Evangelical Visitor- April 1, 1901. Vol. XIV. No. 7.

Brethren in Christ Church
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.

ABILENE, KANSAS, APRIL 1, 1901. NUMBER 7

TABLE OF CONTENTS.

EDITORIAL. —
Christ is Risen 121
The Grace of Giving 134
Special Mention 134

POETRY. —
Calvary 122
Hallelujah! Christ is Risen 131
Perfect Trust 137

ESEIJS. —
Thoughts on 1 Corinthians, J. G. Cressel 121
The Way to God, E. H. Cook 122
The Book of Revelation, C. F. Ladd 125
Experience, J. D. Powell 125
Singing, H. Davidson 127
Preliminary, Anna Myers 127
Notes From a Sermon, C. Haldeman 128
She Hath Done What She Could, C. A. Myers 137

SELECTIONS. —
The Dark Day 129
Poor But Rich 129
How the Apostles Died 131
Fanatics 131
Religion in the Home 131

TEMPERANCE. —
132

OUR YOUTH. —
133

CHURCH. —
135

MISSIONARY. —
138

OBITUARY ETC. —
140

CHRIST IS RISEN.

F or I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures.—1 Cor. 15:3,4, Rv. The Gospel of the Son of God includes the resurrection of Jesus no less than that He should give Himself to the bitter and ignominious death on the cross. "Thus it is written and thus it behooved Christ to suffer and to be raised again the third day." "Who was delivered for our offences and raised again for our justification." According to the Scriptures. The entire life of Christ was in fulfillment of prophecy. The Old Testament Scripture is largely taken up with foretelling of Him who should be the Savior of the world. Not only was the promise of His coming given, but many of the circumstances of His life were distinctly foretold. The fulfillment of prophecy is one of the strongest proofs of the truthfulness of the Word of God. From the time of the birth of Jesus in the stable at Bethlehem until His exit as He ascended from the Mount of Olives, the circumstances of His life were continually in accordance with what was written. So that, when the apostles went forth to preach this gospel they only spoke the things which were according to the Scriptures. "He died for our sin according to the Scriptures, "He was raised again according to the Scriptures," and in the days immediately following the events of Christ's death, resurrection, and ascension, His disciples continually bore testimony to the resurrection.

And now, since the fact of the resurrection is so well attested by reliable witnesses, let us rejoice in the fact that our Savior is not in the sepulchre at Jerusalem but that He liveth and death can have no more dominion over Him. As the annual anniversary of the very important events in the life of Christ—His rejection, condemnation, crucifixion, and resurrection—are here again, may we have grace to enter into the Spirit of the occasion, and celebrate in humble, joyful remembrance of the things that happened for our redemption according to the Scriptures.

Now while much of that which is engaged in as an Easter service is outward and formal and according to the prescribed programme, mechanical, it is the privilege of those who have been resurrected with Christ to "come boldly to a throne of grace," to enter into the "holy of holies" and experience the power of the resurrection life, so that we may rejoice with joy "unspeakable and full of glory," and in the fulness of this joy sing,

"Rejoice, the Lord is King
Your God and King adore.
Mortals, give thanks and sing,
And triumph evermore;
Lift up your heart, lift up your voice,
Rejoice; again I say rejoice.

"Jesus the Savior reigns,
The God of truth and love;
When He had purged our stains,
He took His seat above;
Lift up your hearts, lift up your voice;
Rejoice; again I say rejoice.

"Rejoice in glorious hope,
Jesus the Judge shall come,
And take His servants up
to their eternal home;
We soon shall hear the archangel's voice;
The trump of God shall sound, rejoice.

The death and resurrection of Christ was "according to the Scriptures" so is it also according to the Scriptures that He will appear again the second time. He will come again. This same Jesus shall so come in like manner. This is the blessed hope, and "when Christ who is our life shall appear we shall also appear with Him in glory."

Being then risen with Christ let us "seek the things which are above where Christ sitteth at the right hand of God," and engage in an Easter service that is free from the fleshly, carnal methods commonly practiced, where children are taught that which is untrue, and where sensual pleasures largely prevail.
CALVARY.
There's a hill lone and gray,
In a land far away,
In a country beyond the blue sea,
Where beneath that fair sky,
Went a Man forth to die,
For the world and for you and for me.

CHORUS.
Oh! it bows down my heart,
And the tears-drops will start,
When in memory that gray hill I see;
For there was on its side
Jesus suffered and died,
To redeem a poor sinner like me.

Behold! faint on the road,
'Neath the world's heavy load,
Comes a thorn-crown'd Man on the way!
With a cross He is bowed,
But still on through the crowd
He's ascending that hill lone and gray.

Hark! hear the dull blow
Of the hammer swung low,
They are nailing my Lord to the tree!
And the cross they upraise
To His last lab'ring breath,
They are nailing my Lord to the tree!

Oh! it bows down my heart,
When in memory that gray hill I see;
And the tear-drops will start,
When the world's heavy load,
Comes the blessed Lamb of God,
On the blest lamb of dark Calvary!

There are some at Corinth who seemed to settle the matter very easily, for themselves at least. They knew that an idol was nothing and therefore meat offered to an idol was just as good as any other meat and they could eat it without any conscientious scruples. But they were conceited in their knowledge and acted with entire disregard for the feelings of others. The apostle had to tell them that there was another side to the question. Knowledge is indeed good, but knowledge alone puffeth up, while love edifieth. There is a tremendous difference between puffing up and building up. The man who conceitedly thinks he knows somethings knows nothing yet as he ought to know. "But if any man love God, the same is known of Him." Oh how much higher is love than knowledge! He who knows to love is known of God; but he who thinks he knows much, and loves not, may at last hear that condemning sentence, "I know you not."

Now in this matter of eating things offered to idols the apostle readily agrees with his "knowing" brethren at Corinth that an idol is nothing in the world, and that there is none other God but one. For, although the heathen have their multitudes of so-called gods and lords, "to us there is but one God, the Father, of whom are all things, and we in Him, and we by Him."

But there were some in the church at Corinth to whom this grand truth was not so apparent. It was not true that all had knowledge; there were weak brethren who still regarded the idol as something, and in eating the things offered to idols their weak consciences were defiled. Some abstained from eating meat altogether, doubtless from fear of eating something offered to idols.

Rom. 14:2.

The argument in verse 8 was doubtless used by the "knowledge party" to justify themselves. And true enough it is that meat commendeth us not to God. Eating or not eating can make no difference. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." — Rom. 14:7. But here is where the law of love in reference to our weaker brethren must be applied. We may have liberty to do a great many things with a perfectly free conscience—things which in themselves really do not affect our relation with God. "But," the apostle says, "take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Thus if one of the weak brethren would see one who had knowledge sit at meat in the idol's temple, he too would be emboldened to eat those things which were offered to idols, and his conscience being weak would afterward smite him, and he would be brought into darkness and perhaps into despair. And Paul charges such a result to the one who indiscreetly did that which seemed perfectly lawful to him, but which was the cause of wounding the weak conscience of a brother, and destroying him for whom Christ died. He calls it ‘eating against the brethren, and shows moreover that sinning thus against the brethren is sinning against Christ, and he closes the argument with these remarkable words: "Wherefore, if
meast make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." In Rom. 14, where this same question is discussed a little more at length, the Apostle says in verse 21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak."

The point in the argument on this question is therefore very clear. It is this: If the doing of a thing which is perfectly harmless in itself, and which my conscience gives me full liberty to do, is cause for offence or the wounding of the conscience of a weaker brother, then, out of love and consideration for my brother, I should deny myself of the liberty which I could otherwise enjoy. A weak conscience must not be trifled with. He who does anything contrary to the voice of his conscience will suffer for it, and the result is often very serious. We should not disregard the conscientious scruples of others, though they may in reality be very foolish. The thing to do is to seek to educate and enlighten the conscience, unburdening it of unnecessary scruples, by means of the word of God. For the latter and not the former is the true guide. But until the consciences of the weak brethren are thus enlightened and made strong they must be dealt with carefully and charitably.

This subject is further dealt with in chapter ten, where a different phase of it is brought out, showing that those who took so much liberty as to sit at meat in the idol temples, were making themselves partakers of the demonworship of the gentiles.

Gracias, Honduras, C. A.

Never go by supernatural impressions alone.—(The devil is supernatural). Try the spirits that lead you, whether they be of God, by concurrent testimony of God’s revealed will in the Scriptures. "Believe not every spirit, but try the spirits that lieve not every spirit, but try the spirits that are of God."—1 John 4:11.

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread everywhere. Like so many pages to be read.—The Pacific.

For the Evangelical Visitor,
THE WAY TO GOD.

FIRST. THERE MUST BE a conviction that one is eternally lost. A crying out, "What must I do to be saved?"


Third. Repentance. The child could not be said to have properly repented of his wrong until he was fully willing to obey his parents. Now the same holds true of the sinner’s relation to God. When convicted of sin and he feels his lost condition, he must first be willing to obey God now and forever so far as he has a knowledge of God’s will.

GOD DEMANDS FIRST, (a) Deep sincerity in this matter, "Judah hath not returned unto me with her whole heart, but feignedly saith the Lord.—Jer. 3:10. God knoweth our hearts and will not be imposed upon by mere words or forms. (b) A genuine departure from the world. "No man can serve two masters * * * Ye cannot serve God and mammon."—Matt. 6:24. (c) A fixed determination and willingness to serve and please God in everything if it costs our lives. "For whatsoever would save his life (by continuing in the world and conforming to its ways) shall lose it; and whosoever shall lose his life for my sake (by bearing the reproach of Christ) shall find it."—Matt. 16:25.

SECOND. No matter how self-denying and sacrificing the route, we must take it as it is plainly pointed out by the Spirit of God, if we are to become a disciple of our Lord. "For I came to set a man at variance against his father and a daughter against her mother * * and a man’s foes shall be they of his own household."—Matt. 10:35,36.

THIRD. Salvation should be sought publicly when there is given an opportunity. THERE MUST BE a public avowal of our determination to leave the ranks of sin.

Fourth. Faith. Now when the sinner is fully willing to obey God and take this narrow way, then he can call upon God to forgive him of his sins and believe in Jesus as his Lord and Saviour, and receive the witness that his sins are all washed away.

Fifth. Confession and obedience. (a) After believing on Jesus HE MUST confess Him if he retains his experience of justification. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:10. (b) He must obey the Lord in baptism and in all other commandments. E. H. COOK De Moines, Iowa.

For the Evangelical Visitor.

THE BOOK OF REVELATION.

THE Book of Revelation is a neglected portion of God’s word. We are told that it cannot be understood, but how can this be true when it is written that "all scripture is given by inspiration of God, and is profitable * * * for instruction in righteousness."—2 Tim. 3:16.

Revelation is a part of all scripture and to be profitable for instruction in righteousness it must be understood.

The popular opinion that it is a sealed book, and so a mystery, is contrary to what it teaches, for in chapter 22:10 It is written: "seal not the sayings of the prophecy of this book; for the time is at hand." From this text it is plain that it is not a sealed book.

Another thing, it is a prophecy, and Paul tells us (1 Thess. 5:20) "despise not prophesying," and to act contrary to this advice is dangerous.

Now note. It is "the Revelation of Jesus Christ"—and not of St. John. The Greek word is apokalypsis, and means, the removal of a veil. So we see that a revelation is something made known, and so it does not remain a mystery.

The very first words of the book prove the popular teaching to be false.

It is "the Revelation of Jesus Christ, which God gave unto him." It is God’s revelation to Jesus Christ, and given for a definite purpose, viz: "to shew unto his servants.
things which must shortly come to pass.

Thus do we see that it was given to make something known, but this could not be if it could not be understood. It was given for the benefit of a certain class—His servants, to show them things which must shortly come to pass.

In Deut. 29:29 it is written: “the secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever.” The revelation is something revealed; therefore it belongs to us and to our children. Let us, then, accept it and believe it.

Jesus is the Prophet of this prophecy and of Him it is written (Acts 3:22,23); “for Moses truly said unto the fathers; a prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”

To turn from the book of Revelation is to turn from its Prophet, and at last to be destroyed for our disobedience.

Now note verse 3. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” In the light of this verse how can anyone say that the Revelation is an unprofitable book to study. To turn from the book is to turn from, and lose a blessing from God.

“Blessed is he that readeth.”

Dear one, you can read. Then do so with a humble and teachable spirit, and God will bless you with understanding, for, remember, it is a revelation.

According to Peter, prophecy is an important study. In his second epistle, chapter 1:19 it is written: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” Prophecy is a sure word, because it is God’s word. We will do well to take heed for it is a subject worthy of our close and careful study. It is also as a light shining in a dark place. This is a picture of revelation. It makes plain.

It is important that we heed this prophecy “for the time is at hand.” What time? Not the end of time, which will soon merge into eternity. The time for the understanding of the prophecies, and it is the wise who will understand, for they get their wisdom from God.

The book deals with “things which must shortly come to pass” and these “things” bring us to the end itself. Let us then take earnest heed that we may be prepared.

From verse 4 we learn that the Revelation is a message “from him which is, and which was, and which is to come.” This is a description of the eternal God. All of God’s messages are important.

It is also a message (verse 5) “from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.” He is indeed, a faithful witness. His testimony is true at all times. He is “the first born of the dead,” for that is the meaning of the Greek word. He was the first to rise from the dead in God’s purpose and plan of redemption. In verse 18 He says “I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell (hades) and of death.”

Paul says [Rom. 6:9] “Christ being raised from the dead dieth no more; death hath no more dominion over him.” It is this Christ who died for us and now lives for us that enables us to “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Heb 4:16.

And though we may fall under the power of the enemy (death) He will set the captives free and enable us to say “thanks be to God which giveth us the victory through our Lord Jesus Christ.”—1 Cor. 15:57.

Then it is written “unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

First He “loved us,” and this is proved by His laying down His life for us and it is written, “greater love hath no man than this, that a man lay down his life for his friends.”—Jno. 15:13.

Then He “washed us from our sins in his own blood” for it is written “the blood of Jesus Christ his son cleanseth us from all sin.”—1 Jno. 1:7. Then we are raised to positions of honor and dignity, for we become “kings and priests unto God.”

This is now. It pictures an associated reign, and by it we are lifted above earthly things to sit with Him in heavenly places. It is a reign of victory over sin and self. It is very real.

Then comes verse seven. “Beloved, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

“Behold, he cometh.” This is the key note of the Book of Revelation. It is a prophecy that spans the time from advent to advent. Then note, “he cometh with clouds.” How did He go away? In Acts 1:9,11 it is written: “While they beheld, he was taken up; and a cloud received him out of their sight.”

And then hear the testimony of the angels “this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

He will come, as He went away, and that coming is to be a personal, and literal coming in the clouds of heaven. “And every eye shall see him.” This proves the visibility of His coming. It will not be a secret coming. The very circumstances that will surround the great event preclude any such possibility.

Some will be alive when He comes and they will see Him as He comes in all His glory.

“And they also which pierced Him, so the “they” must refer to Jewish people who crucified Him. In Matt. 27:25 it is written of them “His blood be on us and on our children.” All the Jews who have rejected Jesus have crucified the
Son of God afresh, for they, as a people, were concerned in the tragedy of His death they pierced Him by rejecting Him.

The Jewish people who will be alive when He comes will fulfill this prophecy. And all kinds of the earth shall wail because of him. This refers to those who will be unready to meet Him for many turn from the gospel message—the glad tidings of the Son of God.

It will be a fearful, a hopeless, and despairing cry that will ascend from the lips of countless multitudes who will try in vain to hide from Him who came to punish the wicked for their wickedness.

May the dear Lord quicken us and make us alive to the needs of the hour that we might go forth and serve Him more faithfully than ever in sounding out the message of love and warning. John has been speaking, now God speaks. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." He is the great God of eternity—the almighty power, able to plan and execute and Who will perform every promise.

Now the subject changes, "I John, who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ," John now tells us of the place and circumstance under which the Revelation was given.

Note, he is simply John, a brother and companion in tribulation. He was in the isle that is called Patmos." This was a small island of the coast of Asia Minor and was used by the Roman government as a place of banishment.

John was in exile, and his crime was "for the word of God, and for the testimony of Jesus Christ." Faithfulness to God and His word had caused his banishment from all that he held dear in this world—family and friends, but the wicked Emperor Domitian who banished him could not separate him from his God.

There in that lonely isle the God of heaven looked in mercy upon His servant and revealed Himself in an unusual manner.

Was it not, then a part of God's plan in John, that this exile was permitted to take place. It brought the apostle so close to his God that he could make this revelation, and thus reveal to His faithful servants things which must shortly come to pass. Let us then study it carefully and prayerfully as an important portion of God's word to us.

C. F. Ladd.

For the Evangelical Visitor.

EXPERIENCE.

Dear readers:—I am moved by the Spirit of God to write my experience. About eleven months ago I was convicted of sin, and while driving my team on the road I was converted. When I came home I told my wife that I was a new man, that I had started to serve the Lord. She was highly pleased and which was, and which is to come, the Almighty." He is the great God of eternity—the almighty power, able to plan and execute and Who will perform every promise.

Now the subject changes, "I John, who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ," John now tells us of the place and circumstance under which the Revelation was given.

Note, he is simply John, a brother and companion in tribulation. He was in the isle that is called Patmos." This was a small island of the coast of Asia Minor and was used by the Roman government as a place of banishment.

John was in exile, and his crime was "for the word of God, and for the testimony of Jesus Christ." Faithfulness to God and His word had caused his banishment from all that he held dear in this world—family and friends, but the wicked Emperor Domitian who banished him could not separate him from his God.

There in that lonely isle the God of heaven looked in mercy upon His years I had been somewhat outwardly reformed. I had tried to make myself better but as I suppressed sin in one place it would boil up mountain high in another. The Spirit strove with me but Satan told me I had lots of time and he had some pleasure for me yet. Some other time would do. I had been told that this was Satan's trick and that I would be lost if I would listen to him; but he had another comforting word for me, and that was, even if you are lost it is not so bad after all, there will be many lost. Then the Spirit would depart and I would go on in sin; but it would come again and invite me to Christ. I would be in a half persuaded condition. My sins lay heavily upon me. I did not dread to have my sins forgiven but I did not want to give up the old man (the Adamic nature), and I did not want to put on the new man (Christ Jesus). I had heard sanctification and holiness taught as a second definite experience but not enough to know what it meant, thank God for that. The Father drew me to Christ by his Holy Spirit. I surrendered myself with my sins and the carnal mind.

A voice said to me, "spit out your tobacco." I answered, what? It answered, "do it quickly." I did not say to the Spirit, "I want Christ but do Thou go Thy ways, I will receive Thee some other time?" but, I received the Father, Son, and Holy Ghost all at the same time. The mighty deed was done, I was a new creature in Christ Jesus. I was born of that holy Father and was one of his holy children, born of the Spirit and was a spiritual child; carnality was gone and my sins were forgiven. Jesus did it, praise His holy Name. I did not know as much about the way as I do now, some part of the law had not reached me yet, but my heart was as clean as it is now for the blood of Christ had cleansed it and carnality rooted out. I was a weak child and had not so much grace as God gives me now. I was led to do things when first converted that I do not do now. A few days after this there was a severe temptation from Satan ingeniously devised by him, to which I yielded and was
brought under condemnation, but detecting his devices, and how he would further deceive me, I found that I must again return to the Lord, and do the first works over again. This was my definite experience, from regeneration, the devil's works.

Following, I give a few references why I believe this to be a bible experience.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. 15:22,23. There is no promise in these verses to those who are in Christ shall all be made alive.

"And what concord hath Christ with Belial?" 2 Cor. 6:15. Does Christ associate with Satan? If we have our sins forgiven now and have the experience of holiness, or made holy. This scripture speaks of one call and that is unto holiness.

"He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son."—John 5:33,34. Who makes God a liar? Those who believe not the record God made of his Son. What is the record? That God hath given us eternal life; and this life is in his Son.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. 8:7,8,9. In the ninth verse the Word says, "he that hath the Spirit of Christ is none of his." Who can say they can be Christ's without the Spirit, or be spiritual and carnal at the same time?

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14. When should we prepare to meet the Lord, now or some other time?

If we have our sins forgiven now and have the experience of holiness some other time, it brings in that soul destroying monster called procrastination. The devil taught me procrastination for many years and if I had always listened to him I would have landed in hell. "For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4:7.

Some have told me that we are called to come to Christ and be saved then some other time we would be called or convicted to be sanctified or made holy. This scripture speaks of one call and that is unto holiness.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son."—John 5:30,31. I have heard it preached that when we are born again we are placed where a little child is: and have the carnal nature: but the sixth verse contradicts this statement. When we are born of the Spirit (into that holy family of God) and continue in holiness we will be accepted in heaven. But a little child is born of the flesh, into carnality and if it lives to the years of accountability, or when the law reaches that child he finds himself to be a sinner but not before, for where no law is, there is no transgression. Rom. 4:15. This will do for little children but when the law of the kingdom reaches us we are transgressors if we are not holy. "The thief cometh not, but for to steal, and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly."—Jno. 10:10. Some claim that this life more abundant is a second work of grace. Those that came before Christ claiming to be Christ led people away and some lost their lives (physical lives). Christ does not lead us away to be killed but gives us the promise of the life that now is and of the life to come. 1 Tim. 4:8.

How can the sinner have the true work done in his heart if he has heard nothing but the doctrine of two definite works of grace?

If he believes that he cannot be cleansed when his sins are forgiven but asks Christ to come in and live with the enemy, will Christ do that? we have learned that He will not. Then he is still a sinner: but when he comes for the second work he comes as a justified or righteous man. Christ came not to call the righteous but sinners to repentance. Let us all seriously consider this question. J. D. Powell.

Deanville, Mich.

---

Christ never spoke an idle word. There was ever before Him an end, a point to be reached, a lesson to be taught. We sink into nothingness as we grow up into Christ.


For the Evangelical Visitor.

SINGING.

SONG service," or as the apostle has it, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19.

The subject of the publication of a new hymn book or the revising of our present book will no doubt come up before conference for consideration and probably is already being agitated in the different districts of our general brotherhood and we think it might with propriety be discussed in our church paper. We have for some time been looking for an article on the subject but we have not seen anything.

We do not know enough about music to write advisedly on the subject but we like to hear good singing, and we think it is an important part of God's service. In our experience of many years in gospel work we have often thought that there is a serious want, not only in good singing, but also a lack of unity among those who do sing, and we believe it is largely caused by not having suitable books of our own which are adapted to Sunday Schools, revival services and mission work, and we see no better way than for Conference to publish its own books adapted to the use of these various services. We now have a very good book for regular church work. Singing is an important part of the service or worship of God and should not by any means be neglected, but rather it should be encouraged. Why not then revise our present book for regular church work and publish a smaller edition for especial use and adapted to our Sunday Schools, revival services and mission work. These songs should be such that children could easily learn to sing, and which would or could with very little practice be sung by those who have not had the opportunity to be trained. By some such an arrangement there would be more unanimity, and we could with propriety recommend it to all our churches, and we trust it will be accepted by the general brotherhood and we would not see the discord that often takes place when members of different neighborhoods come together. As it now is in many places we see nearly every Sunday school or continued meeting have their different books and singing is not what it ought to be. We write this that some one more competent take up the subject before the meeting of Conference. We would advise the appointment by Conference of a competent committee with instructions to collect and compile songs for that especial work and also to revise and publish an edition of our present church book.

HENRY DAVIDSON.

PREMEDITATION.

“For we can do nothing against the truth but for the truth.”—2 Corinthians 13:8.

“For not he that commendeth himself is approved but whom the Lord commendeth”—2 Corinthians 10:18.

DEAR Readers and Christian friends, I wish you a happy New Year. I have felt impressed to write for the VISITOR for a long while but up to now have put it off. There were hindrances in the way which were difficult to overcome. But I could not get rid of it. Many times in the silent hours of the night I would meditate until the salty tears would roll over my face. What for? Because there were such greenings in my spirit for the welfare of the Brotherhood, and all mankind in these perilous times. Now for some evenings I am alone and again this has taken such a strong hold on me, I feel to say God help me I'll try.

“Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing and I will receive you.”—2 Cor. 6:17. All of us who can read know that we are to be a separate people from the world. The world buys high-priced organs and they indulge very much in having their likeness taken. That idolatry. Would to God that every brother or sister who has his or her likeness taken may become so heavily burdened that they would have to destroy them. I heard a sister say she had consecrated all her children to the Lord. If she has consecrated their souls and bodies to God isn't that enough? Why does she want a likeness of that mortal body that turns to dust. I firmly believe it's an abomination in the sight of that holy God for missionaries to go to heathen lands and teach them to have their likenesses taken. It makes me feel very sad. They ought to be taught to be heavenly minded not worldly minded, and it is spending money for that which is not bread.

There is another thing I wish to mention. I often wonder how a plain people can enjoy themselves in such houses as some have built. There is no enjoyment there for me. Plain people ought to have plain houses and that is what I hear some people of the world say. What a pity that the light is so dim in some places that the world can hardly see it. Do you feel good? Do you think you'll come out all right? Ask God to show you. Prov. 22:6. “Train up a child in the way he should go and when he is old he will not depart from it.”

I see pride is creeping into the church. It is seen on many of the Sister's little children. They put it on them, then as the children grow up they want more than their mothers want to give them, and what is the consequence? Instead of the parents having control of the children, the children have the control over the parents. By and by the parents complain to others about their children. Then they would like to hinder them from going to dancing rooms. The children grow up and become a self-willed people. If they had been trained as the above verse says how much trouble and sorrow would have been avoided and the children would be more apt to turn to the Lord. Some say, if you don't let them have it when they are young, when they grow older they will get the more pride. I don't believe in that way of doing because we have a heavenly guide that has promised to lead us. Oh where are the old mothers and mothers-in-law to teach the younger women? Some may say, I have no children. No, I have been a close observer, and that is not all, I was once a little child and had a Christian mother. She didn't put those things, pride,
on her children. Praise the Lord for such mothers. I believe there are still some of them. Don’t get weary in well doing, for in due time ye shall reap if ye faint not. Oh, when we notice what is spent by the parents to the gratification of their children, is it not spending the Lord’s money for that which is an abomination in His sight. Is it any wonder that so few turn to the Lord?

Train up a child in the way he should go.” Now, I can hardly think that you want to train up your children to have them fitted and prepared for everlasting punishment. Oh no, you would like to have them saved when they die, but you love to see it on your little innocent children. I have much heart-felt sympathy for those little ones in your care. Oh, mothers, mothers, come out and be ye separate. Is not a neat sun-bonnet to be preferred to the hat loaded with what is only to gratify vanity? Oh how inconsistent with the head covering you wear. I feel that the heavenly Spirit is sending this message through me. I pray that you may receive it as from there not from me. Jesus says, “I receive not honor from men.” Oh, what a care you should have over your children.

The husband and father should lend a helping hand in many different ways. Oh the duties that rest on him as the head of the family! How many good advices he might give to mother and children! Take the children on his knee, tell them how Jesus loved them how He took the children in His arms and blessed them. Parents your children need too know that you love them too. I once knew a little girl. She was told by one of the older children to go and sit on her father’s knee. She said, I’m afraid. That shouldn’t be; take interest in your children. Once a very young boy was present at our table, and when the one who asked a blessing said, Amen, the little boy responded with such a hearty Amen. It was a glad surprise to me. It seemed like the kingdom of heaven to me. It was the sweetest Amen I ever heard.

That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a palace.” “Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table, yes, thou shalt see thy children’s children and peace upon Israel.”

“For thou hast maintained my right and my cause. Thou sittest in the throne judging right:”

“The Lord also will be a refuge for the oppressed, a refuge in times of trouble.”

“The Lord is nigh unto all them that call upon him to all that call upon him in truth.”

“I will lift up mine eyes unto the hills from whence cometh my help.”

—Psalms.

“When they say, lo here is Christ, or lo there is Christ, believe it not, go not after them.”

“They that observe lying vanities forsake their own mercy.”

The blessed Jesus has promised to keep us unto that day. If it were not so we might think it an impossibility to be saved in these last days, but with Jesus for our guide it is an impossibility not to be saved. The enemy of souls is mighty but Jesus is almighty. Go not after them for fear of going astray. Jesus wants you to keep close to Him.

You need Him every hour, false teachers are many. O how it pains me to see how the wolf is trying to destroy the sheep. Why not fly to Jesus. Humble yourselves under the mighty hand of God and be restored to your former usefulness. Jesus saves.

Our Father, our Father, we ask Thee to guide us,
And keep us from sin till life’s journey be over;
Then the last sigh of nature, what’er else betide us,
Shall wait us to glory when time is no more.
Then, then will we sing the sweet song of the blessed,
And mingle our strains with the myriad above;
Far surpassing all strains that our tongues ever expressed,
And Jesus, the chorus, and infinite love.”

—Anna Myers.

Upton, Pa.

Speech—Deeds.—The gospel story is a book of mighty deeds as well as of wondrous speech.—Prof. Stiller.
but that all should come to the
knowledge of the truth.

"He hath made of one blood all
nations of men for to dwell on the
face of the earth."

He has provided all things for us,
as far as is necessary to live in this
world. We look at the creation and
see how wonderfully He has pro-
vided all things that we need to
live, and we should see the Lord in
all things. Now comes the impor-
tant thing. Have we been seeking
the Lord? We are not here for
nothing. We are here to seek the
Lord. Now, are we seeking the
Lord? I have never tasted anything
so sweet as the love of God. God's
love is sweet.

This is perhaps the last time that
I shall be before you to speak to
you. I am living on borrowed time,
and what I do is important. I don't
count my time anything any more.
I am going on borrowed time. "The
Lord is not far from everyone of
us." The Lord is near. We need
not go to Africa to find the Lord,
but He is near; for "in Him we live,
and move and have our being." But
people do not understand Him.

Some people say that perhaps they
will not live long, but God is talk-
ing to them. A certain man prayed
for a sinner, that God would give
him thoughts of his past life in
the night, and he could not sleep,
and he got up and told his thoughts,
that he would not live long. Yes,
the Lord has moved his mind in
that way. When you cannot sleep
at night, and have thoughts that
you will not live long, it is the voice
of God speaking in the heart. The
Lord makes Himself felt, that you
might feel after Him. Our affec-
tions must go in that way, then we
can find Him. When the voice of
the Lord came to the prodigal son,
he started for home and his father
came to meet him. He is out then
feeding the swine, and the father
came to meet him. He does not ac-
cuse him, but receives him gladly.

"For in Him we live and mov-
and have our being; as certain of
our own poets have said, for we
are also His offspring." It seems
that the heathen believed that
they are an offspring of God. If
we are the offspring of God, we
should not serve an unknown god.

My mind sometimes runs upon
this line, what a wonderful God we
have. We cannot build a house
that will hold Him. God is in
Africa, and India as well as here.
The Psalmist says, "I am fearfully
and wonderfully made." Our hands
move, and we do not understand how
they move. We move and hardly
know how, we like to live but when
our end comes, we must go whether
we want to, or not.

It is God's will that all men
should repent and come to the know-
ledge of the truth. The time has
come when men should repent every-
where. "And the time of this igno-
rance God winked at; but now com-
mandeth all men everywhere to re-
pent." God winked at this, but
now commandeth all men to repent.
As long as we are ignorant, we are
not responsible, but he that know-
eth to do good and doeth it not, to
him it is sin.

Can we repent without quitting
our sinning? No, we cannot repent
until we quit sinning. Here is a
point that we should keep in mind,
that we are clean up to date. We
may have a new trial tomorrow, but
the Lord will help us through.

When we don't get the victory over
those things that we have in our
hearts, that have so long been
troubling us, there is some sin there
that we do not want to confess out.
Confession must be made. "If we
confess * * He is faithful * * to
forgive * * and to cleanse us from
all unrighteousness." God will do
wonderful things for us. We will
get hot for God. There will be
shoutings in our hearts when Jesus
baptizes us with the Holy Ghost
and fire.

POOR BUT RICH.

OF ALL the wonderful stories
that my great grandmother used
to tell my mother when she was a
little girl, the most wonderful was
about the dark day in New England,
Friday, May 19, 1780. This was
during our revolution, you will re-
member, and the same year in which
the traitor, Benedict Arnold, at-
tempted to betray his country to its
enemies.

For several days before the nine-
teenth the air was full of vapors, as
we often see it when fires are raging
in the woods near us, and the sun
and moon appeared red, and their
usual clear light did not reach us,
especially when rising and setting.
The winds blew chiefly from the
southwest and northeast, and the
weather was cool and clear. The
morning of the nineteenth was
cloudy and in many places slight
showers fell, sometimes accompanied
by thunder and lightning; but as
the sun arose it did not increase
the light, and the darkness deepened,
until the children standing before
the tall clocks could not see to tell
the time, and older people peering

POOR BUT RICH.
over the almanac were not able to distinguish the letters. The birds sang their evening songs and flew to their nests in the woods, the poultry hurried to their roosts, while the cattle in the fields uttered strange cries and leaped the stone fences to gain their stalls, and the sheep all huddled together bleating piteously.

Color, which you know, depends upon the light of the sun, filled many with astonishment by its unusual appearance, for the clouds were in some places of a light red, yellow and brown; the leaves on the trees and the grass on the meadows were of the deepest green, verging on indigo, the brightest silver seemed tarnished, and everything that is white in the sunlight bore a deep yellow hue.

The shadows, which before noon fell to the westward and after noon to the eastward, were observed during the darkness to fall in every direction.

The rain, also, was unlike any other rain, and it set all the people to wondering as they dipped it from tubs and barrels; for a scum formed on it resembling burnt leaves, emitting a sooty smell, and this same substance was seen on streams and rivers, especially the Merrimac, where it lay four or five inches thick for many miles along its shore.

Another peculiarity was the vapor; in many localities it descended to the earth from high in the atmosphere; but at one point a gentleman saw the vapors, at nine o'clock, rising from the springs and low lands; one column he particularly noticed rapidly ascending far above the highest hills, then it spread into a large, white cloud and sailed off to the westward, a second cloud formed in the same way from the springs, but did not rise as high as the first, and a third formed fifteen minutes afterward. At a quarter of ten the uppermost cloud was of a reddish hue, the second was green, indigo and blue, and the third was almost white.

So unwholesome was the vapor that small birds were suffocated in it and many of them were so frightened and stupefied that they flew into the houses, adding to the fears of ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was between ten and eleven in the forenoon (when the men were busy in the fields and offices and work-shops, the women spinning, weaving, and preparing dinner, and the children at school, or helping their fathers and mothers at home), and it continued until the middle of the following night; but the degree of darkness varied; in some places the disk of the sun was seen when the darkness was the most dense.

Lights were seen burning in all the houses, and the people passing out of doors carried torches and lanterns, which were curiously reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come, many dropped their work and fell on their knees to pray, others confessed to their fellows the wrong they had done and endeavored to make restitution.

The meeting houses were crowded, and neighborhood prayer meetings were formed, and the ministers and old church members prayed long prayers, mentioning the nations and individuals of Bible times who had been destroyed on account of their sins, and begging that, as God spared the great city of Nineveh, when it repented, so he would forgive them, cheer them again by the light of the sun, and give victory to their armies.

It is said that the Connecticut Legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when Mr. Davenport arose and said:

"Mr. Speaker, it is either the day of judgment or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty, I move that candles be brought, and that we proceed to business."

All the shivering, frightened people began to look forward to evening, hoping that as the moon rose full at nine o'clock her light would penetrate the gloom; but all the children who coaxed to sit up and see her grew very sleepy, their strained eyes were not rewarded by her beautiful beams, for at eight in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand before one's face.

Then all the weary children were sent to bed after the most honest prayers that they had ever prayed, and the older people sat up to watch for the light that never before had appeared so glorious.

And never dawned a fairer morning than the 20th of May, for the sun that opened the flowers and mirrored itself in the dew drops, brought the color again to the children's faces, and filled every heart with confidence.

The birds sang joyously, the cattle returned to their pastures, the places of business were opened, and every one went about his work more gentle toward man and more grateful toward God.

After the darkness was passed, several persons traveled about to gather all possible information concerning this memorable day, and Dr. Tenny wrote an account of what he learned while on a journey from the East to Pennsylvania. He says the deepest darkness was in Essex county, Massachusetts, the lower part of New Hampshire, and the eastern portion of Maine (where my great-grand-mother lived). In Rhode Island and Connecticut it was not so great; in New Jersey peculiar clouds were observed, but the darkness was not uncommon, and in the lower parts of Pennsylvania nothing unusual was observed.

It extended as far north as the American settlements and westward to Albany, but its exact limits could not be ascertained.

In Boston the darkness continued fourteen or fifteen hours, varying in duration at other places.

As it was impossible to attribute the darkness to eclipse, the wise people formed many theories respecting it; being convinced that it was due to immense fires in the woods, blowing in opposite directions, and to the condition of the vapors; but Herschel says: "The dark day in northern America was one of those wonderful phenomena of nature.
which will always be read of with interest, but which philosophy is at loss to explain."—Selected by S. Markley.

**FANATICS.**

WEBSTER defines a fanatic: One governed by the imagination rather than the judgment.

Then a religious fanatic is one who is governed by the imagination rather than the judgment and the Word of God.

Polygamous fanatics, professing piety, and practicing impurity.

Fashionable fanatics, claiming holiness, but dressing in worldly style.

Filthy fanatics, saying they are bound for heaven, but refusing to cleanse themselves from "all filthiness of the flesh and the spirit."

Ecclesiastical fanatics, claiming to be loyal to God, while making the "Word of God of non-effect by their traditions."

Creedistic fanatics, magnifying the views of men and creeds of the past above the Word of God.

Divine healing fanatics, who claim that the proclamation of the Bible command to pray for the sick, according to James v, is detrimental to the cause of holiness.

Deluded healing fanatics, who vainly claim healing, and live in constant violation of sanitary laws.

Pre-millennial fanatics, who set the very day of our Lord's return.

Post-millennial fanatics, who proclaim that "the world is growing better and better," and deridingly ask, "Where is the promise of His coming?"

Business fanatics who work for the world, and expect a ticket to heaven.

Freetlove fanatics, who profess religion, and are members of worldly lodges.

Holiness fanatics, who profess entire sanctification, and cater to the world.

Wild fanatics, who claim that those who receive the Spirit of God no more need the Word of God.

Remedy for fanatics: The Word of God, the Son of God, and the Spirit of God.—Sel. by Harvey Miller.

**HALLELUJAH! CHRIST IS RISEN.**

Hallelujah! Hallelujah! 
Hearts to heaven and voices raise; 
Sing to God a hymn of gladness, 
Sing to God, a hymn of praise; 
He who on the cross a victim 
For the world's salvation bled, 
Jesus Christ the King of glory, 
Now is risen from the dead. 

Christ is risen, Christ the first fruits 
Of the holy harvest field, 
Which with all its full abundance, 
At His glorious advent, yield; 
Then the golden ears of harvest 
Will before His presence wave, 
Rising in His sunshine joyous, 
From the furrows of the grave. 

Hallelujah! Hallelujah! 
Glory be to God above! 
Hallelujah to the Savior, 
Font of life and source of love; 
Hallelujah to the Spirit; 
Let our high aspirations be, 
Hallelujah now and ever, 
To the blessed Trinity. 
—Bishop Wordsworth.

**RELIGION IN THE HOME.**

**THERE** is much need to consider the following note which applies equally to this continent as to England. The Christian (London) says: "Some one has said, 'An ideal English home is the flower of the Christian centuries,' and it might be added that the bloom on that flower is its religion. 

Let the religion go, and the beauty of the flower has vanished. There is this point in the appeal of a correspondent for more care for the culture of home piety in the new century, and the manifestation of the highest Christian virtues in the household on the part of those who take a leading part in religious work.

It is useless to lament the fact that the boys and girls of Christian homes are so slow to make a consecration of their faith, when they are able to say truthfully that their parents are so very busy with outside duties, that they have no time to attend to their own house holds.

Nothing is more melancholy than to have to plead guilty to the consecration, "Thou hast made me a keeper of vineyards, and my own vineyard have I not kept."—Sel.

**HOW THE APOSTLES DIED.**

FROM history and tradition we learn that all the apostles, excepting John, died unnatural and cruel deaths.

Peter was crucified in Rome with his head down unlike to that used in the execution of Jesus.

Andrew was bound to a cross and left to die from exhaustion.

James, the great, was beheaded by order of Herod at Jerusalem.

James, the less, was thrown down from a high pinnacle then stoned and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was killed with a halberd.

Thomas was shot by a shower of arrows while at prayer and afterwards run through the body with a lance.

Simon was crucified after the manner of Jesus.

Mark was dragged through the streets of Alexandria until he expired.

John died a natural death.

Paul was beheaded by command of Nero.

Judas hanged himself and fell and his bowels pushed out.—Selected by Anna Snyder.

Spiritual strength is a divine gift, but it is bestowed in accordance with God's established laws, one of which is: "They that wait on the Lord shall renew their strength." The more a man prays, the mightier will he be in prayer; the more he reads the Bible, the more knowledge will he have of the will of God; the oftener he does this in remembrance of Christ, the sweeter will be his communion; the longer he teaches, the more skillful will he become. Those who would be strong workers and worshippers must wait on the Lord in work and worship.—Sel.

Christ, the risen and ascended Lord, has conquered death, the great enemy of life. He is the great, living leader, inspirer and protector of his people, who will yet make his kingdom to triumph over all evil. "The alphabet of human hope" is this resurrection.
TEMPERANCE.

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

THE GROWTH OF TEMPERANCE SENTIMENT.

When we look at the saloon evil as it stands out before us in all of our centers of population we are sometimes disposed to grow pessimistic and despair of the final triumphs of temperance sentiment in our country. But despite the appearances of things, there is a steady growth of opinion in its favor. Corporations whose business involves the labor of thousands and thousands of working people are becoming stringent in their requirements of sobriety upon the part of those whom they employ. They have learned from experience that the men who habitually drink are to that extent unfit for intelligent and useful service. Look at the men who occupy responsible positions in the railway service. Some years ago a sober man in the employment of the railroads was the exception to the rule, while today the drinking man in positions of this sort is the exception. As a result you find among this class our soberest and most reliable citizens. But it was not formerly the case. Then, too, it is a fact that in all our great labor organizations of the country principles of strict sobriety are taught in their rubrics. The influence of this sort of tuition is having fine effect upon the morals of the working classes. We are in receipt of an invitation to attend a great meeting of the Trades Council and all affiliating unions at Oak Cliff, on the first Monday in September, which will be Labor Day; and in that invitation it is said, "No intoxicating liquors will be permitted on the grounds," and every word of this is underscored. Two or three years ago no such invitation as this would have been sent out by this great labor organization. All of these things indicate that the opposition waged by the Church against the liquor business is having its effect, and the eyes of men are being opened to this unmitigated curse of society. This unrelenting war must continue through the pulpit and through temperance organizations until the very business of the saloon is odious in the eyes of suffering mankind. And one of the severest blows that can be given to it is to make the habit a bar not only to good society, but to the employment in first-class business firms. If men can be made to see the folly and the sin of drinking and give it up, then the saloon will die of inanition.—Texas Christian Advocate.

JUDGE BAKER'S OPINION OF SALOONS.

RECENTLY Judge Baker, of the Federal Court, Indianapolis, in passing sentence upon a young man for assisting in the robbery of a post office, said:

"It is an unpleasant thing to send an intelligent young man like you to the penitentiary. It is a sorry thing that so many young men do not realize until it is too late that the saloon leads to prison. I doubt if there is one man out of fifty that I am called upon to send to prison that does not begin his career by frequenting saloons and gambling places. If the young men of the country would study the prison records of the various penitentiaries it would be to them a stronger sermon than all the temperance lectures could ever deliver. When you get out of prison there will be little hope for you unless you right about face—turn your face from the saloons. I think I will send you to the workhouse. May be the memory of your dead father and mother, and the prayers of your good mother, offered for you in your childhood, may yet make a man of you."—Sel.

PROTECT THE CHILDREN.

If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from growing to the perfect form. Something similar takes place after wounds which touch the tender germ of the human soul and injure the heart leaves of its being. Therefore you must keep holy the being of the child: protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's soul is more tender than the finest or tenderest plant. It would have been far different with humanity, if every individual in it had been protected in that tenderest age as befitted the human soul which holds within itself the divine spark.

F. Froebel.

Life may be hallowed by no thought more powerfully than by this, that it is watched; nor peace secured by stronger trust than that the Almighty assumes responsibility for it; nor has work ever been inspired by keener sense of honor than when we feel that God gives us freedom and safety for it. These are the fundamental pieties of the soul; and no elaborateness of doctrine can compensate for the loss of fresh convictions of their truth.—George Adam Smith.

THE HAVOC OF STRONG DRINK.

The havoc of strong drink has been brought home to us in an unusual and unexpected manner of late. We have been examining three large and expensive libraries, lately thrown upon the market, searching for certain books now out of print; and we made some inquiries as to the break up of these valuable properties. Each library exhibits the taste and attainments of its owner. They were not chance collections of heterogeneous volumes upon all sorts of subjects, but they were carefully selected books upon themes which might interest gentle men and scholars. They contained costly publications upon abstruse subjects and upon aesthetic themes. And the sorrowful fact was that in each case the dissolution was owing to the dissipation of the owner. It showed plainly that the profound scholar and the elegant man of letters were equally exposed to the contagion of drink. Alcohol seizes its victims not simply in the ditch or upon the cow ranch, but in the study, at the bar and behind the sacred desk.—The Interior.


OUR YOUTH.

BROTHERHOOD.

IF ANY LITTLE WORD OF MINE
MAY MAKE A LIFE THE BRIGHTER,
IF ANY LITTLE SONG OF MINE
MAY MAKE A HEART THE LIGHTER,
AND TAKE MY BIT OF SINGING
AND DROP IT IN A LOVELY VALE
TO SET THE ECHOES RINGING.

IF ANY LITTLE LOVE OF MINE
MAY MAKE A LIFE THE SWEETER,
IF ANY LITTLE CARE OF MINE
MAY MAKE A FRIEND'S THE SWEETER,
IF ANY LITTLE OF MINE MAY EASE
THE BURDEN OF ANOTHER,
GOD GIVE ME LOVE AND CARE AND STRENGTH
TO HELP A TEARING BROTHER.

—ANONYMOUS.

"I CAN'T, BUT JESUS CAN."

THERE IS A STORY OF A LITTLE BOY'S HEROISM IN A STORM WHICH DEVASTED THE SEA ISLANDS.

When the waves rose and swept across the islands, and the water burst open the house door and rushed in, the children, little Beu tramped into the narrow path in safety till he reached a house where a man came down from the upper story and took the children in.

But unconsciously he had turned aside and reached the bank that broadened. The roar of the wind and water, the dauntless courage of the boy, was beyond his depth, and must have been drowned. But unconsciously he had turned aside and reached the bank that formed the plantation boundary in old times. Upon this he walked, waist deep in water; a step or two on either side would have been fatal, but the child trod the narrow path in safety till he reached a house where a man came down from the upper story and took the children in. —Ed.

For the Evangelical Visitor.

MISSION WORK.

I AM FOURTEEN YEARS OF AGE. I GO TO SCHOOL. I WAS SAVED A YEAR AGO. I AM TRUSTING IN THE LORD. I WANT TO DO ALL THAT I CAN FOR THE LORD AND DO ALL THE GOOD I CAN AND JUST AS LONG AS I CAN. I AM INTERESTED IN DOING SOMETHING FOR THE CAUSE OF THE AFRICAN ORPHANS. I WILL TELL YOU MY WAY OF RAISING SOME MONEY FOR THE CAUSE.

My little brother found one cent, it was suggested to him that he see how much good might be done. More money was given him. He at once started a fund for the orphans in Africa. He bought some lead pencils which he sold among the neighbors and in school. Afterwards he wished me to take it up which I did. I bought school supplies, pens, pencils, papers, tablets, etc. The children in school buy them from me. I have now a little money on hand and hope under the blessing of God by the time our missionaries are able to establish a home for the orphans I will be able to contribute a little. May God bless the dear workers in Africa. I would like to hear from you. This is not a story of a goody-goody little boy who died early, but of a live young man who exists in flesh and blood today, and is ready to give "advice" to other young men who are just beginning to work their way into business. And here it is: "Whatever thy hand findeth to do, do it with all thy might."

WHICH WILL YOU CHOOSE, BOYS?

A BOY had this remarkable dream. He thought that the richest man in town came to him and said, "I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honored judge, and said, "I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice and let him rest, and so on. And last up the drunkard stood ready to hand over his place at once. Which will you choose, boys? —Ed.

A STORY FOR BOYS.

IN ONE OF THE LARGEST RAILROAD OFFICES IN THE COUNTRY IS A COMPARELY YOUNG MAN WHO IS AT THE HEAD OF A LARGE DEPARTMENT. —When he entered the service of the company, five years ago, he was green and awkward. He was given the poorest-paid work in the department. The very first day of his employment by the company, a man who had been at work in the same room for six years approached him and gave him a little advice. "Young fellow, I want to put a few words into your ear that will help you. This company is a soulless corporation that regards employees as so many machines. It makes no difference how hard you work, or how well. So you want to do just as little as possible to retain your job. This is a slave pen, and the man who works overtime or does any specialty fine work wastes his strength. Don't you do it." The young man thought over the "advice," and after a quiet little struggle with himself, he decided to do the best and most. He knew how, whether he received any more pay from the company or not. At the end of the year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was head clerk in the department, and the man who had condescended to give the greenhorn "advice" was working under him at the same figure that represented his salary eleven years before. This is not a story of the goody-goody little boy who died early, but of a live young man who exists in flesh and blood today, and is ready to give "advice" to other young men who are just beginning to work their way into business. And here it is: "Whatever thy hand findeth to do, do it with all thy might."

FOR THE EVANGELICAL VISITOR.

—ANONYMOUS.
EVANGELICAL VISITOR.


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

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

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

Sample Copies Free.

To Foreign Countries, $1.85 a Year.

GEORGE DETWILER, Abilene, Kan., Editor.

ELDER W. O. BAKER, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

Geo. Detwiler, Office Manager.

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

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

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

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

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

To the Poors,—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 Drafts, 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, March 16, 1901.

ADDRESS OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matoppo Mission Bula-ways, South Africa.

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

D. W. Zook and wife, Purunia, Post Office, Mrs. Amanda Zook, Bankura District, Bengal, India.

Mr. and Mrs. S. H. Zook, Hidalgo, Texas.

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

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

LOVE FEASTS.

Philadelphia Mission, May 4-5

210 Silverdale, Pa., B. R. St. Sewellsville, P. and B. R. R., May 22-26

111 Gratersville, Pa., June 1-2

BENEVOLENT FUND.

Victoria Square, Ont., 50

FOREIGN MISSION FUND.

240

241

242

243

244

240

240

240

240

India Orphan Fund.

Previously reported

Abilene, Kan. 75

H. N. H. North End, Okla. 1 00

J. L. Rose Glenn, Pa. 2 00

York Co., Ont. 8 85

J. L. G. Enterprise, Kan. 1 00

MATOPPO SPECIAL FUND.

Brown Co., Kansas, offering 50 00

D. L. Engle, Ams, Kan. 5 00

C. N. Hostetler, Washingtonboro, Pa. 3 75

Moses Shape, Lock Springs, Kan. 50 00

Jacob Book, Lock Springs, Kan. 15 00

McPherson, Co., Kan. 20 00

In His Name, Martinsville, Pa. 1 00

A. J. L. Gish, Enterprise, Kan. 1 00

A Sister 10 00

To those who have ordered our Paper File we wish to say that we expect to be able to forward them in the near future. Have patience a little while.

Elder H. Davidson, with his wife, lately of West Milton, Ohio, has removed to Harrisburg, Pa., and are located at the Messiah Rescue Home of which institution they have assumed the oversight for the time being. They may successfully fill this place of responsibility and may much blessing attend their labors.

We are unable to give any definite announcement as to R. R. arrangements for those who intend to go to Conference from the west. The latest word from the Agent of the Wabash is that the companies have not settled on any rate to Buffalo as yet. If any definite rate be given we will likely be able to announce it in our next issue.

A letter from Sister Emma C. Long informs us that she, accompanied by Bro. and Sister J. O. Lehman in Bro. Levi Doner, expects to sail for South Africa on April 17. The farewell and ordination meeting will be held at the Messiah Rescue Home on the evening of April 14. No doubt many of the intimate friends will embrace the opportunity to attend at this last meeting. The sister recognizes this as a great undertaking and an important step, and requests that we pray much for those who go.

THE GRACE OF GIVING.

When we read Paul's testimony to the liberal giving of the churches of Macedonia as given in 2 Cor., chapter 8, we are convinced that he set a high value on this grace. He says, "Moreover, brethren, we make known to you the grace of God which has been given in the churches of Macedonia." We need to have the Apostle learn us this day on the line of giving. Not that we do not recognize and rejoice over the liberality which has been manifested during the past few years, but we do none the less believe that there are many yet who have not, and are not yet bringing "all the tithes" into the storehouse of the Lord, and consequently are not enjoying the blessing as they might.

The 2nd verse, according to the German, intimates that the churches of Macedonia had experienced preservation in or during, a great trial of affliction or sorrow, in consequence of which their joy was abundant. Next it says, they were very poor yet notwithstanding this, they were rich in giving in all singleness of mind. They gave richly, liberally, beyond that which the apostle had looked for. Verse 3 R. V. "For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord." Are there not many who, if they give, do so with more or less regret, and a secret wish that there would not receive. We are unable to give any definite announcement as to R. R. arrangements for those who intend to go to Conference from the west. The latest word from the Agent of the Wabash is that the companies have not settled on any rate to Buffalo as yet. If any definite rate be given we will likely be able to announce it in our next issue.

THE GRACE OF GIVING.

When we read Paul's testimony to the liberal giving of the churches of Macedonia as given in 2 Cor., chapter 8, we are convinced that he set a high value on this grace. He says, "Moreover, brethren, we make known to you the grace of God which has been given in the churches of Macedonia." We need to have the Apostle learn us this day on the line of giving. Not that we do not recognize and rejoice over the liberality which has been manifested during the past few years, but we do none the less believe that there are many yet who have not, and are not yet bringing "all the tithes" into the storehouse of the Lord, and consequently are not enjoying the blessing as they might.

The 2nd verse, according to the German, intimates that the churches of Macedonia had experienced preservation in or during, a great trial of affliction or sorrow, in consequence of which their joy was abundant. Next it says, they were very poor yet notwithstanding this, they were rich in giving in all singleness of mind. They gave richly, liberally, beyond that which the apostle had looked for. Verse 3 R. V. "For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord." Are there not many who, if they give, do so with more or less regret, and a secret wish that there would not receive. We are unable to give any definite announcement as to R. R. arrangements for those who intend to go to Conference from the west. The latest word from the Agent of the Wabash is that the companies have not settled on any rate to Buffalo as yet. If any definite rate be given we will likely be able to announce it in our next issue.
whom the apostle speaks came to the enjoyment of this grace was not by endeavouring to work themselves into this attitude, or educate themselves into this grace, but they came by a shorter and more direct course. They first "gave themselves," and this having been done the giving of the lesser gift was easily done. What then is the inference which we may rightfully draw from this? It looks as though if the willingness to give of the lesser gifts is lacking, there has not been, as yet, the giving of himself or herself to the Lord.

As an example of, and incentive to liberal giving the apostle points to the supreme example of giving—liberal giving, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." He gave up the riches of heaven, and emptied Himself, and became a man—"form of a servant," was made like unto us; yet without sin, had nowhere to lay His head. He gave us Himself. Then, in order to enjoy this salvation fully it must needs be that we also give ourselves. And that, not alone that we may escape hell, but for service which is more and more. 

Very seldom does it happen that gifts are given so eagerly that there is "beseeching with much entreaty," as stated in verse 4 of this chapter. Only where there is systematic giving conscientiously practiced may we look for this to occur. We know that within recent years some of our brethren have adopted the tithing system, and so far as we are able to know, are finding it a source of blessing. They received her into the Home and treated her kindly. This kindness we appreciate and I felt to speak in praise of the Home. God knows our hearts. Pray for the Home, and don't forget the widow's mite. May the fatherless and homeless still find shelter there.

WILL SAIL FOR AFRICA.

For the benefit of those who are concerned about the cause of missions we will announce through the columns of the Visitor that we have decided to sail for Johannesburg, South Africa, April 17th, 1901. We were somewhat unsettled about our going this spring but we wanted the thing settled. We got down before God in fasting and prayer and waited on God until the answer came. The Lord made it very plain that we are to go this spring and we came to a decision to sail on the above date. There are four of us who intend to sail together. Sister Emma C. Long, Harrisburg, Pa., Levi Doner from Canada, my wife and I. Will all the brethren and sisters pray much for us that His will may be done through us under all circumstances.

Those who wish to correspond with us before or after sailing, should address us at Culbertson, Pa., in care of Jacob S. Lehman until otherwise informed.

Jacob O. and Mary C. Lehman.

ARCHIVE VISITOR.

PRAISES THE MESSIAH RESCUE HOME.

Mary A. Roush writes of her experience with the Messiah Rescue Home of Harrisburg Pa. She says, "I am a widow with two daughters, my husband died 9 years ago and left me without any support for the children and without a home. My father was too poor to support me and nursing my sick after my husband's death I was forced to go to the poor-house. After I recovered my health I hired out. When I am well we can get along, but in time of sickness I had opportunity to thank God for the Home. Lately one of my daughters, 15 years old, could not work on account of sore hands. They received her into the Home and treated her kindly. This kindness we appreciate and I felt to speak in praise of the Home. I do not feel that we want to impose on the Home. God knows our hearts. Pray for the Home, and don't forget the widow's mite. May the fatherless and homeless still find shelter there."

CHURCH NEWS.

PHILADELPHIA MISSION.

Report for month of February.

DONATIONS.

Balance on hand $66 75
Seelig, Kans. 2 00
A Brother 5 00
Philadelphia, Pa. 5 50
Milton Grove, Pa. 1 00

Total 77 25

Green castle, Pa., one box of clothing.
Florig Pa., one box of clothing.

EXPENSES.

For Mission 10 00
Coal 5 00
For Poor 5 12
For Poor 10 37

Total 30 49

OHIO MISSION.

Report for month ending March 15.

DONATIONS.

In His Name, Pa. 1 00
In Him, Ill. 10 00
One who is interested for souls 5 00
In Him 5 00

Total 23 00

EXPENSES.

Due Mission 2 51
Groceries 8 88
Oil 1 00
Rent 12 00
Coal 2 50

Total 21 89

Balance 11 11

We wish to call your attention to the error made in last general report. In His Name should be $1.00 instead of $2.00. Rent $24 instead of $14, leaves Due Mission $25.1.

RELIEF DEPARTMENT.

EXPENSES.

Coal 4 00
Provisions 2 00
Necessities for sick 2 00

Total 8 00

DONATIONS AND RECEIPTS.

In His Name 2 00
Flour 9 1 lb.
Rice 10 1 lb.
Prunes 5 lb.
Dried fruit 14 1 lb.
Beans 6 lb.
Beans 8 qt.
Corn meal 1 lb.

One large box of dry goods, five comforters, underwear and many other useful garments.

The dear saints of the Valley Chapel.
THE EVANGELICAL VISITOR.

district, Ohio, have again remembered the Lord's work at this place with their bounties. God will bless those who help to drive the battle for the Lord. Eternity only will reveal the fruits of their labors. Yes, bless the Lord! Will our hearts do swell within us that we might make known to you how the very things that to you may seem so small and of so little importance (giving) is what leads men to the goodness of God and drives them to repentance. We do praise God for all His goodness.

"And God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work."

"Now be it known, ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." "For the administration of this service not only supply the want of the saints, but is abundant also by many thanksgivings unto God." We humbly ask the dear saints, to continue in prayer for us that we may stand true to God and keep in perfect line with Him. As never before do I see our dependence on Him. Christ our head, and the Body which is the church. How can one member say to another I have no need of thee. Each member depending on another. The whole Body being controlled by the Head. Who then can take glory to themselves or exalt themselves above other members. The glory must go to the Head which is Christ. I praise God for the mysteries that are being revealed to His saints.

The Lord is blessing us with souls, both young and old are accepting Christ; to Him be all the glory. Quite a number of our S.S. scholars have accepted and are coming out bright.

One was truly saved, and many are being converted. When you feel that you are left alone, remember Christ is your victory. And your labors shall not be in vain.

This year to us has been a year of great tests but a sweet confidence in Him, when we thought ourselves alone, we found ourselves attached to the great Head, which is Christ our victory. Today our souls rejoice in Him for keeping us true in all we have passed through and crowning us with souls, to Him be the glory.

Thank you for remembering us this year in your prayer. 

Yours in Him.

SARAH BEET AND WORKERS.

6001 Pearsall st., Englewood, Ill.

DES MOINES MISSION.

Donations since Dec. 25, 1900.

$2.00 E. H. Cook, Des Moines, Ia.
1.00 Catherine Logan, Pleasantville, Ia.
1.00 Hiram McCumber, Standhope, Ia.
2.00 Jesse Winger, Englewood, Ia.
2.00 S. L. Herr.
2.00 A. M. Engle, West Milton, O.
1.50 W. H. Boyer, Dayton, Ohio.
1.00 Mary Trump, Polo, Ill.
0.50 Eva Sawyer, Jubilee, Ia., Christmas basket.
0.50 Sister A. L. Goagy, Dysart, Ia., Christmas basket.
0.50 Sister Barnhart, West Milton, O., dried and canned fruit etc.

We are very thankful to be so kindly remembered by our dear friends who have the work of the Lord at heart.

J. R. AND ANNA ZOOK.

HOME AGAIN.

On Jan. 3, 1901, we left our home in Des Moines, Ia., our field of labor, to engage in evangelistic work. Our first appointment was at the Fair View church at Englewood, Ohio. Here the meetings continued three weeks. Then the meetings were opened at the Highland church near West Milton, Ohio, where they continued for four weeks with unusual interest. As a report of the meetings, appeared in the issue of March 15. I'll forbear entering into a repetition but wish to say that the success of the meetings was due largely to the activity of the home ministry and brethren. We join in giving God all the glory. We shall never forget the sweet communion with the Ohio saints and their superabundant kindness and hospitality. We have received a number of encouraging letters from the converts who gave their hearts to God during those meetings. "The Lord watch between me and thee while we are absent one from the other." After spending a few days in Whiteside Co., Ill., with relatives, we joined the brethren of Polo, Ill. in a meeting commencing March 2, and ending March 10. These meetings were interesting from the beginning but owing to inclement weather the attendance was not as large as it otherwise would have been, many regretted that the meetings could not be continued but we were necessitated to return to take charge of our regular work in the city, Bro. and Sister Fry not being able to remain longer.

Bro. Jacob N. Engle and Bro. and Sister Fry who had charge of the work, during our absence have made to themselves many warm friends—their labor of love being highly appreciated. God bless them for their faithfulness. We arrived home March 11, finding our little family well and happy and were greeted and welcomed back by our many dear Christian people whom we have learned to love so dearly. We desire the prayers of all God's people.

J. R. AND ANNA ZOOK.

MEETINGS AT POLO, ILL.

FROM March 2 to 10 special meetings were held at Polo, Ill., conducted by Bro. J. R. Zook of Des Moines, Iowa. The Brother came to us filled with the Holy Ghost, the Spirit's power. Being thus prepared he delivered unto us the Gospel in its original simplicity, truth and power. Both saint and sinner received a due proportion.

One was truly saved, and many are counting the cost, and we hope in the near future they will be saved. The church was much revived. The Brother's stay was too short. We pray that the Lord may keep him safe and secure from all harm, so that he can come again and stay longer.

I. TRUMP.

Polo, Ill.

TESTIMONY.

MY HEART is full of praise to God this morning, and as I have no one about me to talk to I felt I must write a short testimony for the Visitor. I think it would be very in exciting to have a few pages of short testimonies in the Visitor. I praise the Lord for health and strength, for salvation full and free, for the gift of the Holy Ghost and wish ever to keep growing in grace and in the knowledge of our Lord Jesus Christ. My heart says, Amen to all that is good. We had two weeks in this place and were wonderfully blessed. Bro. Engle came every week, for over a week from
Philadelphia, thirty miles on the train and four miles in the carriage through the cold winter weather, and other ministers have been with us. Their labor was not in vain. Two started for the kingdom, the Church was revived and we believe the whole community benefited. Praise the Lord.

MARY WISMER.

For the Evangelical Visitor.

"SHE HATH DONE WHAT SHE COULD."

DEAR Readers of the Visitor: Can this be said of us that we have done what we could? I am often impressed to write for the paper but as I have a very limited education I am a little slow about it, yet that may only be an excuse. I think if I had the education that some of the dear brethren and sisters have I would write much for God and His cause, for I believe we should be willing workers together with Him in every good work.

This the 17th day of February 1901 I spent very pleasantly in the home of my dear aged mother who has just passed her 81st birth day. If I could live to that good old age how I would like to work for God and His glory. I had been reading and searching the blessed Word of God and also reading the Visnor and what encouragement to hear that the work of the Lord prosper, even to the heathen lands. My heart was made to rejoice to hear of the fruit of their labor, who have gone from us to bring the glad news and others have the means to send them. I feel that even I could do something for God, He is risen and they did run to tell the glad news and others have the means to send them. "She hath done what she could.

Do we ever run for God? Some people have an idea that the women have nothing to do. Well I praise God for the earnest of the Spirit that He has put into my heart. God has no idlers in His vineyard. Let us ask the Lord about it. He will not leave us in the dark. We know we are not talented or gifted alike. Some have the spirit of running to tell the glad news and others have the means to send them. "She hath done what she could.

Will that be said of us? Let no one hear us saying there is nothing I can do. Here am I send me.

I do praise God for the mission spirit that is amongst our dear people, yet there is room for many more earnest workers. If all could share of the darkness in which the heathen are and how changed their lives become when they learn to know God and His Son our Saviour. Most of all they must first learn to know themselves and their sinful condition. I have heard how they are converted and are burdened so that they don't know what to do with themselves until they learn to know of God and His Son our Saviour. Most of all they must first learn to know themselves and their sinful condition. I have heard how they are converted and are burdened so that they don't know what to do with themselves until they learn to know of God and His Son our Saviour. Most of all they must first learn to know themselves and their sinful condition. I have heard how they are converted and are burdened so that they don't know what to do with themselves until they learn to know of God and His Son our Saviour. Most of all they must first learn to know themselves and their sinful condition. I have heard how they are converted and are burdened so that they don't know what to do with themselves until they learn to know of God and His Son our Saviour.

Dear Readers, should there yet be any prejudice in our hearts, it must come out or else we can not be filled with all the fullness of God. I think these sisters who went early in the morning did not concern themselves about the foolish things as many people do in this day and generation on easter morning. How they tell their children lies about the eggs and spend their money for that which is not bread? Please do not do that any more but tell your children how the holy women rose early to see about Jesus and how the angel met them and told them to go quickly and tell His disciples. "I cannot help but try to encourage the work of the Lord for He has given me the earnest of the Spirit and His fulness and I realize that we can go on from glory to glory. If we are willing and obedient we shall eat of the good of the land. On the first week of the new year a dear sister started a work to make as a donation some quilts and send them to Premannanda Orphanage in Calcutta, India, to cover the poor little orphan waifs who have no parents to care for them. Many loving and willing helpers have been engaged in getting the quilts ready and in a few short weeks we had over 200 and many other useful garments and goods to ship. So let us be helpers in every good work and do what we can to make others glad. From our bodies shall flow rivers of water. Praise the Lord O my soul and all that is within me praise His Holy Name.

Dear reader, please read the 15th Psalm and then if we live it we shall not be moved to any wrong, but will be moved to do the right things for God and His glory, and let us all be helpers to spread the good news. Please send your papers to your friends. They may be benefited by reading the earnest pleas to come to Christ and to help to spread the Gospel. They may also be led to do something towards the cause, so you can be a missionary in your home. The good book tells us to hold fast to the good, so that we go on to perfection, and pray for them that desperately use us and persecute us, for all things shall work together for good to them that love the Lord, who are the called according to His purpose. Hallelujah, amen.

C. A. MYERS.

PERFECT TRUST.

I may not always know the way,
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet;
And so I rest, content to know
He guides my feet wherever I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know,
For close beside me walks a friend
Who whispers low, "Until the end."

I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss.
But though I cannot see—
I kneel and whisper through my tears
A prayer for help, and know He hears.

My cherished plans and hopes may fail,
My idols turn to dust,
But this I know, my Father's love
Is always safe to trust;
These things were dear to me, but still
Above them all I love His will.

Oh! precious peace within my heart;
Oh! blessed rest to know
A Father's love keeps constant watch
Amid life's ebb and flow;
I ask no more than this: I rest
Content, and know His way is best.

—Sel. by Mary Macklan.
A LETTER FROM INDIA.

DEAR Readers of the Visitor:—Praise the Lord: We come to you with greetings in Jesus name from our new home.

I am very busy these days getting things in order, putting up buildings and all such things as are necessary for the comfort of the children and workers. The houses are only temporary ones but will last several years, at any rate till we can put up better ones. The roofs are made of thatch. The sides are walled up with a kind of mat made of the bark of a kind of tree. It is quite strong and putting it on two or three thicknesses will make it thick enough for children to live in. We make our house of mud walls with a veranda of about ten feet on all sides. This is to keep the sun off the house. We are told there are no severe hot winds here as in other parts of India and it is not malarious as at Calcutta. It is the most healthful place I have yet been in. Praise the Lord!

Our Dear Bro. and Sister Jarvis, and Sister Arendell of the Frontier Faith Orphanage and Mission at Lahore, have been spending some days with us in Calcutta. Bro. and Sister J. return to America for a much needed rest and change and in the interests of the famine orphanage work. Bro. Jarvis has been with me also upon our new farm and has seen what we are doing. They sail from Calcutta Jan. 16, via Hongkong and Japan. Their address will be Eld. Robt. Jarvis, Evaston, Ill., No. 1924 Jackson Ave. in care of Mrs. Douglas.

Any one wanting to know more definitely about their work and ours, and our new home etc., can write these dear ones and they will be glad to pay you a visit.

We wish to record here an answer to prayer. Our books and important documents concerning the land obtained, were lost or went astray at the time of moving the boys to their new home. The bag containing them was unlocked. They were found finally, about 250 miles farther up the line, and were returned.

We prayed earnestly that we might get them all safely, and informing the K'ry authorities they were returned safely. We consider this wonderful because so many things of the kind are scarcely ever found in this country. A hindu man said, "God is living," another said "God is very good to you."

The Lord got the Glory. Praise His name.

H. FRANCES DAVIDSON.
Bulawayo, South Africa, Jan. 22, 1901.

A LETTER FROM INDIA.

DEAR Brethren and Sisters:—We have shipped our goods from Calcutta and in a few days we will bring the rest of the family. The children that are here are all doing much better, as this is a much healthier place than the former.

The Lord has sent us help in a dear brother who has lately come from Eng-
Who can estimate the good that will be accomplished? Eternity can only tell. As you will see in my report, I have been able to put out many thousands of Bibles and Testaments and other literature, yet it is comparatively a small amount of what is yet needed. These mountains extend about three hundred miles in length and from fifty to a hundred miles wide. There are tens of thousands of people living all through these mountains, mostly in settlements. Most of them are very poor and have but little reading matter of any kind. In some of the settlements three-fourths of the families are destitute of any part of the Scriptures.

There is a large number of children—nearly every home has from six to fifteen. I find quite a good many of these boys and girls bright and intelligent and if educated and had the proper training no doubt many of them would make useful men and women. In some settlements one-half of the children cannot go to school for the want of books and clothing.

I am now, as stated in my last appeal for literature, making a great effort to supply every child that can read with a copy of the New Testament. I was able to supply nearly ten thousand during the past year. These boys and girls have but little reading matter—what better gift can we give them than the Word of God. I found many of them who were eager to get it. Two boys followed me five miles to get a copy of the Testament. Three little girls walked six miles—two brought each a chicken and one a gallon of berries to purchase a copy of the Testament. I supplied each home with a copy of the Bible and all the children that could read with a copy of the New Testament and school book. In one settlement, between two large mountains in a small valley, out of sixty-three families visited, I found three Bibles, two Testaments and a few other books. I supplied each home with a copy of the Bible and all the children that could read with a copy of the New Testament and other literature. Such expressions of joy and gladness I seldom ever witnessed.

Our school is progressing and developing very satisfactorily. The superintendent—a lady graduate from Kentucky—is truly consecrated to the work and is accomplishing much good among the children. We have applications nearly every day from poor parents wanting to bring their children to go to school but for the want of sleeping and school room and the cost of transportation. We have to turn the most of them away. We hope in the near future we may be able to overcome this difficulty. Our school house is now in the course of erection and we hope by the help of our Master to be able to get into it in the early summer. May our friends continue to pray for means to complete it soon.

Now in view of the great destitution existing I appeal to everyone that may read this for help. Last year there was sent in to the American Bible Society money sufficient to purchase about twenty thousand Bibles and Testaments. I do hope that there may be twice that amount sent in this year. Send at least one Bible or Testament. If you have not got them on hand please send a contribution of any sum of money to the American Bible Society, Bible House, Astor Place, New York City. Tell them the money was given to purchase Bibles and Testaments for J. B. Mitchell, mountain work. They supply me with Bibles and Testaments at one-half of the actual cost. Also will you please go around among the homes in your community, collect all the Bibles and Testaments and other literature that you can. There are tens of thousands of Gospel books. Some in nearly every home that would be gladly given if called upon. In some communities there are numbers of children that cannot go to school for the want of school books. I hope you will make a special effort to gather in all of such, also song books, children's books, histories, Sabbath School cards, tracts, gospel papers of recent date, and Sabbath School papers. Please do not send S. S. quarterlies—cannot use them.

We need a large amount of clothing and bedding for our school and other poor children. Send them to me by mail, express or freight, prepaid, to Culberson, Cherokee county, N. C. Please put a card in each box giving the name of the sender and where it came from. Also do not send any box until you find out the full amount of freight that you have to pay. Always send a bill of lading. This work is not denominational.

Now I ask all to pray for the blessing of God upon the truth given out and may the good seed thus sown bring in a large harvest of souls in our Master's garner.

Address J. B. Mitchell, Culberson, N. C., Cherokee Co.

Johannes der Täufer war ein brennende des und scheinendes Licht. Brennen und Leuchten gehen zusammen. Ein Mensch leuchtet nur wenig nach Auszen, es sei denn er besitzt Eifer. Inbrünst ist eine Haupteigenschaft zum Gelingen in christlichen Unternehmungen. Wer die Wahrheit so sucht, als ob sie eine Luge sei, macht viel weniger Eindruck auf die Gemüther der Zuhörer, als wenn er die Unwahrheit so sagt, als sei sie wahr.

Der Mangel vieler Menschen, und unter diesen finden sich sogar Prediger, ist, sie
scheinen nicht halb zu glauben, was sie sagen zu glauben. Ihre Worte, ihre Aus­sprache, ihre Bewegungen, ihre Lebensweise, zeugen an, dass, ob sie auch Wahrheit halten, die Wahrheit aber sie nicht mit gehöriger Festigkeit, Lebendigkeit, Kraftigkeit halt.

Eifer mit Unverständ schlägt sich sel­ber und hindert das gewünschte Werk; aber Erkenntnis ohne Eifer ist wie eine Maschine ohne Kraft, wie ein Schiff ohne Treibkraft, wie ein Leib ohne Geist. Glaube ohne Werke ist todt, und ein todter Glaube macht wenig Fortschritte in der Welt, voll Sturm und Un­gewitter. Wollen wir Fortschritte machen, so können wir uns nicht auf Wind und Fluth allein verlassen; wir sollen zwar die Vortheile beider benutzen, aber es bedarf auch bewegende Kraft von In­nen. Der Geist des Herren fahrt Men­schen zuweilen in die Wuste, um vom Satan versucht zu werden, zuweilen auch auf den Kampfplatz, um einen guten Kampf zu kampfen. Wir mogen versichert sein, dass ein Mensch, wenn als Werkzeug in Gottes Hand benutzt, seinen Weg durch Hindernisse und Gefahren durchschlagen und eine Kraft in der Welt sein wird, während ein Mensch ohne himmlischen Eifer und die Seele nicht mit der Inbrunst des göttlichen Feuers erfüllt, seinen Weg dahinfinnt, ohne sich als ein mächtiger Mann im Streite oder ein guter Streiter Jesu Christi auszuweisen.—Aus "The Armory."

Do not play with religion. Be much in earnest about it. It is not an amusement. The man with the passion of religion in him does not allow every petty trifl to interfere and to break his endeavors to perfect himself. Religion is something to absorb you, something to which you must give your most ardent thoughts, and your most strenuous endeavors. Even as an intellectual matter religion is a vast subject, which de­mands that you should give to it your best thinking. But religion is more than that. It is goodness inspired by the noblest motive, above all, inspired by love. Many men lead moral lives merely to satisfy their instinct. Immorality is not pretty or gentlemanly. But religion is mortality touched by God, and set on fire by God. A moral life with­out religion is like plants growing under artificial light. They are pale and ghastly curiosities, not healthy plants with the varied and glorious colors which the kiss of the sun would give them. To be really good you must bring yourself out into the light of God, into the sunshine of His love. To work out the problem of religion you must be at your best. The thing you are to succeed in must be the ruling pas­sion of your life.—Conservator.

MARRIED.

ENGLE-BARR.—On March 21, 1901, at the Iaib Faith Home, Lancaster, Pa., Ezra B. Engle, of Marietta, Pa., and Violetta Barr of Lancaster, Pa., were married by S. G. Engle.


OUR DEAD.

IN MEMORIAM

TICE.—In sad remembrance of my precious wife, and our dear mother, Emma B. Tice, a daughter of the late Conrad Long, who died March 30, 1899.

Two years have died and still we miss her, Friends may think the wound has healed But they little know the sorrow That lies within our hearts concealed, And while she lies in peaceful sleep Her sacred memory we shall always keep. Sadly missed by,

HUSBAND AND CHILDREN.

BROWN.—Martha Brown was born in Lancaster county, Pa., and died March 15, 1901, of pleurisy pneumonia, near Howard, Center county, Pa. She was the oldest sister of Brother Conrad Long, who died March 18, 1896. Sister Brown was a consistent member of the Lutheran church. She was very plain in her dress, wearing the plain prayer

Funeral services were conducted, March 17, at the Brethren in Christ Meeting house in Silverdale, by the Yorker Brethren (of which denomination she was a faithful member), John Baschore and Rudolph Hess, both of Lancaster county, Text, Luke 16:14. Inter­ment in adjoining cemetery.

Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, ind­eed, have a longer voyage than others; but then they come with the richer ladling at last.—Garnall.

You are never quite conscious of how many disagreeable lodgers there are in that many-chambered mansion you call your "self" until larger or easy or hate knocks at the door—and presto! out come trooping such a lot of unhappy creatures—rancor and uncharitableness, and suspicion, and all un­kindness, a perfect army of enemies to peace and happiness.—Ladies' Home Journal.

OUR PREMIUM BIBLE.

We are able to offer to our subscribers a good COMBINATION BIBLE with the Evangelical visitor at a small cost. For $3.25 (in­dex, fifty cents extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical visitor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing.—A Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.