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George Detwiler

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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, but there must be 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—

Wonderful is 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,
Penitent, seeking His face.

He doth my heart control,
Cleansing and keeping me whole;
Banishing and thrills 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.

The subject before us is of worldwide 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.
EVANGELICAL VISITOR.

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itual weakness, but he did mean that one should be weak in himself, and 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. Not the joy of the world but the joy of the Lord. Render if you want to be full of strength you must first be full of joy. Christ said, "Ask, and ye shall receive, that your joy may be full."

J. O. LEHMANN.

For the 

EVANGELICAL VISITOR.

WORK.

To John C. Kittleson.

Well: 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 deare 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, he 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 Christiansociology. 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 cooperation 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 wherely 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 3:3. "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 taught it while to offer up body and soul even unto death for hum in 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. "Lest 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.
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 think-eth 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 nuisance to his fellows, and the "thorn in the flesh" to his teacher.

This 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 mine, 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 'trods 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 re-

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

G C. CRESS.

THROW OUT THE LIFE LINE.

MAY 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 impressed on my mind, seeing the great billows as they dashed against the small vessels. How madly they roared and foamed as they boat 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 dashed,
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-frughted 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 worldly stuff,
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 soul 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 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 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.

G. W. Hock.

Shippenburg, Pa.

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

Dignity may be the shadow of pretended greatness.—Sel.
and the life, in fulfilling the Mission
which the Prophet Isaiah speaks of.

G. B. ORM.

Louisville, Ohio.

For the Evangelical Visitor.

REGARDING ARMAGEDDON.

GREETING 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 sand of the sea.”—Rev. 20. For a full description of Gog and Magog see read Ezekiel 38. This will also happen on the other side of the earth in the Thousand years. "And shall plant vineyards and eat grapes, as Moses said in the former twenty. What a wonderful 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 barrel 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. L’qnor, 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 Telungas 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! Geddie in Anceytum, New Hebrides, whose own con-
WVERS gave this beautiful testimony, "When he landed here in 1848 there were no Christians; when he left here in 1872 there were no heathen." 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 cannot 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 souls find the Savior through my efforts year by 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 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 wilfulness 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, ballooning 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 measure misguided, 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 tint 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 opponents." 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 on 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 autonomy, 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 conscientious or prudence 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 to save as impelled by their 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—blasphemy.

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 name of government is to define and discriminate between thine and mine; and "gospel, creed, and compulsion" all are justified in the supervision and control of the 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.
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 baudiced about in the daily prints as lightly as if they were the words of a court jester. Some fine-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 depreciate 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 adored 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 FAGE 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, slinky, face veils and kid gloves; which, if we are honest with our selves, 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 appears for a little time, and then vaniseth 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.**

The intimate relation that exists between Christ and His followers is beautifully illustrated in the Master'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 has 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.
HEALTH AND HOME.

HEALTH STUDY.

Healthy 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 cleanliness. 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.

It is a great folly which induces a 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 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 engrossed 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 and 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 developed violent criminal tendencies, and we shall point to the fatal absinthe! It is a murderer.

Making children drunkards.

Says Rev. Dr. John Henry Barrows, President of Oberlin College, in the Pittsburgh 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, complemented 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 degrades the daily rest day; it dishonors the Sabbath and our religious meetings? 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 degrades the weekly rest day; it is the ally of licentiousness; it is a great support to that covetousness which is idolatry."

Prof. Cesare Lombroso 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 corroborative of his story could be obtained. Unexpectedly, after drinking wine, he broke out into anarchistic threats. Acting upon this hint, Professor Lombroso administered alcohol to him in carefully measured quantities, and discovered that after he had drunk 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. —Atchison Globe.
Be it a thistle or be it a flower,
Gathering seed, we must scatter it well;
All that we think of is gathering seed.
All that we listen to, all that we read,
Out of each moment some good we obtain,
Seed we must gather, and seed we must sow!

I loved the squirrel, and the birds that sang;
The grass that grew and the trees that swayed;
The child that played and the one that wept;
The little things that make life worth living.
I like my teacher and I like my class;
The people in India, and the little squirrels;
Dame Nature had put on her dress of lovely green.
The little squirrels up in the koppies.
There was beauty all around.

SIBONGAMANZI

To the 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 you would 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.

SUNDAY morning dawned bright and clear. The birds twittered and warbled their merry songs as they gleefully flew about among the trees in the koppies. There was beauty all around such as can only be seen when Spring calls to life the slumbering earth.

The second bell rang and all gathered 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 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.

OOL. Sobieski's Beautiful Tribute to His Mother.

OOL. 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 all I had 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.
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GEO. DETWILER, Abilene, Kansas, Editor.
Geo. Detwiler, Office Manager.

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Abilene, Kansas, February 1, 1901.

ADDRESSES OF MISSIONARIES.
H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Mattopo Mission Bulawayo, South Africa.
Miss Barbara Hershey, Inanda Mission Station, Duff's Road, Natal, South Africa.
D. W. Zook and wife, 4 Tilijilu, Road, Victoria Falls, South Africa.
J. Eber Zook, Ballygunge, Calcutta, India.
Mr. and Mrs. S. H. Zook, Hidalgo, Texas.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, G. A.
Messes Fannie L. and Elmina Hoffman, Khumgaon, Berar, India.

The heavens declare the glory of God. And the firmament sheweth His handiwork. Day unto day uttered 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 he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, And rejoice 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 is nothing hid from the heat thereof. 


FOREIGN MISSION FUND.
235. Bro. and Sister H. Green, Kas. $ 5 00
236. L. J. Yule, Mich. 1 00
237. M. A. Ramous, Kan. 1 00
238. Pleasant Hill, S. S. Morril, Kan. 20 00
239. J. H. Newport, Pa. 10 00
240. J. W. Hespeeler, Ont. 5 00

INDIA FAMINE FUND.
D. S. Ramous, Kas. 5 00
Bro. and Sister H. Green, Kas. 2 00
Mechanicsburg Pa. 10 00
J. L. Yule, Mich. 1 00
M. A. Ramous, Kan. 1 00
J. H. Newport, Pa. 20 00
J. W. Hespeeler, 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 tile during the year wc are able to supply a neat folder 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 evanglistic 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...
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 Sherkston, Ont., on the last day of August 1890, 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 Visseron 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 and second daughter to B.O. Saylor of Chippewa, Ont., which brought together the passengers. We would recommend this route to our friends who contemplate a trip in that direction, and especially to take to reach Buffalo, N.Y., we went via the Wabash R.R. The road very civil and accommodating, looking after the comfort and convenience of the passengers. 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 run 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. — Sp.
CHURCH NEWS.

PHILADELPHIA MISSION.

Report for December.

DONATIONS.

Balance on hand........................ $ 37 50
Rheems, Pa................................ 10 00
Elizabethtown, Pa.......................... 5 00
Philadelphia, Pa............................ 2 00
Mount Joy, Pa. by brethren and sisters.. 16 00
Bainsbridge, Pa............................. 2 50
Philadelphia................................ 2 00

Total........................................ $35 75

Muslin for beds for Mission........... $ 5 00
Provision for poor......................... 11 82
Clothes for poor............................ 4 50

Total........................................ $21 32

EXPENSES.

Expense................................. $ 4 35
Provision for poor......................... 11 82
Shoes for poor.............................. 4 50

Total........................................ $20 67

Total........................................ $56 00

Muslin for beds for Mission........... $ 5 00
Provision for poor......................... 11 82
Shoes for poor.............................. 4 50

Total........................................ $21 32

Total........................................ $21 32

Total........................................ $77 00

Philadelphia, Pa.......................... $34 23 N. 2nd St.

TREAS. H. F. ANGLEMoyer's REPORT.

A 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 Waisley, Harrisburg, Pa........... 11 00

Total........................................ $36 00

Credit from last report................. $ 0 00

Total........................................ $36 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.


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 unfortunate. During a visit to Harrisburg she thought it would be a favorable location for an Orphan 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.

HARRISBURG, PA., DEC. 26, 1900.

A. B. MUSELL.

BUFFALO MISSION.

DEAR BRETHREN and Sisters and Readers of the Visitor, this evening I feel it my duty to write once more. After two days' 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 need to 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, 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 for church because of care, 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. Knaisey, 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 Urey, Ohio......................... 5 00
Sister Joe Dohner, Ohio.................... 2 00
Bro. Henry Eberle, New York............... 1 00

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 for church because of care, 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.

Well may God help some one to 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't do anything, but I praise the Lord, while I cannot do big work I can do little and sit 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.
The “‘Bibles’ we ordered came in good shape on the evening before Christmas day. I am very much pleased with them, for I took one up and examined it, was pleased with it, 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 moves me to do what we can for the Lord, for “in due season we shall reap if we labor, and 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 labor, not.” We also wish to thank the Brethren for what they have done for the Garland 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. Kitely was with us for three years, but moved to his home at Yale, and while he was here, he again appointed Bro. Kitely 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 prayer meetings in the homes 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 Sabbaths 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 comes, 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., 19,1900

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 us 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 in man 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 we 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. Buddha; Sunday School, Glendale, Ariz., Amrita; M. and M. Gingerich, Stevensville, Ont.; Onomoy; Rosebank S. S., Ramona, Kas., Subrah; Jno. Winger, Mulgrave, Ont., Namir; Maginio (boy); Mess. Rescue Home S. S. Harrisburg, Pa., Jamrul; Sunday School, Clarence Center N. Y. Hudil; Katie Haugh, Glendale, Ariz., Bangari; Mrs. Susan Barr, Lancaster, Pa., Kassani; Ada G. Engle, Marietta, Pa., Munshi; T. S. Doner and others; Gornley, Ont.; Tori; J. H. Eschelmann, Sedgewick, Kan., Raton; A. J. Heise, Hamlin, Kan., Rambu; Lizzie Hoffman, Lobata, Pa., Doorga; boxes.

Sunday School, Buffalo, N. Y., Rakhall.
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, which was in our name, and we should at once ship our goods at once to Ranee-gunge, 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;
Then need'st thou 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, even forever, for I know thy sorrow.

Long years I planned it all for thee,
Prepared that thou might'st find need of me;
Without if 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 besonderes Volk.

DIE CHRISTEN sollen ein von der Welt abgesondertes Volk sein—dem Herrn geweiht und heilig zu sein. Paulus schreibt an die Glaubenigen, dass sie ein ausgewähltes Geschlecht seien, die zwar noch in der Welt, aber nicht von der Welt seien. Weiter nennt er die Glaubenigen ein heiliges Volk, ein königliches Priestertum und Gottes Eigentum. Ihr Beruf ist zu verkündigen die Tugenden der sie berufen hat. Die Apostolische Gemeinde stand auf ein er solchen Glaubenshöhe, dass sie mit Freuden ihre Guter gaben zum Bau des Kirchengottes. Es war eine solche Kraft unter ihnen, dass die Kranken ge-
sund wurden. Auch waren sie so heilig in ihrem Wandel, dass jemand der nicht glaubig war, es nicht wagte sich zu ihnen zu gesellen. Selbst bei der Verfolgung, wobei die Glaubenigen in allen Gegenden zerstreut wurden und ihrer Habe beraubt, klagten sie nicht aber die Ungerechtigkeit, die ihnen widerfuhr, sondern wo sie hinkamen, verkündigten sie das Heil in Christo.


Wir glauben, dass der Kirche im Grossen Ganzen, nicht mehr geholfen werden kann. Die Zeit ist nahe, wo die eingepröpften Zweigen, um ihres Unglaubens willen abgebrochen werden. Doch ist der heilige Geist noch an der Arbeit um die Brat Christi zuzubereiten auf sein baldiges Kommen. Er wird ihm gelingen aus allen verschiedenen Denominationen Segen auszurufen, die sich ganz Gott wenden und willig sind ihm durch Gethsemane zu folgen, indem sie Schmach und Verfolgung auf sich nehmen.


— Licht und Hoffnung.
NEW MARRIAGES.

TEAL-WINGER.—On December 25, 1900, at the home of Bro. John Winger, Mulgraves, 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-DONNER.—At the home of the bride's grandfather, C. Heise, Victoria Square, Ont., on December 26, 1900, Bro. Ralph Wideman and Sister Louisa Donner were united in holy matrimony, Bro. Fred Elliot officiating.

OUR DEAD.

ZOOK.—Died at Midland, Illinois, on February 14, 1901, Sister Lizzie Zook, aged 36 years, 7 months, and 9 days. She was cut down in her prime and her soul was called by the angels to a better home. She leaves a loving husband, Bro. Albert Zook, and six children to mourn her loss. We trust that they may find strength in the love that bound her to their hearts and let her spirit live in the faith that will UIControl.

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 Wengener's cemetery near his residence. Services were held in Zion's Lutheran church, Jonestown. Elders Jacob Kreider, Joseph Nisley 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. He was the father 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 December 22, 1900, conducted by Elder Henry Heisey and J. N. Martin. Text Rev. 7:9-17. Internment 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 Stamos. In 1854 he removed to Clinton county, Iowa, where he has since resided. He died Jan. 16, 1901, aged 86 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 was conducted by Bro. J. Knapp. Text 2 Tim. 4:7. Interment in adjoining cemetery.

BRECHBILL.—Died on Jan. 11, 1901, at his home in Bertie, near Stevensville, Ontario, Bro. 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 were attended, and very solemn. Her body was laid to rest in adjoining cemetery.

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