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LETTER TO MOTHERS—

Dear Mothers:—In almost every avocation in life we find some who are not content, and secretly long for a change of place and work. Mothers are not exceptions, and through this open gate Satan entering has made sad havoc of homes and lives. The Holy Ghost, through the Apostle Paul, made this necessary declaration: “Let every man abide in the same calling wherein he was called.” Satan in his angel-clothing of light (2 Cor. 11:14), points the mother to some saintly woman whom God has made “free to serve,” and suggests, what she too might do as a singer, an evang-elist, deaconess or missionary. But not so, dear one. “Abide in the same calling wherein ye were called.” There is where God looks for you. Success is only along this line while these holy bonds are upon you. God throws steady light across the path of duty. Darkness of eternal night gathers about the soul pushing on and away from present duty. The same calling in which one was found, now, under the mighty illuminating power of the Holy Ghost, works out in purity and strength the fine and wonderful design that first rested in God’s loving thought. So now, as is again recorded in 1 Cor. 7:24, “Brethren let every man, wherein he is called, therein abide with God.” O let that be the holy incentive that inspires your hearts, beloved mothers, “with God.” Think much of it, and never apart from Him expect true success in either bearing or training your children, for through the mother may be accomplished, talented and faultless in decorum, it is not the polish, but character that is stamped on the child; hence the need of “holy maternity.”

That hymn containing such weight of thought, “To serve the present age, my calling to fulfill,” touches closely the mother-heart. Many are content to serve the present time: their energy and talent go for mere vanity and fleeting pleasure, but the one who is determined in the fellowship, communion and love of God to fulfill his calling will not find his works burned up (1 Cor. 3:15), but will know his service reaches across the age.

Consecrated, intelligent service is the need of the hour. Nowhere is this need greater than in the realm of motherhood. The mother may read, ponder and act upon the law that will bring a healthy child with a good capacity for a great work, into the world, and may train its mind and spirit with wisdom, but if she forgets or neglects to study the results of the foods she prepares to sustain and build in health and strength the flesh, blood, bone, nerve brain and muscle of the child’s body, the life-work will be hindered; nothing will be accomplished as it would have been had the mind and spirit a sound physique through which to operate. There is a holy dignity in cooking, when the understanding is enlightened. Cooking intelligently puts a joyous song in the heart of “praise the Lord the giver of all!” and the glory will certainly reach the “whether ye eat or drink” —and the wisdom and beauty of that commandment found in 1 Cor. 10:31 will be seen.

Many a mother will sigh and say, “Oh, I’ve no time to search out tables of grains, fruits, nuts, vegetables and meats, to study their effects on the different parts of the body.” But, dear ones, “where there is a will there is a way.” Find it for the sake of humanity, for whom Christ died. And when the neighbor of leisure calls for fifteen minutes and stays an hour, though she may be a golden gossip, find her heart, and you will interest her while you study these things. It is necessary to give thought to the clothing of your children. I say children, for it is a sad thing to have only one child. Jesus says, “The body is more than raiment” and “the life than meat,” so in all our service let us keep things in due proportion and remember we serve the Lord Christ.” Col 3:24.—Mrs. Anna A. Carson in The Vanguard.

The highest attainment is to know God. The divinest inspiration is to love God.
THE SHELF BEHIND THE DOOR.

I came to Jesus long ago all laden down with sin.

I sought Him long for pard'ning grace. He would not take me in.

At last I found the reason why as light came more and more;

I had a shelf with idols on just in behind the door.

That shelf behind the door—don’t use it any more,

But quickly clean that corner out from e’er it caused the blessing came;

For Jesus wants His temple clean, He cannot bless you more.

Unless you take those idols out from in behind the door.

I tore it down and threw it out and then the blessing came;

But e’er I got the victory and felt the holy flame,

Beelzebub came rushing up and said with awful roar,

“You cannot live without a shelf right here behind the door.”

So many people of today are destitute of power;

’Tis plain to see they cannot stand temptation’s trying hour.

By way of apology “My weakness” is their cry;

’Tis all because of idols that they are using on the sly.

Some smoke and chew tobacco, and some love their fancy dress;

Others have wronged their fellow men, refusing to confess.

They wonder why they are not blest as in the days of yore;

The reason why is on the shelf just in behind the door.

That little shelf behind the door will cause you much distress;

Especially about the time you think of getting blest.

While pleading for the victory before the Lord in prayer,

How many times you think about the idols hidden there.

Your soul is dark, you surely know you have no peace with God;

You daily tremble lest you feel the chastening of His rod.

The blessed Holy Spirit puts this question o’er and o’er;

What are you going to do about this shelf behind the door?

You need not go to foreign lands to find a household God.

To look upon idolatry you need not go a rod,

But in this land where Gospel light is shining all around

If you should look behind the door an idol could be found.

Some hypocrites may look like saints—from men their idols hide;

But what about the judgment day beyond death’s fearful tide?

That hidden spot behind the door will be a public place.

Where God and men and angels too shall every idol trace.

—Selected by C. A. Myers.

For the Evangelical Visitor.

THOUGHTS ON FIRST CORINTHIANS.

CHAPTER NINE.

HERE were some in the church at Corinth who criticised the Apostle Paul (verse 3) and refused to receive him as an apostle. Their reasons for rejecting him seem to have been because he did not use all the privileges which were the apostles’ rights, and which the other apostles used. In this chapter he vindicates his claims to the apostolic office against his opposers, and shows why he renounced some of the apostolic privileges.

Examining verses 1-6, we can readily see what were some of the objections raised against him. They claimed that he had not seen the Lord, and one of the requirements of an apostle was to have been with the Lord (Acts 1:21; Jno. 15:27). He made himself a servant to such a degree that they concluded he was not a free man; he seemed to show weakness in forbearing to eat and drink certain things; he was unmarried while Peter and the other apostles had wives; and he worked with his hands instead of living off the gospel as the Lord had ordained. They judged that the reason why he did not use these apostolic privileges was because he had no right to them, and they would not therefore receive him as an apostle. But he shows that he had a right to all these things. The form in which his questions are put proves this as strongly as if he had asserted it. He had seen the Lord, when He appeared to him in the way to Damascus, although perhaps never before. It was strange that any at Corinth should deny his apostleship when the founding of that church was the result of his labors, and a special seal of his high office, verse 2. In reference to eating and drinking, we saw in chapter eight the principle which governed him. And his reasons for remaining unmarried are set forth in chapter seven. And now in this chapter he deals more particularly with the question of the support of the gospel ministry, and by powerful arguments shows that it is the right of the servant of the Lord to receive support from those to whom he ministers, and that it is the duty of the latter to give it.

First, he reasons from analogy, using three favorite figures; warfare, the vineyard, the flock, verse 7. “Who goeth a warfare any time at his own charges?” Shall then the christian warrior pay his expenses out of his own pocket? At that rate the war would soon end. “Who planteth a vineyard and eateth not of the fruit thereof?” The gospel preacher is a seed-sower, a planter, the convert is the vineyard; eating of the fruit of the vineyard is receiving support from the converts. “Who feedeth a flock and eateth not of the milk of the flock?” The pastor has a right to the milk of the flock, but not to the fleece; the hireling takes that and leaves the sheep shorn and helpless.

But this is not simply human reasoning and sound sense, but the law says the same thing, using another figure. “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” The quotation is from Deut. 25:4; and the apostle shows that it was written not so much for oxen, but for our sakes, so that the gospel plower should plow in hope, and that he that thresheth in hope should be partaker of his hope. And then in verse 11 he shows plainly that it is right and reasonable that for the spiritual good and blessing he had brought to them he should receive their carnal things, the word carnal here referring to the temporal things necessary for the sustenance of this life. It would seem from verse 12 that some teachers were receiving support from the Corinthian church. They may have been some of the very opposers of Paul, false apostles, who had no just claims to such a privilege; while Paul, according to the order of the Lord, was justly...
entitled to support. But he had deliberately refused to use this right lest the gospel should be hindered.

In verse 13 he shows that under the law the priests lived of the things of the temple, that is, there were certain portions of the sacrifices which belonged to them, and which they used for food for themselves and their families. “Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” Verse 14. When He sent out the seventy, they carried neither purse, nor scrip, nor shoes, and they were commanded to eat and drink such things as would be set before them, “for the labourer is worthy of his hire.” Luke 10:7.

It is a very clear case, therefore, that the gospel-laborer is to receive the support of those among whom he labors. It is not specified how this is to be done, but the inference is quite strong that it is to be by voluntary offerings. There is certainly no ground here for the harmful hireling system which has become such a general practice in our day, under which an agreement is entered upon by minister and people stipulating a certain amount of money which is to be paid as a salary. This system opens the door for many evils. It puts the gospel ministry on the same level with the secular professions. It places a premium upon eloquence and educational attainments; for it is generally the most eloquent and the most learned, and not the most spiritual who command the highest salaries. It sets before ambitious young men the temptation to enter the ministry for the sake of the financial advantages it offers.

The church of God should realize to such an extent her responsibility to support her servants that she would not let any of them go hungry or clothed with threadbare garments, or suffer the lack of any necessity. And their needs and comforts should be supplied voluntarily and cheerfully, the gifts being prompted by love, without the necessity of the minister making any demands, though it would be his right to do so. His duty it is certainly to teach the flock their responsibility in this matter, and to cultivate in them the grace of giving. But beyond this it is far better, according to the spirit of the gospel, to leave the matter in the hands of the Lord, and allow the Holy Spirit to deal with each individual, for it is His work to perfect all the graces in the believer.

The apostle has clearly demonstrated that the laborer is worthy of his hire, as the Lord ordained, and that those who receive the spiritual benefits should pay the laborer; but this is not to be construed to mean that a minister of the gospel, or a missionary may not also labor with his hands for his own support and the support of others. Paul himself sets the example in this. If the church of God will not do her duty towards those who labor in the gospel, the gospel must not cease to be preached. That blessed work must go on even though it be through suffering and hunger and nakedness. The matter of a livelihood is a very small consideration to the true servant of God. Neither can he think of self-glory. There are higher motives than these that urge him on to faithfully fulfill his mission. Paul could say, “Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!” Verse 16. This necessity was not imposed by man but by God. He was not called by a big salary; his appointment came from high heaven, and he was not preaching for a livelihood, but for the salvation of souls. Oh that all ministers might realize the heavenly nature of their calling, and labor only for the glory of God and the eternal good of souls, and not allow themselves to be led about by such sordid considerations as money and the praise and honor of men.

There are some who glory in the large salary that their ability commands, but Paul gloried in the fact, and counted it a reward that when he preached the gospel, he made the gospel of Christ without charge, verses 15, 18. He does not say that he did not receive contributions from any source, but on the contrary, plainly states in 2 Cor. 11:8 that he took wages of other churches. The apostle used great wisdom in this matter, avoiding the possibility of bringing against him the charge that he was seeking their money; besides, as there was much idleness, it was necessary to set before the converts an example of honest toil. This we learned from 2 Thess. 3:7-12.

In verses 19-23, we see how well Paul had learned the divine art of soul-winning. He was free from all men, just as free as Christ could make him, (and whom the Son makes free is free indeed). He was subject to no human dictation, ruled by no ecclesiastical boss, but of his own free will he made himself the servant of all, that he might gain the more. Of him it could be said, like of the Son of man, he came not to be ministered unto but to minister. His one great, all-absorbing ambition was to win souls, and to accomplish this end he made every possible sacrifice. When dealing with the various classes of people, widely different in sentiment and faith, he always found some common ground upon which he could stand with them, some point of contact where he might touch them and gain them for Christ.

We may be sure that he sacrificed no principle and yielded no evangelical truth, but in matters of expediency he did all he could to avoid needless offence, and to win souls. The Jews he met on Jewish ground; those who were under the law, as himself having been a zealous keeper of the law; to those who were without law, the gentiles, he was without law, that is, he was not under the bondage of the law of Moses, but free from it, and could therefore meet them on their own ground; he is careful, however, to put in the parenthetical explanation that he is not without law to God, but under the law to Christ, lest any should think him to be lawless. He was indeed under a higher law than formerly, namely, the law of love, or the “law of liberty,” or the “law of the Spirit of life.” He led the Gentiles directly to Christ and not first to the Jewish law. To the weak he became as weak, that he might gain the weak. In this too he was like his Master, for the
Lord left His glory and came down to the place of weak and sinful men that he might save and lift them up. It is not by taking our place on a higher plane and urging men to come up that we can save them, but by taking our place beside them and lifting them up with us. Thus Paul was made all things to all men that by all means he might save some. He did not wish to partake of the blessings of the gospel alone, but sought to share them with as large a company as possible.

In the concluding verses of the chapter the apostle borrows the figures of the runner in the race course and of the wrestler to illustrate his manner of life. In the race many run, but one receives the prize, and of course the best runner is the winner. The point to be noticed particularly is that he who strives for the mastery is temperate in all things, and so he who runs for souls must be. They do it to obtain a corruptible crown, but we an incorruptible. We are not told just what this incorruptible crown is. Various crowns are mentioned in the New Testament. They are not to be confounded with salvation. Salvation is a gift and a present possession, while crowns are rewards and will not be given until the day of the Lord. Perhaps the incorruptible crown mentioned here is the same as the crown of rejoicing in 1 Thess. 2:19. We know at least that, in order to gain the largest number of souls, Paul was putting forth every effort; and that the souls won by him will be an incorruptible crown for him in the day of the Lord Jesus will not be questioned.

There was no uncertainty about Paul's running, no beating the air in his fighting; with him there was no careless running, no yielding to the passions or appetites of the body, no provision for the flesh. He recognized that the body might become an effective hindrance to him and for this reason he kept it under and brought it into subjection, lest by any means when he had preached to others, he himself should be a castaway. We cannot suppose that Paul had any fears as to his ultimate salvation. His positive language in the verse preceding as well as in all his writings bar such an idea. The word translated castaway is by some rendered disapproved. There is such a thing as losing the crown, therefore the apostle says, "so run that ye may obtain." If the word castaway here means to be lost, then we have a solemn warning for those who are preaching to others, while they themselves are not saved. That there were such in the church at Corinth, we have reason to believe, for Paul speaks of false apostles; and surely in our day there are many such deceived teachers. But the apostle proved beyond a doubt that he was not of that number. God help us all to follow Paul as he followed Christ.

J. G. CASSEL.

LIFE INSURANCE AND THE LODGE.

The world offers many inducements to draw the innocent into traps. One of the most subtle of these is the secret order, which uses life insurance as a bait. We are told that it must be right, because only believers in God will be admitted. But who is a believer? The Word says, "With the heart man believeth unto righteousness."—Rom. 10:10. Thus, if one really believes with his heart, he is a saved man, (Jno. 3:36) and has the witness of the Spirit in himself (1 Jno. 5:10). But many a lodge member's own testimony will prove that he does not believe with his heart, therefore is no believer in the Bible sense. His mere intellectual belief in Christ does not make him any better than one who believes not, for even the devils believe, and tremble. —Jas. 2:19.

It is a significant fact, also, that the name Jesus is not used in a secret order ritual, and so those who do not even believe intellectually in Christ, as the Jews, may be admitted. It is also argued that as good Christian men belong, it must be right. But this is only measuring ourselves by ourselves, and proving nothing. One thing is certain, that many men who were once shining lights for God have joined one secret order after another, until they have but little time for the family circle; little time to spend in secret prayer or Bible study, and accordingly their interest in the same decreases, and their assurance in Christ vanishes. They still have the form but deny the power.

In many fraternities, the candidate for admission, though he be a minister of the Gospel, must declare that he comes seeking light—can light come from darkness?—For true light, we need to look to something higher than an unchristian order. Whoever heard of a man being converted in a club room? On the contrary, the tendency is to lull one to sleep, by making him think that the lodge is as good as the church, because it gives a little to help the poor. This, with the strong promises of secrecy, really yoke the members together more surely than some think, and that it is with unbelievers has been proved above. A terrible fate awaits them at the judgment if they are not born again.

Can we Christians afford to help to quiet their conscience by binding ourselves together with them in their folly. But, they tell us, it is our duty to provide for our house, and so it is; but let us do it in the Bible way. God does not command us to lay up thousands for our children, but having food and raiment therewith to be content. The Word says, "Seek first the kingdom of God and his righteousness, and all these things will be added unto you."—Matt. 6:31-33. The world says, "Make rich provision for your family now, and seek God at your leisure."

Therefore, those who have inherited large legacies at the death of their parents very frequently have but little Christian training and so use their vast sums in gratifying the pride of life and the lust of the flesh until their bodies become diseased, their minds weakened, their characters ruined, and their friends and fortune gone. While if they had been left with good characters though with little means, they had escaped many of the snares which come to those who need not labor.

Then comes the charity plea.
But where do you find that grace in the insurance company? Invalids, elderly persons, and those too poor to keep up their payments—they who really need help—are not received. The lodge says, if you pay me, I will pay you or your children. Even if one has already paid hundreds of dollars and then becomes unable to continue his payments, his name is dropped and he receives nothing. Shame on the people who call this charity.

Says one, I can attend my society meeting once a week and still attend to all my other duties. But where is this one on prayer-meeting night? He is too tired to come. Where is he on the Sabbath? Though he may go to church, his spare time is spent in idle gossip or secular reading. Why does he give so little toward mission work? His plea is that we ought to save our home people first—like many others who never help to get them saved. Where are his sons and daughters some Saturday night? Oh, they have only gone to a social dance arranged for by our lodge. Whom can this man blame if his children become moral wrecks and society castaways? Yes, the world has time for anything; but the children of God must spend their time to His glory.

Would not those then who so strongly emphasize the necessity of providing for their families, better spend their energies in making them truly happy now, rather than vainly trust an ungodly order to do this after their decease?

But in the world there will be some poor people; and how shall they be cared for? Let us again turn to Holy Writ. In the 7th chapter of Acts, we read that when the widows were neglected the brethren chose men to look after them. They did not give thousands to one, but we believe their need was supplied. Let us do likewise. Said a young man not long ago, “If the church would do her duty, there would be no need of the lodge.” Let God’s people make the care of the poor a matter of business as the Apostles did, and such an expression as the above can have no grounds. Then will not only the poor be helped, but those who give in love will weave for themselves a tender cord drawing them to God Himself on account of their having done something for His little ones. Yes, in many cases the world has cause to say that the church is not enough. But let us who are followers of God labor to get the church on the Apostolic line instead of yoking ourselves with an ungodly order.

Our heart aches as we see God’s church of various denominations gaining but few Spirit-born converts and growing exceedingly weak in spiritual power, while the bold-faced lodge monster stands right at the threshold saying come into me, I will give you help; see God’s people give him their hand, not realizing until too late that as they do so this grim fiend is stealthily pushing himself between them and God and though he says he will let them go when they desire, yet how few ever free themselves from his clutches.

Let us fear the secret order with a fear that looks to God for help. Let us keep the church so pure and charitable that people will have no lawful reason to join any other society.

Young men, let me entreat you, keep yourselves from the lodge. Though some of you may not now be Christians, you expect to be some day and you know that an alliance once formed is hard to break. Give your heart to God, thereby insuring your lives in a company that never fails, a company that, instead of paying our heirs a certain amount of perishable goods at our death, really does insure to us everlasting life, giving us and our children peace and joy and comfort now, and reserving for us, when these earthly tabernacles shall perish, an inheritance incorruptible and undefiled and that fadeth not away. Hallelujah! Let us as brethren be as earnest in persuading people to join the true insurance company, as the world is in persuading them into the false one. Amen. Harvey Frey.

To promote civilization by the use of swords and artillery is false to the Word, example and life of Jesus Christ and all His apostles, and alien to the entire genius of Christianity.—Parkhurst.

TWO VITAL EVANGELIZING CONDITIONS.

“Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”—Jan. 1:27.

There is a universal longing in the heart of the church everywhere for an ingathering. This cry goes up from the heart of the true child of God and from a formal worldly church. From the latter even more than from the former we hear constantly about the signs of the coming revival. Als if it did come what consternation it would cause in the camps of many who are in their way longing for it; out a revival if it will come at all must come God’s way.

From the true child of God goes up a longing for the salvation of souls because it is of the Spirit that those who have life should desire life in others. One of the early signs of the new birth is an interest in the souls of others. Als, however, from many it is desired because it would make our church bigger, give us a better standing in the community and denomination, more money, possibly less individual giving, a more cultured preacher etc.

Well does Mr. Torrey say “If many who are praying for a revival knew what a revival meant, how it would change their own worldly, selfish ways of living, they would pray ‘Oh Lord don’t give us a revival.’”

James 1:27 before us sums up practical evangelism in two despised, simple, vital conditions. The epistle of James as a whole is hardly generally considered as particularly evangelistic and yet we venture to say that much of the loss of evangelistic power of the church can be rooted out (Jer. 1:10) by a practical application of the principles of the Kingdom here set forth.

1. A ministering religion. The religion of Jesus Christ is nothing if it is not a ministering religion. “I came not to be ministered unto but to minister.” This motive everywhere prompted the life and vicarious death of Jesus, He, giving Himself for us. How different from much that is called by the name of
the religion of Jesus Christ today. Right in our own circle. Oh, we can see such an appalling lot on the other churches. We are horrified and wonder that God does not meet our judgment at once, but I mean in our own ministry, our daily living for God in me. The world today wants not more preaching, but more ministry; not more straightening out the kinks in our moral character but more forgetting of self entirely as we see the need and reach a helping hand to our fellowmen. He lived and died for others. This is the life of our Lord in a sentence. It ought be true of His followers and when it is true of the church, when it is true of you and I for we each have particularly to do with one person; the church, we, will have power with men. Sinners are not happy. Each day’s experience in personal work confirms that; but a religion of self does not appeal to the human heart. The world has that; plenty of it—nothing else. Give them something better. Show them your interest in their welfare. A sermon. Never mind about strained interpretations of the text. Catch the spirit of it and with open eyes see the opportunities as they come to you and all the blessing, for there is a blessing in ministry, though we were speaking more particularly of its evangelizing power.

2. A separating religion. Same trouble. The world has all the company she wants. Miserable company and comforters they are too. As to shows, entertaining, amusements, society, she has a corner on all these. No use in the church trying to compete. The world can beat it, and more, if half hearted professors of religion, dead in trespasses and sins, do not know that this is all hollow mockery with nothing real or abiding in them the world does and reasons rightly when she says “If there is not more joy in your religion than to leave you feeding on these husks we want none of it.” Oh! Christian, get so close to Jesus that you will be separated from the world and you will have evangelizing power. A church with twelve members possessing these two vitalities, a ministering and a separating religion will have mighty power (perhaps not much worldly display); but they will bring men and women to a knowledge, saving too, of the Lord Jesus.

In closing let us call your attention to the wisdom of the Holy Spirit in mentioning ministry first. There is nothing so wonderfully effective to separate us from the world as ministry. Busy for Christ we have no time for the things of the world. Separation which to many is so hard, and such a cross and really occupies all their energy and then fails will come naturally if we relegate it to its proper, equally important, but second place and give our life to ministry. Rom. 12:1, 2.

A. Z. M.

THE USE OF TOBACCO.

THIS is a very important subject, and also a critical one to examine or write about, especially so in our surroundings, for so many Brethren are in the habit of using it, and such as do not use it are helping to keep up the evil.

I was a slave to the evil habit of using tobacco for 16 long years, but even in my carnal state I was convinced that it was not becoming for a child of God to use it. My training on that line was defective for my father was a user of tobacco from boyhood and is yet in the habit.

When convicting grace began to work at my heart, and I gave heed to it, and felt the weight of guilt and sin upon me, I saw my state and condition, saw that I was lost and unless God would be merciful to me I would sink down to eternal misery. But, having made my wrongs right, the love of God was shed abroad in my heart and O what a joy there came to me.

But it was not long until there came a still small voice, speaking and convincing me that it was not right to be using this thing, and my conscience was not clear. O yes, I had often tried to quit chewing tobacco but had no power. But this time I said, Lord, "Thy will be done," and by His help and grace I just laid it away. I will here state how the enemy works. A friend of mine was with me, and he said to me, O don’t put it away, seeing you have used it a long you might get sick. But I did not get sick. Praise God for such a salvation! A salvation which hath power to overcome all things which are not pleasing in the sight of God.

But there came a second trial. I had it good for a time, but not being watchful I yielded to the temptation and took it up again, and then there was a feeling of misery. This time it was said to me, now you can use it and never feel condemned. That, however, deeply impressed me, and I then made a vow with God which I have been able to keep to the present time, and I know if I watch and pray He will keep me. Our last temptations to sin but the apostle says, “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive meekness the ingrafted word which is able to save your souls.”

But I was not only saved from using it, but also from planting it. This phase of the question may not be well understood by many especially by such who are engaged in its cultivation. It is claimed by those who are engaged in raising it that many poor people make their living by its cultivation. I have nothing to say to those who are under bondage to sin, but those who claim to have been delivered from this bondage with which they were bound, and are following a meek and lowly Savior should, with me, consider the matter well. The Apostle Paul stood on Mars Hill and preached to the people of Athens. He found the city given to idolatry and one altar dedicated to the Unknown God. Now, of course many of the people gained their livelihood by manufacturing these idols, and in consequence were opposed to the gospel which the Apostle Paul preached, which if received and obeyed would rob these people of their living. So it seems to me to be with the cultivating of the tobacco. I am afraid there are too many who are too much like the Athenians.

JOHN A. WENGER.
I T IS better to be “in Christ” than in style.

Divine healing is not so much getting healed, as getting Christ.

It is one thing to belong to the church but quite another to belong to Christ.

Faith is audacity—daring to believe God.

To “have faith in God” is to have a faith that is unchanging and effective.

Your minister, Sunday school teacher, or christian friend, may be a way to Christ, but Christ alone is the way to God. C. F. Ladd.

**NOTES FROM A SERMON BY BRO. JACOB BOOK.**

The following are notes from an address given by Bro. Jacob Book, of Lost Springs, Kansas, and are a sequel to the Sermon Notes in our last issue.

I believe that the remarks of the brother were based upon the Word of God. It is the truth that makes us free. The thought came to me, in order to be made free, we must meet the conditions. By nature, we are sinful; we are corrupt; our hearts are desperately wicked. The prophet says, “The heart is deceitful above all things, and desperately wicked: who can know it?” We must get to the place where we feel our utter dependence upon the Lord, and that we must have help. The blessed key to what the brother has said this evening, is faith. The thought came to me, do we know God? That is the question that came to me tonight; or do we worship the unknown God? Perhaps, we have heard or read about Him, but do we know God personally. We read in the 17th chapter of Acts, of an unknown God. To know God, is to believe on His Son Jesus Christ. In the 6th chapter of John, Jesus says, “No man can come to me, except the Father which hath sent me, draw him.” And the only way that we can come to Him, is by Jesus Christ. We cannot believe on Him unless we come to Jesus Christ. We cannot believe on Him until we come to Him — this is practical faith.

When we look on the cross of Calvary, our good works will vanish out of sight, and Christ will be all in all to us. I was glad to hear this evening, that we have a known God, and God gave His only Son that we might have life. Only when we see God, can we see our hearts as He sees them. When we have charity, we see our hearts in place of other peoples’. It takes a preparation before we can get this charity. There is a preparation to undergo before we can become acquainted with Jesus. Many people seek sanctification when there hearts are full of corruption and deceit, and do not even stand justified before God. I am glad that I am not the judge. Every one will have to stand before God on the judgment day and give an account for himself. We cannot blame anyone else for our past life, for there is provision made for all the sin that we have inherited. If we go to perdition, we go there with the light of God in our hands. To know God we must believe on His Son. It is through Him that we have true light. It is through the channel of faith that we have life.

Some people believe because they have faith they are saved, but it is only through the grace of God that we are saved. We want a faith that takes all the sin and carnality out of our hearts. Some time we seek for faith and love, and do not meet the conditions. The only way to get this is to seek Jesus, who is love and who will give us all these blessings.

Brethren, can we testify this evening, that we have been saved from ALL sin. If we cannot testify to this, we cannot praise Him as He has designed. I met people today and asked if they know that they are saved, and they could not give me a definite answer. Brethren if we do not know that we are saved there is something the matter. When the Father, Son and Holy Ghost make their abode with us, we will know it. When we come to God, He gives us of His best, yet we may be very poor. It does not matter how poor we are, we can become the son of the King, and have an inheritance with the sanctified.

We need to be enkindled with power from on high. We may have a blessing, but we need a pentecost to anoint us for service. I praise God that we have this anointing. We are not fully established until we have it. As the brother said this evening, when we get this anointing, it will set us running for God. It will melt us down with the burden for souls. We cannot keep from weeping, for the burden of souls, and sometimes not eat or sleep for the burden of the lost. I have had some of this experience myself. Unless we keep on the clean way, we cannot have this burden. Unless we keep clean up to date, we cannot have this concern for others.

I was wonderfully convicted one night when I went to a certain place, and the brother was praying for souls and I was praying for myself. I felt ashamed of myself.

I praise God this evening for this wonderful love. It fills us so full that we have a concern for the salvation of others. When we get married to Christ, we have to give up everything. We must be willing to give up any thing, and do any thing that God may require of us. We must come to that place before we can swing ourselves recklessly out in the ocean of God’s love. Some people do not like to consecrate themselves to God, because they are afraid God will ask something of them that they are not willing to do. To give up all, is the only way to swing ourselves recklessly out. It is the same thing that brings the blessing of sanctification. When we give up all to the Lord, we get the blessing. How blessed it is to give up all for Jesus. When some of our dear ones are matched out of our families, and we do not understand, we leave it to the Lord because they are consecrated to Him. When clouds gather round us, and everything looks dark, we have no fear because we have consecrated everything to the Lord. I praise God for this wonderful salvation that keeps us in time of trouble. If I had to tell you tonight, that the door of mercy is closed, you would go home weeping, and be sorry that you did not accept sal-
votion while you had an opportunity. When you are thirsty, you will not refuse a drink. Oh, will you not take of the water of life. M. L. L.

For the EVANGELICAL VISITOR.

"AND PETER."

ONE morning I listened to a warm, loving, earnest appeal to the wanderers from Jesus to come back to Him. The message was a powerful one, and I could not help but believe that the spirit of God was using this appeal to stir up all our hearts into a closer walk with Christ.

The speaker faithfully painted the incidents following the arrest of Jesus on Gethsemane's dark night—the dispersed disciples, the following afar off of Peter, his thrice repeated denial, the pitying look of Jesus, and the weeping, repentant Peter. Again he took us to the resurrection morn, and as we listened to Jesus' message of love to His disciples "and Peter" we got a glimpse of how long-suffering, how tender, how patient our dear Lord is; how He yearns to see the hard, cold, indifferent hearts become penitent and broken and contrite, so that He can apply the balm of His forgiveness. And as I listened to the portrayal of the everlasting love of Christ, I got a clearer view of a Father's love—for God so loved Peter that He gave His only begotten Son, that Peter in believing on Him, should not perish but have everlasting life.

As I thus fitted Peter's name into this sweet message of a Father's love, I felt glad that not to Peter alone is this love manifested, but that "whosoever will" may come and enter again into love and fellowship with God, through the crucified One. Whilst the lamp holds out to burn the vilest sinner may return, yes it is hard for a backslider, no matter how far he may have wandered from God, to hide himself from that love, which seeks out and pities His children and would lead them back to the loving care of Jesus.

But as I listened to this service, and as I saw in part the vastness of God's love to His backsliding children, the thought came into my mind if there was no other lesson than that to be learned from Peter's downfall and repentance; did this incident in Peter's life mean nothing more to him, than the yesterday's sin and the yesterday's repentance, and the again turning to Jesus with a fresh resolve to be faithful to Him, to be followed by another failure and another repentance, until death should end this conflict of Peter's. Thus thinking I commenced to put myself in Peter's place as he went out and "wept bitterly." Have not all we who have become followers of Jesus, had an experience very similar to what Peter's is, just here—have we not too wept bitter tears over our denials, our failures, and our lack of courage? I think we will all say "yes" to this. Then as we go once more with the weeping Peter away from the crowd, away from sympathizing friends, away from all distractions, away to that place where we can be alone with God, let us let the search-light of His Spirit unveil the past and bring the hidden things of darkness that yet remain in our life to our notice.

I think I can see the heavy, sad-hearted Peter as he goes out into the outside world; that world is just commencing to wake up, it does not as yet know of the scenes that are transpiring within the closed court-house, nor yet does it know of the heavy load of care and sorrow locked up in Peter's breast. Yes, the sun is rising on a new day, bringing pleasures and joys to some, sorrow and pain to others, but Peter cares for none of these things now; the world grates upon him and he turns away to solitude and his own thoughts. Again he hears the words of the Baptist—"Behold the Lamb of God that taketh away the sin of the world," and then he remembers how he first met and followed Jesus, the tender love that Jesus had shown the companionship and friendship that He had bestowed upon him, the hopes that Jesus had inspired within his heart, and again his sad heart moans "Thou hast the words of eternal life, to whom else shall I go?"—After three years of the sweet company of Jesus, Peter cannot endure the separation. And what has caused the separation, is it the fault of Jesus, or has sin in the heart of the disciple who was ready to go to death with his Master, taken action and separated him from his Savior? Peter has got into that state in which he will not seek to cover his faults; when a man gets into a tight corner and his only safety lies in clearly understanding his position, flimsy excuses fail, and he views stern facts and weighs things as they are, not what he likes them to be. And as Peter takes an honest look into his past, he sees that his present position is brought upon him by his own fault. He gets a clear view of his own weakness; of the existence of evil tendencies in his nature, which have more or less caused both himself and his Savior pain. In his better moments he wanted to follow Jesus to the death; and that of following closely his Master, has been the yearning desire of his heart all these years, but how sadly he has failed, and as he looks back he sees failures stamped every here and there across his following—failure through pride, failure through courage, failure through cowardice, failure through all the varying traits of the natural or carnal mind, yet remaining unabashed by Divine grace, in the heart of this disciple of Jesus. Oh, I think, Peter would see, behind this last failure, a long train of other failures and he would loathe himself, how he would blush at the time he rebuked the Lord, and at his poor, puny efforts to defend Him in the garden, and at his cowardly denial of Him later—how his past life's intercourse with Jesus would come up, and how the hot flush of shame would sweep over him again and again. Yes, I think if anyone hated his life that awful morning it was Peter, and within him now was awakened a greater hunger and thirst after righteousness and a greater, more intense sense of his own needs was upon him, greater even than when he first set out to follow Jesus. How his heart must have cried out for Jesus! And Peter was all unknowingly upon that eventful morn, nearing the cross; soon he would see that beloved Master, whom he had confessed as the Son of God, and yet denied with curses; soon he would see the life's blood flowing from the Savior's wounded side. What a sad,
EvangeliColAL VISITOR.

HOW apt the church of today is
to imitate the world in the use
carnal weapons! Do we not read
of fighting ministers and of fighting
churches? Are not these frequent­
ly condemned, when they should be
severely condemned? The weapons
of our warfare are not carnal, but
mighty through God to the pulling
down of the strongholds of Satan.
See 2 Cor. 10:4.— Peloubet.

How prone Christians are to
imagine that they can advance the
kingdom by doing something!

"There was one impetuous man on
the side of Christ, who stretched out
his hand and drew his sword and
struck a servant of the high priest
and smote off his ear. That was a
little man; he was the victim of the
continual sophism, which debases
our thinking and causes our action
to palpitate with vicious life, that it
is necessary to do something. Je­
sus showed what could be done by
submission. There is a force of
passiveness, there is an energy of
silence, there is a magnificent retort
of non-resistance which puzzles men
of common mind and ordinary heart,
the very mystery of heroism to those
who mistake noise for music, and
tumult for power.—Joseph Parker.

Jesus exemplified his own teach­
ings. He who said "Love your
enemies, and pray for them that
persecute you," did just what He
taught. To restore the severed ear
of Malchus who was probably the
first to lay hands on Jesus was the
last act of our Lord before He was
bound and it was an act of mercy.

"Father, forgive them, for they
know not what they do," was His
prayer for them as they drove the
cruel nails. My kingdom is not of
this world; if it were then would my
servants fight. The religion, then,
that is supported and advanced by
carnal warfare is of the carnal kind,
and those who advocate or defend
such methods are likewise of the
carnal kind. God can use such
methods only by an all-wise over­
ruling of the wrath of man, making
even the wrath of man to praise Him.
But no honor to the man or his
wrath!

Human vengeance will produce its
Conversion means more than changing in belief, or practice,—not merely changed from an irreligious, non-church-goer, to a religious church-sinner, but changed through and through. "altogether." That will take in the whole man. He is changed, so that he does not need to hold on to himself and put forth an effort to keep from feeling ugly and manifesting a bad spirit. Why no! It is as easy and natural for him to rejoice and praise God as it formerly was to growl and give way to his temper. He is changed from a lion into a lamb, from midnight darkness into broad daylight, and that instantly. In short he is made partaker of the divine nature and consequently cannot help but live the God-life out. Hence so long as he keeps filled with divinity, he is sure to overcome sin, self, and the devil as Jesus Christ did, for it is the same power in him that said, "Get thee behind me Satan."

Reader have you ever been genuinely converted to God? If not your hope of heaven is a false hope. "Repent ye therefore and be converted, that your sins may be blotted out"—The Repairer.

I CANNOT but believe that the reason for the standard christian life being so low is that we are living on stale manna. You know what I mean by that. So many people are living on their past experience thinking of the grand times they had twenty years ago, perhaps when they were converted. It is a sure sign that we are out of communion with God if we are talking more of the joy, and peace, and power we had in the past than of what we have today. We are told to "grow in grace," but a great many are growing the wrong way. The Isrealites used to gather the manna fresh every day; they were not allowed to store it up. There is a lesson here for us if we would be strong and vigorous, we must go to God daily. A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months.
I judge and he had appeared. He showed only to plainly the marks of dissipation and sin. A haud-long, unkempt hair crowned by a coarse laugh that his mother would not seen it for twenty years. Bah, so old or mother either, for, although that wasn't probable; father wasn't be beaten, gray and low, but the centre of the old house in sight, weathered, gray and low, but the centre of memories. He noticed no one in bloom, just the same as they were now.

Somehow growing up in the heart of this man so full of sin, was a longing to see the home again, but he indignantly scouted the idea as unworthy of one of the worst denizens of E—'s hotel. Home-ward—even the trees seemed to look familiar. The old school-house stood beside the way, and he thought of the time that he was an innocent, light-hearted boy. One little daisy looked up at him and he picked it. Bah, what did he care for a flower? But he did not throw it away.

He remembered how he had once stood by mother's chair and she said to him, "Charley, if you want to be a man, never touch liquor." Father hadn't wanted him to go to town. He and mother had stood in the doorway and watched him go far down the road. Would they look the same as they used to do? They would be glad to see him, he was sure; father had said so the morning he went away.

Then a turn of the road brought the old house in sight, weather-beaten, gray and low, but the centre of so many memories. Suppose there were strangers there; suppose—but that wasn't probable; father wasn't so old or mother either, for, although he would not own it, he did not like to think that perhaps there were two more graves in the family lot.

The sun had been slowly nearing the horizon; now it lingered for a moment on the old gray house as if it loved it, and then sank behind the tall pines that edged the wood. Two old people sat by the window. There were tears in Mother Dawson's patient eyes as father turned toward her. Soul communion is better than speech, and each knew of whom the other was thinking. His hand trembled as he laid it upon hers and said, "Mother, let us pray." And if ever angels hush their music to listen, they did so then. He prayed for the wandering boy wherever he might be, prayed that God would bring him back to himself and to them, but if—and the old man's voice faltered—if not in their lifetime, God's will be done.

And the wanderer outside heard it, and strong man, hardened though he was, he wept. The prayer was ended and he went in, alone, for even the officer felt the sacredness of such a meeting.

Words would fail to describe but the gladness reached higher than the gray old house, for we are told that "there is joy in the presence of the angels of God over one sinner that repenteth."

"They do say," said Descon White, some months later, when the excitement over the returned prodigal had somewhat abated, "they do say that that Dawson boy, or man he is now, is real stiddy; helps his father on the farm and such like, but I dunno," shaking his head; "I hope 'twill last."

It did last, and Charles Dawson will, throughout his lifetime, be grateful to the judge who pronounced the sentence that with God's help made a man of him; and if there is one verse in the Bible dearer to him than all others, it is this: "His father * * * fell on his neck, and kissed him,"—Raw's Horn.

There are 400,000 teachers employed in the public schools of the United States, and they are paid about $165,000,000 yearly. There are 1,200,000 bar-keepers and saloon-keepers, and the people pay to them over 1,000,000,000 a year. Think on these things and then act and vote—American Issue.
HEALTH AND HOME.

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

"HE LIVES AND RULES."

Sometimes our life seems sad and drear,
And lonely is the path we tread—
Look up, sad heart, our Lord is near,
Our time, for work will soon be o'er;
Our days are passing swiftly here,
Our days are passing swiftly here,
Our days are passing swiftly here.

Then help us, Lord; He'll hear your prayer,
And bear your burden—He is God,
And bear your burden—He is God,
And bear your burden—He is God.

Our Lord is near,
Our Lord is near,
Our Lord is near,
Our Lord is near,
Our Lord is near.

Oh, does your life seem full of care,
Bowed down beneath a heavy load?
Just come to Him; He'll hear your prayer,
And bear your burden. He is God.
And bear your burden. He is God.
And bear your burden. He is God.
And bear your burden. He is God.
And bear your burden. He is God.

But praise the Lord—still He is nigh,
To lift the fallen, help the weak,
To give to those who truly seek.
To give to those who truly seek,
To give to those who truly seek.

Our days are passing swiftly here,
Our days are passing swiftly here,
Our days are passing swiftly here.

And like Him we are so safely led
Through dark and clouded skies;
And draw us ever near to Thee!
And draw us ever near to Thee,
And draw us ever near to Thee.

But praise the Lord—still He is nigh,
To lift the fallen, help the weak,
To give to those who truly seek.
To give to those who truly seek,
To give to those who truly seek.

The man turned and looked at the
little woman. "Mother," he exclaimed. That was all. Big tears came into his eyes. They did not stay there, but crowded one another out to chase one another down the rough face, red now with shame. They ran into the big mustache and off the end of it. Then he recovered himself. The little woman was not crying—people get sometimes beyond that. "What are you doing—here?" the big man sobbed. "I came, my son," said the little woman with the furrows in her face, "to see you off."

"To see me off?" The man was dazed. "Yes, Henry, when you were a little boy that you had never been out of the home yard alone, I went to the gate with you the first day you ever went to the store by yourself. I watched you the three blocks of the distance until your chubby feet carried you into the little country store which your father kept. Then when you were six, and started for school, I went to the gate with you again, and told you how to act in the school-room. You went away on a visit when you were ten, and I went to the depot with you and your uncle then, and I kissed you good-bye before the cars started. How the tears are flowing from the big man's eyes.

"Yes," and the little woman sighed a bit, "then you got to be sixteen, and wanted to go to St. Louis. It was hard to part with you, but we did it—your father and I—and I went to the little depot with you and kissed you. Y n r e c o m e n d, d o n't y o u ?"

The other prisoners were interested now, and the sheriff took in every word. "Then you were married, Henry. I went to see you bound by law and God to that sweet, dear Mary, who is now
don't—don't!" almost shrieked the big man.

"Yes," the little woman went on, unheeding, "and now you are going away again and I must kiss you. The train is coming, Henry; kiss your old mother."

The sheriff had not moved. Ordinarily he would have told the man to move on. But he waited now. The big man bowed and tried to hide his manacled hands. "Kiss me, Henry," the old lady repeated. The head moved lower, and the big red mustache almost covered the little face with the furrows on it.

Then the gang started to the train. As the cars began to move, the little woman stood on the platform. She caught a glimpse of her big son through the car window. She waved a little black-bordered handkerchief at him. "Good-bye, Henry," she called out feebly, and then, through force of habit formed when she sent her little son to school, she murmured, "Be—a good boy."

One of that gang of prisoners told afterward that the little scene in the depot was a greater punishment to each man there than his respective term of imprisonment.—H. Wilson Lydick, in Brethren Evangelist.

HEALTH HINTS.

NEVER eat between meals. If faint, drink freely of water. Irregular eating is probably one of the greatest causes of stomach troubles in these days.

There are many differences of opinion as to hygiene among the various schools, but all agree that pork is unwholesome, and that tea and coffee are harmful. If we practice on what we know, we will learn other things by experience.

Be conscientious about your living. Do not eat anything that will injure your body.—Exchange.

Martin Luther never was rich. He sometimes turned wooden bowls for a living. One day opening a drawer of a bureau, he saw a golden coin with the image of Joachim upon it, and he said, "Joachim, what dost thou here? come out and go about doing good," and gave it away for some good object.—Sel.

Cheerfulness, a nymph of healthiest hue.—Collins.
OUR YOUTH.

NEVER LOOK SAD.

Never look sad—nothing's so bad
As getting familiar with sorrow;
Treat him today in a cavalier way,
And he'll seek other quarters to-morrow.
Long you'll not weep would you but peep
At the bright side of every trial;
Fortune you'll find is often most kind
When chilling you hopes with denial.
Let the sad day carry away
Its own little burden of sorrow;
Or you may miss half of the bliss
That comes in the lap of to-morrow.
When hope is wreck'd and pause reflect,
If error occasion'd your sadness;
If it be so, hereafter you'll know
How to steer to the harbor of gladness.

—T. H. Bayley

SUBJECTION.

"Because the carnal mind is enmity against God; for it is not subject to the law of God in thesaved, neither indeed can it be." Rom. 8:7.

CARNALITY is lawlessness. Hatred to all restrictions, morally and spiritually. The work or duty of the parents of every child that comes into the world is to govern it control it. This is why the home and family life is set in order. God knew the necessity of a controlling power over the children and household. He recognized it publicly in stating Gen. 18:19. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

The home where the children are allowed their own way, is a home of constant turmoil and strife. Order is unknown and eventually sorrow and desolation is brought to the hearts of the parents and disgrace and ruin to the children. On the other hand, the home where peace, quietness and contentment reigns is one where God is recognized and His commandments and statutes are taught and enforced. The children are controlled by a firm but loving hand. They respect and obey their parents. Where they come under subjection to the laws of the parents, they early learn to obey and subject themselves to the laws of God, and it is not as hard for them to do this as when they have never known subjection.

As we go into the prisons of our lands we see lawlessness written on many of their faces. Probably they never knew what it was to be controlled, and the natural tendency of the heart caused them to violate a given law, and so they suffer the consequences. If there is not a natural lawlessness, why make laws? The fact that kings, rulers, judges, etc., are appointed and laws made, is proof that the natural heart is rebellious and against order. "The way of the transgressor is hard." The sin, sorrow and suffering caused by carnality or lawlessness, can never be told. It is in direct opposition to God's law. God says "Thou shalt not kill, steal, commit adultery, covet, etc. The carnal heart says he will and must as long as we are in the flesh, and that is true. As long as it is in our flesh it will find an outlet. But blessed be the name of our all powerful God. He can deliver us from this "body of death" and purify unto Himself a peculiar people zealous of good works. "They that are in the flesh cannot please God." Their works are not good and are mixed with selfishness, pride, love of praise, and things that are an abomination to God. "To be carnally minded is death; but to be spiritually minded is life and peace" is true in every way.

The carnally minded are dead spiritually and their sins result in speedy death to the body. But life and peace belong to those "who through the Spirit do mortify the deeds of the body," and "have crucified the flesh with the affections and lusts." Gal. 5:24.—M. E. A.

WHAT TO READ AND HOW.

A YOUNG man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not read. "It will be hard work for you." "Yes, sir." "I am glad of that. It's too bad that you are not reading books. It might hurt you worse next time." "No," was the reply. "My mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense and nothing." The boy sat still for a time, then rose, threw the book into the ditch, went up a little ragged, dirty street Arab. When the observer came and asked him if he would let him have a book to read.

"Will you read a good book if I let you have one?" "Yes, sir." "It will be hard work for you." "Well, come home with me, and I will lend you a good book." He went with him and received a volume of Franklin's works.

"There," said the man, "read that and come and tell me what you have read." The lad kept his promise. He found it hard work to read the simple and wise sentences of the philosopher, but he persevered. The more he read the more he talked with his friends about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a good deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides his mind began to grow. He began to be spoken of as an intelligent, promising young man.

—Exchange.

JUDGE NOT BY APPEARANCE.

THE following incident, witnessed on one of the fashionable streets of a large city, shows how easily we may be deceived by appearances.

A young man dressed in the extreme of fashion was coming down the brown-stone steps of a fine house. His dress and appearance would have won for him the name a fop from even charitably minded persons.

Just then there chanced to be passing a little ragged, dirty street Arab. When quite near the young man his foot slipped on the icy payment, and down he came on his unclean little nose. He cried lustily as the blood streamed from the bruised organ.

Up rushed the foppish-looking young man. He bent over the wailing youngster, and said with genuine sympathy, "It's too bad, little fellow. Did it hurt you very much?" "Yes—it—did!" sobbed the boy, who was more frightened than hurt.

"I'm sorry my lad. Here, wipe the blood from your nose on this." He held out a fine linen handkerchief to the child as he spoke. His face expressed real concern for the unfortunate little gamin.

The boy drew back and wiped his bloody nose on his sleeves.

"I'll spoil it, sir," he said.

"It will make no difference if you do," the young man said smilingly, "I want you to use it." The boy urged, the lad pressed the soft linen to his face, "thank you, sir," he said, gratefully. Again the kind voice said, "It will stop bleeding pretty soon, I think. Are you hurt anywhere else?"

"I guess not, sir."

"I am glad of that. It's too bad that you got hurt at all. Here's a quarter for you. You're sorry you spoiled my handkerchief? Oh, that's of no consequence. Keep the handkerchief. Good-bye. Be careful you don't fall again. It might hurt you worse next time.

It was a little act of kindness, but it came from one whose outward appearance would not indicate a heart to feel for the woes of the poor and humble. But God saw the heart beneath the fashionable attire, and that it was looking out for opportunities of ministry.—Sophie Brown Titterington, in S. S. Illustrator.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

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

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George Detwiler, Abilene, Kansas, Editor.
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.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
5. To the Poor,—who are unable to pay, we will send the paper free on the recommendation of others or upon their individual requests.
6. Communications for the Visitor should be written on one side of the paper only. Write all business letters on separate sheets.
7. Communications without the author's name will receive no recognition.
8. Communications for the Visitor should be sent in at least ten days before date of issue.
10. Entered as second-class matter at the Post-office at Abilene, Kansas.

Ailene, Kan. April 15, 1901.

ADDRESSES OF MISSIONARIES.

H. Frances Davidson, Isaac O. Lehman, Mrs. Isaac O. Lehman, Matopo Mission Blo­ways, South Africa.
Miss Barbara Breshley, Isanda Mission Sta­tion, Diff's Road, Natal, South Africa.
D. W. Zook and wife, Parumia, Post Office, Mrs. Amanda Zook, Bankura District, Anna Herr, Bengal, India. Mr. and Mrs. S. H. Zook, Havana, Tex. Mr. and Mrs. C. C. Roberts, Hidalgo, Tex.
J. G. and Mrs. Susan Cassel, Gracias de Gracias, via (New Orleans) Honduras, G. A. Misses Fannie L. and Elmina Hoffman, Klamquon, Barr, India.

NEW YORK.
Clarence Center, R. R. St Clarence Center, May 11-12
Ohio.
Ashland and Richland, June 1-2
Pennsylvania.
Gunterford, Pa., June 1-2
Lykens Valley Dist., at the house of Watson Rambberger, R. R. St., June 1-2
KANSAS.
Belle Springs, June 1-16
Bethel, June 8-9
Clay Co., June 15-16

A card received from Bro. S. H. Zook missionary to Mexico, informs us that they have decided to resume work at Havana, Texas again, to which place, he with his family has removed while Bro. and Sister Roberts and Bro. Miller will continue the work at Hidalgo Texas. Friends writing to them will notice the change in their address.

Several articles which should have appeared in this issue are laid over for the next issue on account of receiving them at too late an hour. One is from Sister Davidson, of the Matopo Mission, and is none of a report of the work but that of Bro. Lehman. We cannot but admire the devotion, courage and heroism displayed by the small band of workers there. They are eagerly looking forward to the arrival of the reinforcements. They have now ten native boys at the Mission, the youngest about 10 years old and the oldest about 20. This will no doubt be the nucleus of an industrial school which we hope may be planted there where a work may be done that shall be fruitful of much good. We hope the home church will receive an inspiration to help push this work to a successful issue. The other communication which should have appeared in this issue is from the workers in the Chicago Mission. It will appear in our next and it will suffice for us to say that they have moved the Mission into other quarters. This was needful for certain sufficient reasons although the rent is somne higher. Their accommodations are much better. The old Mission building was such as to make it liable to be condemned as unsafe at any time. Their address is now 5556 Peoria St. Englewood, Ill. Friends will please remember this when writing to them.

HOW TO GO TO CONFERENCE.

Bro. A. Bearss, of Ridgway Ont., has been in correspondence with the agents of the Wabash, and M. C. R.'s and has received notice of train arrangements as given below.

The agent of the Wabash writes that all the local agents of their lines have been notified that the head Superintendent at St. Louis has ordered trains No. 4 and 8 to stop at Stevensville to leave off passengers on Tuesday May 14. These trains are from the west, and all those who are going to Conference from Kansas, Des Moines, Iowa, Chicago, Ill. (as well as other parts of that state,) Michigan, Indiana, and part of Ohio, would do well to secure passage on one or the other of these trains, as they count on fifty passengers at least making use of their route. Secure tickets for Buffalo N. Y. and you will be left off at Stevensville, Ont. Returning you can get your ticket endorsed and take the train at Stevensville, International Bridge, Welland Junction, or even Nuggara Falls. Those going by this route will find the accommodations perfect.

The Michigan Central Company controls part of the Toronto, Hamilton and Buffalo R. R. We append the G. E. P. A's statement to Bro. Bearss as to train arrangements. Passengers by way of Toronto and Hamilton should take the T. H. and B. train arriving at Stevensville at noon on May 14.

LETTER.

The following trains westward from Buffalo pass Stevensville at time given, as follows:
No. 1 at 6:35 A.M. eastern time, regular stop.
No. 85 at 6:33 P. M. eastern time, if any passengers to get on or off.
No. 81 at 8:18 A. M. eastern time, no regular stop.
No. 83 at 1:33 P. M. eastern time, not a regular stop.
In the reverse direction.
No. 6 at 7:35 P. M. eastern time, regular stop.
No. 72 at 12:26 P. M. eastern time, stop if any passengers to get on or off.

Our operating department advise they will arrange to have all the trains shown
above, whether they stop regularly or not, make the stops at Stevensville on the 13th and 14th of May next, if there are any passengers desiring to get on or off the trains, holding your tickets.

Kindly advise me if this will prove satisfactory and we will have necessary instructions given for stopping the trains.

Yours truly.

G. E. P. A.

ANNOUNCEMENT OF DEDICATION.

To the readers of the Visitor and others, greeting. The donation of Barbara M. Kern, of Indianapolis, Ind., to General Conference of the Brethren in Christ, of 1900, at Donnelsville, O., for the purpose of erecting an orphanage under the supervision of the church was received, and by authority of said Gen. Con., the board of managers of the Messiah Rescue and Benevolent Home, of Harrisburg, Pa., have in their estimation, judiciously appropriated the money for what it was given, and erected on the grounds of the Messiah, Rescue and Benevolent Home, at Harrisburg, Pa., a large, commodious, plain and substantial brick building, with latest sanitary improvements, with provisions to accommodate about seventy-five children with their attendants. The location is one of the finest, and most desirable around or in the city of Harrisburg, affording a good view of both R. R. Depots, State Capitol buildings, Susquehanna river and Cumberland Valley. The board of managers have arranged to hold the dedicatory services on Saturday evening and Sunday all day, May 18th and 19th next, being the two days following Gen. Con. of this year. The board of managers were only authorized to erect the building, and it remains for General Conference to say as to how and by whom the work of the orphanage shall be done. A hearty invitation is hereby extended to all who feel prompted by love to help gladden the occasion by their presence.

S. E. Brehm, Pres.
H. A. Garman V. Pres.
Booth of Mgrs. S. E. Smith, Secy.
S. Stumpfberger, A. B. Musser, Treas.

Christ's Kingdom—The world's kingdom.—John 18:37. "Caesar's empire," says Professor Stalker, "is over the bodies of men; Christ's is over their hearts. The strength of Caesar's empire is in soldiers, arms, citadels and navies; the strength of this kingdom is in principles, sentiments, ideas."

**For the Evangelical Visitor.**

**OAKLAND MISSION.**

"And let us not be weary in well doing for in due season we shall reap, if we faint not. Gal. 6:9."

**DEAR Editor:**—I will now by the grace of God endeavor to write a few lines for the Visitor. As I read the writings of others, it has often come to me why not write yourself, but have put it off from time to time. We have so many blessed promises in the Word of God to encourage us on our way; that we should not get weary in well doing. The promise is ours that Jesus is always with us, and will never leave nor forsake us, though there may be times that we can not just see, or understand, what it means, yet by trusting God we believe all things work together for good to those that love God. We also realize it means much to simply trust Him; and keep our all consecrated to God. We have also experienced He is not a hard master to serve, but One of love, and One to whom we can bring our every burden, and every care, and that we can find and know that He is interested in our welfare.

We feel to thank God there is a joy, and peace, in His service so that the world cannot give, nor take away. Bless His name! We sometimes wonder what those do who do not know the worth of prayer. We look around us and see the many who are unsaved, and yet seem to be so careless and unconcerned about their soul's welfare. Our heart's desire is a great deal of worship by some of the saints in the literal feet-washing yet we fear the 'real essence' that Jesus would teach us is not realized. Dear saints, there is no sacramental religion in the observance of feet-washing, but it means just what it looks like. Does it not look as if I loved my brother when I wash his feet with my hand and dry them with the towel? Washing feet is nothing less or more than to show that I love my brother, and if I do not love my brother I should not act the hypocrite by washing his feet. Oh for heart purity and real love to God and travail for souls to be born into the kingdom.

It was our privilege to meet with the Brethren in Council at the Cross road church Feb. 7. While listening to the discussing of subjects we were made to exclaim, oh for a pentecost; yes, a waiting in the upper room. The Holy Ghost power is what the church needs. Hear the Apostle in the first Council, Acts 15:28. "For it seemed good to the Holy
The rare animals are being utilized in name to designate secret orders. We have long had the Elk in the land, now comes the Buffalo. One of their peculiarities is to give back no change. Eleven cents was the price of initiation in one place; a man who was initiated not knowing this custom, gave the collector a hundred dollar bill, and was astonished not to receive in return the change over eleven cents. It has resulted in a law suit to recover the change.—Sel
BEGLOWED in the Lord: For the battle is not yours but God's, Amen. This we felt as we set foot on this place a week ago this morning at four o'clock, tired and worn from a day and night's journey with thirty-five children and luggage, coming by rail from Calcutta to Ranungege and then by oxcart eight miles to our present location. Our hearts are melted and our lips speak forth the praise of Him Who has called us and thus provided a home for these children.

Taking the first view of our new abode we must say there is nothing attractive about it as it is covered with shrubbery, short grass, and iron stone, with no public road. It reminded me of the Kansas prairies where several sections are thrown open. We expect to have a pucka road made by the government ere long. There is a good road from Ranungege six miles of which we came and several miles off from that road is all we have to go to reach this place. Our bungalow is still unfinished; it is in five rooms with veranda all around as a protection from the sun. The thatched roof and mud wall, white-washed make protection from the sun. The thatched roof and mud wall, white-washed make for a season of devotion when Bro. David and Sister Amanda and myself went to the large place of heathen worship in Kalighat. ("Kalighat") We daily see them the gospel as they labor. They heard the story of the cross before going back and forth to and from the going back and forth to and from the order named.

THE SECOND DONATION.

EARLY beloved in the Lord:—We come to you with greetings in Jesus name, wishing you all the richest of God's blessing. Amen.

We are now on our new farm and the Lord is with us. It is somewhat desert and the river is full of worshippers. When I think of the precious ones who never heard the gospel. No doubt many like Chundulkea seeking rest and finding none. Will you join us and help pray firstly for us that we may be wise in winning this people and for the Lord to open their eyes as was Nicodemus.

Your sister who loves the battle.

ANNA HERR.

For the Evangelical Visitor.

WHAT I LEARNED AT THE ANTI-SECRET CONVENTION.

In the discussions before the convening relative to the character of the lodge, its oaths, moral code, principles of benevolence, uncleanness, lack of converting power, and impenetrable darkness were made apparent. We will consider the different phases of the lodge in the order named.

Lits oaths are not judicial; are not recognized in our courts. They are self-imposed; are contrary to the will of God, are blasphemous in their inception. The oaths and imprecations are horrible, and to call upon God to witness, and
implored His aid to carry out the agreement is monumental blasphemy, and were God to manifest His wrath the earth would open up and bury the Masons, temples and their worshippers as deep as Korah and Abiram.

The moral code of Masonry is an insult, and an outrage on virtue and chastity. The Mason is forbidden to violate the chastity of the wife, mother, sister or daughter of a brother Mason, knowing them to be such. By making the qualification, even a Mason has no protection against the adulterer, libertine, and seducer. What redress could be expected if the debaucher's plea would be that he did not know the persons outraged were the relatives of a brother Mason? Such a code of morals is an insult to a Holy God.

The principles of its boasted benevolence would bankrupt a Rockafeller and pauperize the whole world. Dr. Caroline in her sermon delivered in St. Louis some years ago against Masonry, in alluding to the claims of benevolence said Masonry collected $5,000,000 in order to give the needy $2,000,000, showing it required $5.00 to give $2.00. The order is unclean in morals. One hundred percent of its adherents are profane, ministers and church members excepted, and we believe we do not exaggerate when we say fifty per cent of them take the name of God in vain. The swearer is a God-hater, rejects Christ, is impure in desires, and all the virtues claimed by Masonry.

Masonry has no converting power. No harlot has ever been converted by any, and all the virtues claimed by Masonry. If a Mason seeks the company of a harlot it is not to bring her to the Christ who would pardon her. Their is no converting power outside or aside of the prerogative of the Holy Ghost through whose office light comes. With light follows virtue, fornicator, or adulterer knows this to be true. This is the way John Wesley put it when writing on this subject. "And this sinful adorning is the unmistakable evidence of pride. Where pride reigns we find jealousy, envy, hatred, murder (let the murdered innocents be put on the witness stand), Malice, lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, (do not do what they agree) false accusers, incontinent (unclean in all their ways), fierce disposers of those that are good, traitors, heady, (stiff-necked, stubborn), high-minded, lovers of pleasure more than lovers of God (witness the card table, dance hall, club rooms, church fairs, festivals, etc., etc.) Having a form of godliness but denying (or lacking) the power of it, from such turn away. Let the church purge herself of her own uncleanness, become divorced from worldly alliance and if she will give a death blow to lodgesism let her expel every member found in pulpit, pew, and choir, and her former glory will return, the Holy Ghost will fill our hearts and lives and when we enter the sanctuary it will be filled with the Holy One, saints will rejoice, our own children will turn to God, backsliders, and hypocrites will get right with God, and sinners will become converted and the whole land will rejoice. The liquor-power would be made to tremble on its throne, our legislative halls would be made to feel there is a God in Israel, our courts of justice would become quick to end the horrible lynchings and mob violence would receive a rebuke and who knows but God restrain, the physical forces—no tidal waves, cyclones, tornadoes, would sweep down and upon us. Amen! Amen! Let all the people say.

HESSY W. BRENNEMAN.

Harrisburg, Pa., March 23, 1901.

For the Evangelical Visitor.

HYMN BOOKS AND SINGING.

E. H. Davidson in the April 1 Visitor has called attention to the hymn-book question which will come up at our next conference. The theme is a timely one, or rather would have been, two months ago. A healthy discussion extended over four issues of the Visitor, might have brought to the surface some valuable material to work on in Conference. It is a question on which there is more variety of opinion and taste than any other department of Christian worship. "What shall we sing and how shall we sing it?" is very similar to "What shall we eat and what shall we drink?" and it is about as difficult to answer to general satisfaction. That it is an important factor in public worship is evident from 1 Cor. 14:15. Paul requires the same qualifications as for prayer, namely spirit and understanding. These are to go together and work in harmony. We have heard prayers which were spirited, warm and emotional yet lacking in understanding of the deeper things, and for want of practice and care. The result is that they are left without power and fail to move the hearts of the hearers. We have heard, also, prayers that for understanding, order, and intelligence, were models indeed, yet the hearers rose up repelled and chilled at heart. It will be easy for our readers to transfer these points from praying to singing, and apply them. In fact some hymns are solemn, poetical prayers indicating spiritual needs as "quickening, "Come Holy Spirit," etc., for guidance, "Guide us O Thou great Jehovah."

Again we have heard prayers that for understanding, order, and intelligence, were models indeed, yet the hearers rose up repelled and chilled at heart. It will be easy for our readers to transfer these points from praying to singing, and apply them. In fact some hymns are solemn, poetical prayers indicating spiritual needs as "quickening, "Come Holy Spirit," etc., for guidance, "Guide us O Thou great Jehovah."

That these should be sung in the Spirit of the sentiments that compose them, is or should be, evident to all. The way some of these dear old hymns are mangled and distorted and disfigured...
with choruses foreign to the hymn is cruel indeed.

In making selections of hymns for a standard church hymn book, there are some very important considerations. Chief of these perhaps is “Their Theology” by this I mean not the sect of the composer, for very few were composed by Brethren. Our present hymns are chiefly from Episcopalians, Methodists, Congregational, Presbyterian and Lutheran sources, yet their theology is excellent and harmonious, with a few exceptions. What we want is hymns with sound scriptural theology, that we could preach as well as sing. The exceptions referred to are No. 108 verse 4 last line; “And sprinkles some” etc; verse 5 first line says “Five bleeding wounds lie beared.” Now with all due respect to the author, this is too literal altogether. This is present tense and cannot be true of an ascended Saviour with a glorified body, in fact the thought of Jesus still bleeding after 1800 years shocks me, and I omit that verse. I suggest “And sprinkles sinners saved by grace” and “bare” instead of “bear.” Next is 434 verse 5, “Up to the Lord our flesh shall fly.” This is unreasonable on the face of it, for “Flesh and blood shall not inherit the Kingdom of God.” Substitute “His Saints” for “our flesh” and you have scripture and sense. However it is not the theology of the old hymns we need to fear so much, as the deluge of modern wishy-washy, vapid, trash that passes for hymns and devotional songs. One would think to read some of them that salvation was something to be reached for, and got with as little thought, feeling and effort as it would need to reach down your hat or put on your coat. An old fashion life is pictured like a fascinating panorama of birds, fruit, flowers and music instead of the narrow thorny path of self denial and suffering with our Master by walking in His steps. The popularity of this poetic rubbish is responsible to some extent, for the lack of deep, pungent, conviction, and true repentance, in many of the converts of our day. Many of the songs sung in revival meetings are more remarkable for sound than sense, more soothing, than alarming, more sentimental than scriptural. That this will produce corresponding effects there is abundant proof.

Again, on the other hand, we should not condemn any hymn just because it is new. They were all new sometime and God’s children have as much right today to pen the poetic inspirations of their regenerated hearts as David or Dr. Watts. There are quite a number of modern selections of sterling value, that should find an honored place in our revised book as they would truly enrich its pages. I would suggest that the hymn book committee be composed of three classes, unless you can find brethren possessed of all the gifts together (which is not likely). First, theology of the hymns, three brethren gifted on that line. Second, poetry of hymns, three poetical brethren. Their work should be to correct the errors of doctrine marked by committee No. 1 by supplying suitable words to fill in as in the two cases I quoted above, to select the verses to be omitted in long hymns without weakening its connection and force, and to repair the rhyme in a few hymns where the verses don’t metre alike. Finally, a committee of good, business brethren (which poets are not) to manage the financial part. The hymns adopted should be thoroughly scriptural, and intensely practical. It seems to me by embodying the best new hymns in the church book as an appendix and having a cheap edition for special purposes would be better than new books. Then if in any kind of service, someone wants an old-fashioned hymn, its there ready and our children will get more familiar with them, “Prove all things, hold fast that which is good.” Let us weigh it all in the balances of the New Testament and sanctified common sense and reject what is found wanting.

Leaving the matter of hymns, may I or dare I ask how many times they are sung for the delightful true than the sentiments expressed. There is such a sensuous attraction in good singing especially in some of the lively high-flying tunes of the day that we need to search our hearts, and see if the spirit of true devotion is kept up to the rattling pace of the tune. Let us ask ourselves solemnly, and singings as to glorify God, or for mine, and others entertainment. See where it has got to in some churches, they are practically concert halls. Has it elevated their piety, or alarmed sinners and caused them to repent and live? O dear no, but it has swelled the audience likewise the collection.

We are nearing a critical point in our church history. History repeats itself in church as well as nations. What has met the Presbyterians, the Dunkards, and Disciples, will come our way too. The organ will sometime knock at our church door as it has at theirs and caused division and separation. It may only ask to get into a mission first, or a town Sunday School. The way has been paved by previous presence in many homes and strange to say the danger is greatest among those who claim the highest experience. People who will not apply a medical remedy should be the last to use mechanical help in worship of a God who is a Spirit, and must be worshiped in spirit and truth. Every departure from the simplicity of public worship has lowered the spirituality of the Church in all ages, and weakened those ties of holy fellowship that unite all true believers.

This article is too long already (for there is a lot between the lines). I am not a pessimist, but I believe in watching the signs of the times, and I feel it a duty to stand up for pure gospel worship. I know my manner of writing is often severely direct, but I love you all the same and I hope we may all at last “Join in the everlasting song and crown Him Lord of all.”

F. Elliott.
Richmond Hill, Ont.

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MARRIED.


KITLEY—SCHNEIDER On Feby. 27, 1901 at the home of the bride's parents near Carlisle, Mich, Bro. Samuel Richard officiating, Bro. Albert Kitley of Yale, Mich., to Sister Mary Schneider, daughter of Bro. and Sister Henry Schneider. The near relatives were invited and timely and useful presents were tendered. They take up their abode at the Kitley homestead near Yale, Mich.

OUR DEAD.

SNIVELY.—Died of LaGrippe, near Williamsburg, Pa., on March 16, 1901, Susan Snively, aged 70 years, 2 months, and 15 days. She was the last of 7 children; was conscious until death came, and was a member of the church of God.


KAUFFMAN.—Nannie, daughter of Bro. Jerome and Sister Lizzie Kauffman was born July 12, 1835, died of brain fever with extreme suffering March 29, 1901, aged 6 years, 8 months, and 17 days. Funeral was held Sunday P. M, March 31, at the Belle Springs church. The occasion was improved from 2 Sam. 12:24, by Jacob N. Engle assisted by the home minister.

MARTIN.—John S. Martin, son of Jerry Martin near Mowersville, Pa., was born April 9, 1900, and died March 27, 1901, aged 11 months and 18 days. Funeral services conducted by the Brethren, Joseph Burkhart and S. Z. Becht, was held March 30, 1901, at the Mowersville M. B. Text Matt. 15:2,3,4. Interment in adjoining cemetery. The parents and family have the sympathy of the neighbors and friends in this sad bereavement as this was the last one of a pair of twins. The children will not return to them but if they will live in God's order they may go to them.

WANNER.—Died Feb. 20, 1901, Susannah wife of the late Samuel Wanner and daughter of the late Neil Holm of Puslitch Out. at the home of her son-in-law George Johnston being her former home, Whiting, Mich. She died within a few hours after being ill, supposed cause, bursting of a blood vessel in the head. She with her husband united with the Brethren in Christ some 25 years ago and was a consistent member. Came to Michigan 21 years ago. Her age was 61 years, 1 month and 7 days. She leaves 2 sons, Joseph and Allen, and four daughters, Malinda, Mariah, Catherine, and Susannah, all married but the last named. Services by the brethren: buried at Goodland Cemetery.

BARNHART.—Died at his home Sherkston, Ontario, March 1st 1901, Mr. Henry Barnhart, aged 58 years and 10 months. He leaves a wife, two sons and four daughters to mourn their loss. Mr. Barnhart suffered with a severe cancer in his eye for several years which finally resulted in his death. His last months were much improved in looking to Jesus, and calling on Him until at last Jesus called him home. The deceased was a kind and faithful neighbor. He was a consistent member of the Brethren church, the last of 7 children; was conscious until death came, and was a member of the church of God.

ZERCHER.—Sister Elizabeth Zercher, widow of the late Andrew Zercher who preceded her to the spirit land in May 1899, was born Feb 8, 1809, died Jan. 18th 1901, aged 91 years 11 months, and 10 days. She was a consistent member of the Brethren church for upwards of 65 years; was highly respected in the community and loved by all who came in contact with her. She died at her home of her son-in-law in Conestogo, Lancaster county Pa. Surviving her are two children Jacob of Mt. Joy, and Lizzie wife of Rev. C. B. Miller, nineteen grandchildren, twenty three great grand children; and three great great grand children. Services were held at Pequa church by Rev. J. N. Martin and the home Brethren. Text Rev. 14: 12, 13.

SCHNEUCKERT.—Died at his home near Sanilac Centre, Mich. on Feb. 4th 1901, Bro. Henry Schneuckert aged 77 years, 7 months and 22 days. He was born in Stonyard June 16th 1823; was married to Henrietta Radecke in 1846, emigrated to Canada, in 1853, where he with his wife joined with the Brethren in Christ, and strongly contended for the faith. They moved to Elmer township, Sanilac county Mich., in 1879. To this union were tendered. They take up their abode in the spirit land about 7 years. He was the father of 5 children and 9 grand children. Three of his children died in their infancy: Surviving him are Barbara wife of H. H. Gar­wick of Dallas Center Town, and Susan, wife of John Garwick with whom he had his home for several years where he died. Bro. Stoner was converted about the age of forty. And the more shall we learn to live in the real life of faith which, dying to self, lives wholly in Christ. The christian life is no longer the vain struggle to live right, but the resting in Christ finding strength in Him as our life, to fight the fight and gain the victory.—Andrew Murray.

A woman whose name is forgotten dropped a tract in the way of Richard Baxter which resulted in his conversion and the writing of "The Call to the Unconverted", that was the means of bringing a multitude to God, among others Philip Doddridge who wrote "The Rise and Progress of Religion in the Soul", which brought thousands into the Kingdom; and among others Wilberforce who wrote "A Practical View of Christianity", which was the means of bringing many to Christ, among them Leigh Richmond, who wrote "The Dairyman's Daughter", which has been the means of the salvation of many. All this from the act of a woman.—Ed.

SPECIAL NOTICE.

Our readers will observe that in the announcement "how to go to Conference" there is no statement made as to rates. On inquiry of the Agt. of the Rock Island Road we learn that no rate has yet been decided on for the Buffalo Exposition, but we are encouraged to expect to state definitely in our next issue what the rate will be. The probability is that it will be one fare for the round trip.

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more we realize that Christ must be all to us and in us, the more shall we learn to live in the real life of faith which, dying to self, lives wholly in Christ. The christian life is no longer the vain struggle to live right, but the resting in Christ finding strength in Him as our life, to fight the fight and gain the victory.—Andrew Murray.