call is to us that know better, to preach to them the truth. Who will heed the call?

Yours for God and His Word.

MARY ZERCHER.

Plain Ohio.

SPECIAL MEETINGS AT MARKHAM, ONTARIO.

WE the Brethren of the Markham, Ont., District commenced a series of meetings Jan. 6th. They have now been in progress for one week. One soul has sought and found a Saviour to his joy. Others have yielded and we trust are counting the cost of following a crucified Saviour. Bro. J. H. Smith of Canton, Ohio, is with us and is wielding the sword of the spirit with power. We trust that others may take the advice of the prophet Isaiah, and "seek the Lord while he may be found, and call upon him while he is near."

H. R. HEISE.

For the EVANGELICAL VISITOR.

MEETINGS AT PLEASANT HILL, OHIO.

ELDER J. H. Smith of Canton, Ohio, was called to conduct a series of meetings at this place which began on the evening of Dec. 3rd continuing two

weeks, closing Dec. 16th. The meeting was reasonably well attended by the members of the Brotherhood here and an effort made to have an interesting and profitable meeting. At different stages of the meeting there were present some of the ministers from the adjoining counties. Although there were no special demonstrations, hopes are entertained that the good seed sown may bring forth fruit unto eternal life. The testimony of the members was that they were greatly benefited and encouraged on the way. Three souls became willing to turn to the Lord. May His grace and His power uphold them and may they ever prove faithful to Jesus. Bro. Smith was accompanied by his wife whom we have learned to regard as an earnest and faithful Sister.

May the Lord reward them for their labor among us.

H. E. CASSEL.

Boyd, Ohio.

For the EVANGELICAL VISITOR.

CARLAND (MICH.) NOTES.

"Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." -1. Cor. 15:58.

DEAR Editor, I have for some time felt impressed to write for the VISITOR, which is indeed a welcome visitor in our home, for there is so much in it to encourage us on our way heavenward, and as we read of the dear ones who have left home, with all that is dear to them to win lost souls for Christ, our prayer is for them, "forasmuch as ye know that your labor is not in vain in the Lord."

Yet how often we get discouraged if we do not see the fruits of our labor as soon as we think we should. But we have so many precious promises in God's Word to encourage us, so that we should put forth every effort to save even a single soul, for "in due season we shall reap if we faint not." We also wish to thank the Brethren for what they have done for the Carland Mission, and will herewith give a short account of how it stands. Our mind goes back over the past fourteen years, when the Brethren first came to this place, and during this time, much money has been spent, and labor done for this Mission, for which the Brethren deserve thanks, and we praise God that He put it into their hearts to come here. Bro. Geo. Kitley was with us for three years, but moved to his home at Yale again last March, so that during the summer we were left almost alone, although Bro. Wm. Turner of this place, who was ordained to the ministry by the

Brethren, does as well as he can under his circumstances. On the first of October last Bro. S. Baker came to visit us once more, and after seeing how it stands here, he again appointed Bro. Kitley to come here every four weeks to break the Bread of Life to us. This we appreciate very much. At present there is only a small band of eleven members here. We have prayermeeting in the houses wherever the door is open, Thursday evenings. Our Sunday School is not as large as it was a few years ago, yet we have good courage to do what we can for the Lord, "forasmuch as we know that our labor is not in vain in the Lord," and as I look into the faces of the little ones before me Sabbath after Sabbath, the question comes to me, would it not be worth more than the whole world, if one could be saved through the influence of the Sunday School.

It has been our earnest prayer and desire that we might have a revival of religion in this place, before the winter season closes, and would like if some of the Brethren who are filled with the Holy Spirit would come and give this place a trial again. We pray for a work to be done here, that precious souls may be saved and made happy in Christ. For my part I can say I have the assurance in my heart that Jesus is mine and I am His, and I desire to be steadfast always abounding in the work of the Lord. Brethren and Sisters pray for the work here.

Your unworthy sister.

MISS MARY SCHNEIDER.

MISSIONARY.

For the EVANGELICAL VISITOR.

MATOPPA MISSION.

BULAWAYO, S. A., DEC., 10, 1900

DEAR Readers:—We are glad to report that the Lord is with us and makes His grace abound toward us. The responsibility of being sent as an ambassador to the heathen is very great and we need your prayers very much so that the Lord may accomplish that whereunto He has sent us. It is true that the heathen do not want the gospel, but how many are there at present in the homeland who are really seeking after God to know His will? Man of himself is not able to help himself; the work must be accomplished by the power of God, and then it will stand the test. Man-made converts never stand the test. Man must see himself as God sees him before he will cry out for help, at least it is so in many cases in these latter days. The Lord wants people filled with the Holy Ghost.

to carry His message to the sin-degraded people, so when the message is delivered that it will make an everlasting impression on their hearts so that they will see their utterly lost condition.

The Lord is speaking to us and is showing us what great privileges there are under the gospel which is the power of God unto salvation to those that believe. We are glad for the way the Lord has been working upon this people; the fire is kindled and we want to stay at the place where God can keep it burning until many souls be radically saved and sanctified and rejoicing in the God of their salvation. In order to have this accomplished we know that it means an untiring earnestness, not once earnest and then again discouraged because the way looks so dark. In these times one must remember that Jesus traveled the way before us and He knows just how to deliver us in every trial if we look steadfastly to him for help. The harder the battle the more firmly one must keep looking to God to give us the power needed for the occasion. We feel like praising the Lord as never before for counting us worthy of the revelation of Jesus Christ. "Christ in you" is a wonderful mystery, but God so willed it, and as we know that this mysterious event has taken place we can say with Paul, "I can do all things through Christ who strengthens me."—Phil. 4:13.

We are not working for gold but we want to be just as earnest in our Master's work as those who are after gold. They work for an earthly crown, but we for an heavenly.

The work in general is moving on nicely. The services are well attended considering that this is the busy time of the year, and then made more so on account of the presence of the locusts which have now been here for about two months. Most all of the first planting has been eaten by them. Much anxiety exists among the natives because the locusts are exceedingly plentiful. We are told that they are everywhere this year and the kaffir corn (the principle food of the people) has been destroyed. The people say they will die this year, some being scant in food now already.

The five acres of corn that was planted here at the Mission has been destroyed. This is surely a land of pests.

The people cannot see how God can love them if He sends locusts to eat up their gardens. Those who have been converted can understand why these things are so. We are praying that the Lord's will may be accomplished that this poor benighted people may see themselves as God desires they should. We

know that the Spirit is at work and the truth will make its way through.

Last week a visit was made among the people round about "Intaba Mission." Some of the people were very glad to have us come and pray with them and we pray that the seed sown may spring up and bear rich fruit which shall remain. Our hearts have reason to be encouraged because the Lord has promised so faithfully: "He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."—Psa. 126:6. The rainy season has fully set in and we are having plenty of rain. We are all keeping well.

We ask you all to pray for the salvation of this people. May the blessing of God be upon all at home and abroad.

Yours seeking the lost.

ISAAC O. LEHMAN.

### PREMANANDA FAITH ORPHANAGE.

#### A STATEMENT.

SO much of our homeward mail has gone astray or been destroyed, that we have been put to much inconvenience and we have been misjudged.

We speak at present regarding the matter of child-support. With but a few exceptions, all who thus far have informed us of such intentions, have been furnished with name, age, picture and other particulars regarding the children given for support. We have written all supporters, but how many have received their communication is uncertain. We therefore append below a list for the information of those concerned.

The names of supporters are given followed by the name of the child assigned to them.

#### GIRLS.

Amanda Snider, Silverdale, Pa., Shusheela; Nancy Blocher, Buffalo, N. Y., Raju; Sallie Kreider, Campbelltown, Pa., Promilla; Annie M. Rhodes, Clarence Center, N. Y. Buddhari; Sunday School, Glendale, Ariz., Amrita; M. and M. Gingerich, Stevensville, Ont., Heronmoy. Rosebank S. S., Ramona, Kas., Subrahn. Jno. Winger, Mulgrave, Ont., Nanri and Maginjo (boy); Mess. Rescue Home S. S. Harrisburg, Pa., Jamrule; Sunday School, Clarence Center N. Y. Hudli; Katie Haugh, Glendale, Ariz., Bangari; Mrs. Susan Barr, Lancaster, Pa., Kasani; Adda G. Engle, Marietta, Pa., Munshi; T. S. Doner and others: Gormley, Ont., Toru; J. H. Eshelman, Sedgewick, Kan., Raton; A. J. Heise, Hamlin, Kan., Ramba; Lizzie Hoffman, Lobata, Pa., Doorga;

#### BOYS.

Sunday School, Buffalo, N. Y., Rakhall.

Zion S. S. Talmage Kas., Gulab; J. M. Bosler, Canton, O., Surujwau; Jno. Barnhart, Stevensville, Ont., Jurawan; Evan. Noah Zook, Harrisburg, Pa., Shotto; T. V. and M. Barr, Lancaster, Pa., Segla; Rosebank Congregation, Ramona, Kas., Choganio and Danio; A. J. Afflerbaugh, Cameron, Nebr., Buldu; J. H. George, Fairhaven, Ill., Juman; Chas. Naylor, Talmage, Kas., Koila; Sunday School, Prairie Center, Ill., Monbohd; B. S. Herr and Son, New, Lisbon, Ind., Jana; J. M. Sheets, Moonlight, Kan., Ablo; Katie Bollinger, Moonlight, Kan., Segla; Bethel S. S., Moonlight, Kan., Natio and Umla; Cyrus Mann, Mounteville, Pa., Motio; Sunday School, Mulgrave, Ont., Bhoilo, Moturio, and Bhil Motio; C. D. Erb, Deer Greek, Okla., Charu; Sunday School Thomas, Okla., Maganio; D. R. Eyster, Thomas, Okla., Sankaria; Albert Eshelman, Hamlin, Kan., Bhoilo; J. W. Forney, Glendale, Ariz., Chaganio; Mrs. Anna James and Son, Des Moines, Ia., Sanio; Congregation, Winger, Ont., Sukla; Noah G. Hershey, Donegal, Kas., Motio; Chestnut Grove S. S., Ashland, O., Debla;

Above is the list as it stands to date. There are a few late applications that have not yet been attended to, owing to our absence from the city during the past three or four weeks. Those who have not heard and received picture will do us a favor to write at once. Otherwise we will not know what letters regarding this matter have miscarried.

Yours for Service. J. EBER ZOOK.

Calcutta, Dec. 11, 1900.

### EXPLANATORY LETTER.

CALCUTTA DEC. 10, 1900.

Bro. D. H. Engle and Wife,  
Mount Joy, Penn.

Beloved in the Lord:—Yours of November 11th. came to hand yesterday, with shipping receipt enclosed. We are indeed grateful to you for the loving interest you show in the Lord's work, and that you have been so faithful in forwarding the supplies contributed by the dear ones in the home land. We indeed regret that you have not received one out of the three letters sent you since we received the former consignment of goods. It does indeed seem that we are ungrateful, until the explanation is given that we did immediately, upon receipt of the goods, write you thankfully regarding it. That that letter, and two later ones should have gone astray, is an unsolved mystery to this day, so far as we are concerned. When I mailed you the pictures you mention in yesterday's letter, I sent a letter of explanation, that you might understand them. It is very unpleasant

to have one's important mail lost or destroyed, but I suppose such is among the "all things" which work for our good. In any case, we thank God for a salvation that is unshaken by any such trials, and a peace that is undisturbed thereby. In my letter acknowledging the arrival of the former consignment, I enclosed one for Bro. H. B. Musser, to whom we are indebted for the 40 lbs. of beautiful butter, which, though melted into oil by the great heat of the time then present, was as sweet and fresh as the day it was put into the tins—at least so it seemed to us, and kept beautifully until used. We do not wonder that some were almost discouraged of contributing toward the "second benefit" when no acknowledgment of the first had been received. We have several times written the "VISITOR" regarding the matter, but so far nothing has appeared in print, so we judge that those communications miscarried also.

I am sure that you will exonerate us, and so with all who receive our explanation.

A few days ago we received word from the Anchor Line Company that a consignment of nine boxes was due to arrive in Calcutta on the 10th, that the same was in our name, and we should attend to it accordingly. Then yesterday your letter brought the Bill of Lading, so that we will now have no difficulty in getting the goods in due season. As we are expecting soon to move to our new location up country, we have decided to have our goods shipped at once to Raneengunge, which will be our R. R. station up there. This will save double drayage in Calcutta, and also spare the trouble of unpacking and then repacking the boxes. We are in no immediate need of the goods so take this course as the best under the circumstances.

We do wish hereby to again record our gratitude to you, and to all the dear ones whose interest in the work has taken this tangible form. We are sure that no cheerful giver will lose his or her reward. The dear Lord is not slack to love and bless every one who thus cheerfully ministers to Him in the person of these precious children.

That this letter may not be so liable to go astray, I will have it registered, and also request that you send it for publication in the "VISITOR." This will serve as an informant to many others who are interested and have contributed, and spare the time of writing to each individually. With this I will close, wishing you the choicest blessing of God.

Yours for souls. J. EBER ZOOK.  
P. S. When the boxes are opened we will write again regarding the condition of the goods, and our appreciation of them. God bless you. J. E. Z.

I KNOW THY SORROW, CHILD.

I know thy sorrow, child, I know it well;  
Thou need'st not try with broken voice to tell—

Just let me lay thy head here on my breast,  
And find here sweetest comfort, perfect rest!  
Thou need'st not to bear the burden, child,  
thyself.

I yearn to take it all upon myself!  
Then trust it all to me to-day tomorrow,  
Yes, e'en forever, for I know thy sorrow.

Long years I planned it all for thee,  
Prepared it that thou might'st find need of me;

Without it child, thou would'st not come to find

This place of comfort, in this love of mine.  
Had'st thou no cross like this for me to bear,

Thou would'st not feel the need of my strong care,

But, in thy weakness thou didst come to me,

And thus, through this plan, I have won thee.

I know thy sorrow and I love thee more,  
Because for such as thee I came and bore  
The wrong, the shame, the pain of Cavalry,  
That I might comfort give to such as thee.  
So, resting here, my child, thy hand in mine,  
Thy sorrow to my care today resign,  
Dread not that some new care will come tomorrow

What does it matter—I know all thy sorrow.

And I will gladly take it all for thee,  
If only thou wilt trust it all to me.

Thou need'st not stir, but in my love lie still,

And learn the sweetness of thy Father's will—

That will has only planned for the best.  
So, knowing this, lie still and sweetly rest.

Trust me. The future shall not bring to thee

But that will bring thee closer still to me.

—Sel. by Peter J. Wiebe.

Die Christen ein besunders Volk.

**D**IE CHRISTEN sollen ein von der Welt abgesondertes Volk sein—dem Herrn geweiht und geheiligt zu seinem Dienst. Paulus schreibt an die Glaubigen, dasz sie ein ausgewahltes Geschlecht seien, die zwar noch in der Welt, aber nicht von der Welt seien. Weiter nennt er die Glaubigen ein heiliges Volk, ein konigliches Priesterthum, und Gottes Eigentum. Ihr Beruf ist zu verkundigen die Tugenden des' der sie berufen hat. Die Apostolische Gemeinde stand auf einer solchen Glaubenshohe, dasz sie mit Freuden ihre Guter gaben zum Bau des Reiches Gottes. Es war eine solche Kraft unter ihnen, dasz die Kranken ge-

sund wurden. Auch waren sie so heilig in ihrem Wandel, dasz Jemand der nicht glaubig war, es nicht wagte sich zu ihnen zu gesellen. Selbst bei der Verfolgung, wobei die Glaubigen in allen Gegenden zerstreut wurden und ihrer Habe beraubt, klagten sie nicht uber die Ungerechtigkeit die ihnen widerfuhr, sondern wo sie hinkamen, verkundigten sie das Heil in Christo.

Doch die Kirche blieb nicht auf dieser Glaubenshohe. Bei den Korinthern findet man schon das traurige Sektenwesen. Wir sehen da die Kirche schon wieder auf menschlichem Boden, wo die Werkzeuge des Herrn mehr in Betracht gezogen wurden, als die herrliche Botschaft welche sie verkundigten. Der eine ist Paulisch, der andere Apollisch, der dritte Peterisch etc. Wo die denominellen Grenzen so stark gezogen werden, da spielt das Fleisch eine grosze Rolle, und wo das Fleisch Raum hat, da zieht der Teufel ein, und wo der Teufel eingezogen ist, da halt man Fleisch fur seinen Arm, und die Kirche gehet maschinenmaszig anstatt in der Kraft des heiligen Geistes.

Demuthigend mussen wir erkennen, dasz die christliche Kirche von ihrer Glaubenshohe herabgestiegen ist und sich mit dem Schmutz dieser Welt besudelt hat und mit der Tochter Babels gemeinschaftliche Sachen treibt. Anstatt der schlichten Einfachheit der ersten Kirche, haben wir Prunk und Modesucht. Anstatt der Kraft der Heilung, hat man Vergnugungsgesellschaften, Festessen und Verkaufe in der Kirche. Anstatt dasz man die Guter verkauft und sie zu der Apostel Fusze legt, sucht ein Bruder den andern zu ubervorteilen, und man prozeszt um die irdischen Guter. Man kann die Tochter Zions nicht von der Tochter Babels unterscheiden.

Wir glauben, dasz der Kirche im Groszen Ganzen, nicht mehr geholfen werden kann. Die Zeit ist nahe, wo die eingepfropften Zweigen, um ihres Unglaubens Willen, abgebrochen werden. Doch ist der heilige Geist noch an der Arbeit um die Braut Christi zuzubereiten auf sein baldiges Kommen. Es wird Ihm gelingen aus allen verschiedenen Denominationen Seelen auszurusten, die sich ganz Gott Wethen und willig sind Ihm durch Gethesmane zuzufolgen, indem sie Schmach und Verfolgung auf sich nehmen.

Wir wollen unsre Augen empor heben, denn unsere Erlosung naht sich. Bald wird kommen, der da kommen soll und nicht verziehen. Gott wolle Gnade geben, dasz wir treu erfunden werden und uns freuen konnen, wann Er erscheinen wird.  
— Licht und Hoffnung.

## MARRIED.

**TEAL-WINGER.**—On December 25, 1900, at the home of Bro. John Winger, Mulgrave, Ont., father of the bride, Bro. Vernon R. Teal and Sister Jennie Winger, all of Bertie, were united in Holy Matrimony, Bro. John Sider officiating.

**WIDEMAN-DOHNER.**—At the home of the bride's grandfather, C. Heise, Victoria Square, Ont., on December 26, 1900, Bro. Ralph Wideman and Sister Louisa Dohner were united in holy matrimony, Bro. Fred Elliot officiating.

## OUR DEAD.

**ZOOK.**—Died at the "Premananda Faith Orphanage," Calcutta, India, J. Eber Zook of small-pox. He was born on June 9, 1875 and died Dec. 18, 1900, aged 25 years, 6 months, and 9 days. He was buried on Dec. 19, 1900. This event has cast sadness and gloom upon many hearts. May God comfort all.

**NAYLOR.**—Died in Steelton, Pa., on Jan. 2, 1901, Sister Elizabeth E. wife of Mr. Jacob Naylor, aged 62 years, 6 months and 28 days. Sister Naylor was converted about 30 years ago in North Franklin Co., Pa., and united with the church of the Brethren in Christ, of which she was, as far as known, a faithful member. She leaves a sorrowing husband and seven children, four sons and three daughters, to mourn their loss. She died after an illness of only four days, was however fully resigned and expressed her hope in quoting the 4th verse of Psalm 23 among her last words. Funeral service, conducted by the Home Brethren assisted by the minister of the German Reformed church, was held on Jan. 25 at Steelton Pa.

**WINGER.**—Died on the Jan. 10, 1901, at his home in Bertie, near Stevensville, Ontario. Brother Peter Winger, aged 66 years, 7 months, and 23 days. Bro. Winger's health had been failing for a number of years, and gradually losing strength until quite feeble, yet strong in the faith of his blessed Master, until death came to his relief. He leaves a side companion, two sons and one daughter, all members of our church. Funeral on Sabbath morning from his residence on the old homestead where his father Eld. Peter Winger lived and died. Obsequies improved by A. Bearss, assisted by J. Winger from Heb. 12:22-25, to a large concourse of friends at the church, it being packed to its utmost capacity showing respect for the deceased and sorrowing friends.

**WENGER.**—Died, at his residence at Jonestown, Lebanon County, Pa., Dec. 20, 1900, Rev. Daniel S. Wenger son of Jno. L. and Mary C. Wenger, aged 36 years, 1 month and 7 days. His sickness was Typhoid Pneumonia and was sick only five and a half

days. Deceased was married to Clara K. Oberholtzer, who survives him as does also his father, mother and one brother and one sister. The deceased was converted about 10 years ago and joined the United Zion Children and was made a minister soon afterwards. The deceased was always upright, and cheerful and was loved by his neighbors. He was buried in Wenger's cemetery near his residence. Services were held in Zion's Lutheran church, Jonestown. Elders Jacob Kreider, Joseph Nissley and Jacob Martin, officiating. Text Heb. 9:27,28. Our loss is his gain.

**ENGLE.**—Barbara W. Engle was born January 3, 1812, died December 18, 1900 aged 88 years, 11 months, and 15 days. She was married to Bro. Jacob Engle who preceded her to the spirit world about 6 years. She was the mother of 5 children, 3 sons and 2 daughters. Abraham lives at the old homestead, Jacob and Anna, unmarried who stayed with their mother taking care of her, David who died in Kansas, and Anna who is married to Amos B. Musser of Harrisburg, Pa. There are 8 grand-children and 5 great-grand-children. She was converted in her single days and was a consistent member of the Brethren in Christ church for about 70 years. Funeral service was held at Reich's M. H. on Dec. 22, 1900, conducted by Elder Henry Heisey and J. N. Martin. Text Rev. 7:9-17. Interment in adjoining cemetery.

**GISH.**—David Gish was born in Lancaster Co., Pa., Dec. 27, 1812. In 1833 he moved to Wayne Co., Ohio. The same year he was united in marriage to Catharine Stamon. In 1854 he removed to Clinton county, Iowa, where he has since resided. He died Jan. 16, 1901, aged 88 years and 20 days. One daughter and four sons are left to mourn their loss. All were present at the funeral which took place Jan. 18 at the Union Church near Maquoketa, Iowa. Funeral services were conducted by Bro. J. Knapp. Text 2 tim. 4:7,8. Interment in adjoining cemetery beside his wife who preceded him 5 years ago. He was converted at 23 and was a member of the Brethren in Christ ever since. He also served in the ministry in laboring faithfully as long as he was able to proclaim the glad tidings of the kingdom. He was a father in Israel, a kind father, a loving husband, beloved by all who knew him being a servant of the Lord 65 years.

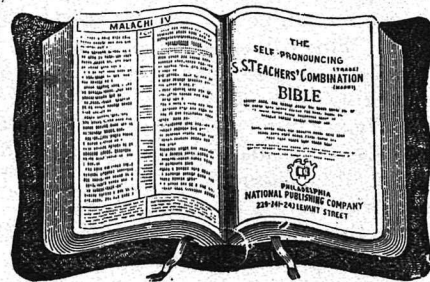
**BRECHBILL.**—Died on Jan. 11, 1901, at her home in North Dickinson County, Kansas, Mrs. Annie N. Brechbill, aged 41 years, 4 months, and 1 day. The deceased was a daughter of Bro. A. M. and Sister Barbara Engle. She was born in Franklin County, Pa., and married to Christian H. Brechbill who preceded her to the spirit world about seven years. She leaves three children one son and two daughters. She was converted in early life and united with the Brethren church, of which she was a member for many

years until a few years ago when the so-called Fire Baptized Association was started when she left the Brotherhood and became a leader among them. She was quite radical in her expressions with regard to the church of her early choice but we are glad to note that her feelings were greatly changed and expressed shortly before she died that nothing but love would hold out, and by request the Brethren were called upon to officiate at her funeral. She was a woman of more than ordinary ability, and had great zeal and ambition, and for a long time claimed healing but the deadly disease consumption did its work slowly but surely until at last had to submit, which she did with resignation. Funeral services held on the 13th at Bethel church, and conducted by Bro. William Page, assisted by Elder Samuel Zook, were largely attended, and very solemn. Her body was laid to rest in adjoining cemetery.

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