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George Detwiler

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For the Evangelical Visitor.

TEMPERANCE.

ONE of us are free from temptation, and we are made to feel, continually, the truth of the Scripture that our, "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

What then, shall we do to meet temptation? How shall we overcome it? These questions are important, and concern our daily lives.

Let us rejoice that we have an example for our conduct in this, as in all things, in Christ Jesus.

After His baptism He was led by the Spirit into the wilderness, to be tempted by the devil, and in the conflict He was victorious and left us an example that we might follow in His steps.

The first step toward victory over temptation is to find out what we are to do by finding out what He did. Christ trusted in His Heavenly Father, and so must we. As He knew God by a life of prayer and absolute dependence, so must we. We must place ourselves in His hands absolutely and trust Him to deliver us.

But while we are waiting His time to deliver us, we must not be idle. We are to show our faith by our works.

As the adversary comes to us with his temptations we must not argue the matter with him. To do so is to be overcome. Neither must we trust to our own efforts to make our escape for this will lead to failure and still greater difficulty.

As the devil came to our Lord and tempted Him, He answered immediately, "It is written"—and then He quoted what was written, and God honored His word by giving His Son victory.

THIS IS OUR EXAMPLE.

The word says, "Resist the devil and he will flee from you," and the best way to resist him is to use God's Word—the sword of the Spirit. He does not like it and it will make him flee quicker than anything else.

But, dear reader, in order to do this, we must first know what is written. We must study God's Word and become familiar with it.

God has a word for every temptation that can assail us; a promise for every one of our needs; a word for us always.

Let us, then, wait upon Him in the humble spirit of the Master and as God taught and prepared His Son so He will teach and prepare us.

C. F. LADD

In the "first" glass that a young chap drinks is found a true story of the "last!" It is all there even though he cannot read it.

THE STAR IN THE EAST.

As we follow the star to the manger at Bethlehem, let us come as the wise men of the east came, with a reverent spirit, to worship Him. Let us ask, where is He that is born King? and give Him a place upon the throne of our hearts.

All the joy of the Christian believer is ours, because we believe in a practical way; that He who was born King and lay in the manger at Bethlehem is none other than He Who has brought the atonement for the sins of the whole world to humanity.

Every happy household, every good gift, every joyful love, every true impulse that beats in the heart of the Christian with a thrill to go out and save such as have fallen by the wayside, is the result of that shining Star in the east, in whose light is imbedded the Glory to shine for all time and eternity.

Well may we worship Him. He was born King and He must reign until He has put all enemies under His feet. The last enemy is death. He is Alpha and Omega the beginning and the end. All power is vested in Him both in time and eternity; and yet He has compassion for us weak, sinful and depraved beings. In this realm of my existence, where rebellion, distraction and anarchy, have done their work, what a sense of relief comes with the knowledge that He who was born King has at last taken possession and is on the throne of the heart.

Welcome to the King that was born at Bethlehem. The children of the Most High God can rejoice as the Wise Men did and also the Shepherds on the plains of Bethlehem, when they praised God, saying, "Glory to God in the Highest and on earth peace good will to men."

GEO. S. GRIM.
THE POOR WAYFARING MAN.

A poor wayfaring man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief
That I could never answer nay;
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He enter'd, not a word he spake,
Just perishing for want of bread;
I gave him all, he bless'd and brake
And ate, but gave me part again;
Mine was an angel's portion then,
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from a rock, his strength was gone,
The headless water mock'd his thirst,
He heard it, saw it hurrying on;
I ran and rais'd the sufferer up;
Dipp'd, and returned it running o'er;
I drank, and never thirsted more.

Stripp'd, wounded, beaten nigh to death,
I found him by the highway side;
I drank, and never thirsted more.

Once, when my scanty meal was spread,
He enter'd, not a word he spake,
He ask'd if I for Him would die.

My Savior stood before my eyes!
The stranger started from disguise;
He heard it, saw it hurrying on;
He asked if I for Him would die.

I was led to see that there is a
mutual reckoning takes place be-
tween God and the human soul. On
man's part there is a certain mental,
almost instinctive summing up or
reckoning which precedes heart-
trust or in other words, "saving
faith;" the word has first to be
uttered as a basis for our faith, next
we have to be in that position where
we can hear and receive it, and com-
mit to its utterances should be the
result. When God reveals Himself
by His Word to the soul and when
that soul believes in God, the Lord
sees the faith, is pleased with it, and
reckons or counts on that faith for
righteousness. The Lord builds on
the only solid trustworthy thing
there is in the man. He builds,
counts or reckons on the man's faith
in His God, and man, after the Word
has come to him, has to do a like
reckoning—he has to count or build
on God. If either God or man had
to reckon on man's works or good
intentions it would be like a build-
ing erected on a sandy foundation,
but when we build on the Word of
God and His faithfulness we are
truly building on the Solid Rock.

My morning lesson opened up to
Romans 4 R. V., and the first truth
that was impressed upon me was the
impossibility of earning any of the
"gifts" of God by our works. The
moment we work for a "gift," it ceases
to be a gift we are looking for—we
are working for wages, and when
the settlement takes place the re-
ward will not be reckoned as a "gift;"
but as a debt due to the worker, and
we can only claim our wages. How
plain the teaching is that we can-
not purchase the gifts of God, nor
enter into their possession by our
works, but that we have to come in
to them in the same way that Abra-
ham did, through faith in the Word
of God; to seek an entrance in any
other way ranks us as thieves and
robbers, and being void of faith is
displeasing to God. All the prom-
ises of God are yea and amen in
Christ Jesus, Who is the Word made
flesh. Simon offers money for the
Gift of the Holy Spirit, but Peter
said to him, "Thy money perish
with thee because thou hast thought
to purchase the Gift of God with
money." Few would think of offer-
ing God money in order to receive
this wonderful Gift; we would not
think of doing that, but many are in
a perishing condition, because they
seek the gift of His indwelling by
their works, instead of turning in
utter helplessness to God, and re-
cieving from Him as freely as He
gives, without money and without
price.

I was then led to look into Abra-
ham's experience, as told in Gen. 15:1
—"The Word of the Lord came un-
to Abraham in a vision, saying, fear
not, Abraham, I am thy Shield and
thy exceeding great reward." Abra-
ham had come to that place in his
experience where the Word could
easily obtain an entrance. By faith,
On God's invitation, he had left all,
and committed himself and all his
interests to God. A vision came to
him, but it was not the vision that
staid his soul; a vision passes away,
but it was the Word which entered
his heart and made him strong and
of good courage. The Word had
gone out from the Lord, and Abra-
ham had received that Word; God
henceforth was his Shield and his
Reward. Faith grasps the position,
he sees his own needy, helpless con-
dition and the Lord's readiness to
supply his needs, and he promptly
points out his need of a son. How
grandly his faith is rewarded; he is
first promised a son, and is then
brought forth out of his tent by the
Lord, who as He points up to the
starry heavens promises that his
seed should be as numberless as the
countless stars which studded this
Eastern sky. I imagine that never
before had Abraham looked upon a
more brilliant display of stars, and
yet their inconceivable number did
not cause him to doubt the Word of
God, for that Word had brought those
very stars into existence, neither did he doubt by considering
the feebleness of his own body, for
it was that very feebleness that
caused the promise; henceforth his
confidence was not in himself, nor
in his works, but in God. Abraham
believed in the Lord, embraced the
promise, "And the Lord reckoned it
to him for righteousness." To Him
that works, the reward is not reck-
oned as of grace, but as of debt; it
ceases in such a case to be a gift, it
is a debt and when a debt is a just
one the debtor is looked upon to pay
what he owes, and only what he
owes. But Abraham could not bring
such a claim to God, he did not in
a round about manner present his
claim, founded on his works to
God but seeing in Him the exceeding
great reward of his faith, he exer-
cised his faith in the asking and re-
cieved in the Promise the reward of
faith.

Paul says, "But to him that work-
eth not but believeth on him that
justifieth the ungodly, his faith is
reckoned for righteousness." When
man believes on God, and God reck-
on his belief for righteousness, then
the results are according to God's
reckoning. Abraham believed
that God was his "Shield" and he
was kept in safety, he was "shielded",
even from the evil consequences of
his own vain self-efforts to avoid
seeming danger; he believed in God
as a rewarder of his faith, and he
had a son; the results followed his
reckoning on the Word of God—all
things are possible to him that be-
lieveth. All Abraham's strivings
and plantings, all his works could
not have accomplished the mighty
results that followed from his reck-
oning on the faithfulness of God,
and Sara, also did not frustrate the
work of God through unbelief, for
by this wonderful link of faith which
unites utter helplessness to Infinite
Power, she was delivered of a child.
We are told that through faith
"Even Sarah herself received power
to conceive seed when she was past
age, since (or because) she counted
him faithful who had promised." She
had first heard the promise, she
knew she had a personal interest
in it, for had God not heard in her
own hearing, "Sara shall have a
son." She counted the One Who
had thus promised was both able
and willing to fulfill His Word.

After summing up the ground work
of her faith, she did not look at her
advanced age and subtract from the
reckoning she had arrived at, but
knowing that the promise was made
to herself, all feeble as she was, she
just committed herself to the reck-
oning and believed God, and He
justified her belief.

Both Abraham and Sara reckoned
thus on God's Word, and God
counted or reckoned their faith for
righteousness. And what wonderful
results followed this mutual reckon-
ing. Their faith gave glory to God,
in that he accomplished what He had
promised; unbelief did not hinder
its fulfillment. Surely if we have
a promise of God, we too should be
encouraged to reckon not on our own
insufficiency but upon His faithfull-
ness; what mighty results have been
accomplished by faith, what puny
ones follow from human efforts.

Faith without works is truly dead,
and Paul says, "But to him that work-
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justifieth the ungodly, his faith is
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ones follow from human efforts.

Faith without works is truly dead,
righteous when God reckoned righteousness to him, then the only one who would reckon sin to him, would be his accuser Satan, but David would have to resist him in the faith, and as he thus resisted Satan, and believed on God, Paul shows that his faith like Abraham's was reckoned to him for righteousness, and the same blessed results followed.

My article has become too lengthy and I can only show very briefly the next and personal reckoning that was forced upon me. Paul concludes his argument on the righteousness of faith by showing that it was not written for Abraham's sake alone that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead. Paul's argument is intended for the justified soul, and he is seeking to lead the believer into another step of faith, by his believing on Him who raised Jesus from the dead, and who answered David's prayer and gave him a clean heart when he had the faith to ask for it. Follow him as He shows how sin entered into you and I through Adam, and still follow him as he shows how fully all the evil effects of the fall, have been more than canceled through the death of Jesus and then listen as he urges us to enter into the complete deliverance Jesus has purchased for us through His atonement.

Listen to him as he asks the question, "Shall we continue in sin that grace may abound?" "God forbid," Note that he does not ask shall we continue "sinning" which is an act, but shall we continue "in sin" which is a state inherited from Adam. He points triumphantly to the cross of calvary where the sin which entered into man through Adam, has been crucified with Christ and commands us to reckon ourselves dead to sin, by grasping hold of this Gospel of the Cross and furthermore to reckon ourselves alive unto God in Christ Jesus who raised Jesus from the dead.

The promises of God are yea and amen in Christ Jesus. God declares that sin shall not have dominion over you; for ye (the justified believer) are not under law but under grace. Abraham and David believed God and it was reckoned to them for righteousness; and it will be reckoned to us also if we believe on Him who raised Jesus from the dead, and gave us this record of His Son—Let God be found true, but every man a liar. A. McG.

Moose River, N. S.

For the Evangelical Visitor.

PERILOUS TIMES.

UNDER this caption I shall submit a series of articles which I trust will be well considered by all who read them, and may they cause many to ask God, "What wilt thou have me to do?" I shall deal largely with quotations gotten from a book which sets forth the signs of our times, written by A. Sims, the title of which is "Behold the Bride-groom Cometh." This book should be placed in every christian home.

THE DECLINE OF VITAL PIETY.

"The religion of the day," says Rev. H. Bonar, "is an easy-minded religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a soul-dead religion, a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion with a fair exterior, but an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the reformation. It is an uncertain religion, that is to say, it is not rooted in certainty; it is not the overflowing of a soul assured of pardon, and rejoicing in filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God but it is with a faltering tongue, there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments but it is with a heavy drag upon our limbs; hence the inefficient, noninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed."

Rev. Wm. Reddy says, "There is a tendency to lower the standard of real scriptural, spiritual life to semi-religious, worldly level, to meet the growing tendency to superficiality. The amusements that are introduced and tolerated in various churches, and apologized for by the ministers and members, are in evidence of this tendency. Church festivals, entertainments and novel worldly expedients to draw and hold the young people, and to raise money for religious purposes, all tend to weaken religious convictions; to arrest in the hearts of converts and church members the aspiration of the soul for the spiritual good; to suppress christian testimony; and to annihilate the destination which Jesus made between those that were not of the world and those who are of the world."

The religion which is characteristic of these last days "curls its lip at holiness; caricatures divine healing; antagonizes the premillennial coming of Jesus; thinks the world is growing beautifully better; puts outward reformation for soul salvation; runs off on lines of humanitarianism as a substitute for the indwelling of the Holy Spirit; is forever forming itself into fresh organizations of 'Leagues,' and 'Endeavors' and 'Boy's Brigades.' It dreams of bringing in the millennium by social reforms; it denies that Jesus will
by observation have discovered the decline of vital piety. That the present condition of all churches is deplored by many is evident. Does it seem consistent to human reason that anyone should be opposed to Holy Ghost work which alone can put an end to this sad condition of things.

In the June number of The Literary Digest of New York, a paper which devotes most of its pages to topics of the day, I discovered an article headed by asking the serious question. "Does Christianity Need Restoration to the New Testament Model?" I found the concluding thought of the writer as follows, "If we study carefully the life of Christ and His true disciples as revealed in the New Testament you will find that their main characteristics are universal kindness and beneficence, or grace and love; purity in word and deed; real holiness or consecration to God; truthfulness and absolute sincerity, humility and lowliness. These are essentially Christian principles, and are all represented in New Testament teaching and practice, and so far as they have been overlooked or lost sight of by modern Christians should be restored."

Indeed the condition of professing Christians must be very deplorable when a paper of this kind takes up such a subject and comments on it in a spirit that disarms its readers.

TO BE CONTINUED.

J. O. LEHMAN.

BULAWAYO, S. A.

INSTABILITY.

PROBABLY nothing has brought more discredit upon the Gospel than the instability of those who profess the faith. There is a mighty army of these folks. Revival Christians. Now in that term we mean no discredit on revivals for we believe in revivals heart and soul. In the first century revivals burned all the time, God means they shall still. The people we refer to as revival Christians are only actively engaged as Christians during revivals. Alas, alas! much of the evangelistic and revival effort of the churches is of necessity devoted to rehabilitating dead and cold church members. This ought not so to be. There is power in the gospel to make alive and to keep alive; to give joy to the new convert and to keep in joy; to cleanse from the guilt of sin, to give power over sin and cleanse from the desire to sin; to so change the desire that separating becomes as natural as the separation of water and oil and service becomes a pleasure instead of a duty.

That last sentence describes just what multitudes do not possess. They had joy, the joy of sins forgiven and the joy of cleansing from sin. They had joy in service but they do not have joy now. Perhaps some who read this may find here described their condition. What is the trouble? What is the cause? We must remove the cause and then the remedy will be easy. Why, beloved the trouble is starvation. Simply starvation, that is all. Lack of good wholesome soul food. Some have foolishly refused to eat at all or have eaten so little or taken it so adulterated that it had no nourishing power and wholly spoiled their appetite. What every child of God needs is to be constantly feeding upon the Word of God. Born of the Spirit you can no more live without this than the babies born into our homes can live without food.

1 Peter 2:2. "As new born babes desire the sincere milk of the Word that ye may grow thereby."

Back to the Bible; is a prescription that will meet the wants of a multitude. Much fault here attaches to preachers and pastors and workers. The sincere milk of the Word is not enough given to the young converts. Preachers are too busy preaching sermons, pastors nursing the big overgrown babies that ought to be left die that the Holy Spirit might have a chance at them instead of bolstering them up with pap, and workers are too busy working and so the simple matter of teaching how to feed upon the Word is neglected until starvation has begun its deadly work. God help those entrusted with the awful responsibilities of a sweeping revival to realize this truth. Many a church is praying for a revival and God in mercy withholds it because He knows that
they are unfit for the responsibility of caring for lambs and in mercy they are saved from the guilt of neglecting them because they do not have them. When our church leaders will learn to feed upon the Bible they may be entrusted with others to teach. Until then the dearth will continue.

Another fruitful cause of instability is disobedience. That which this word stands for cost Saul his peace, prosperity, life and kingdom and has blocked effectively the onward path of multitudes since. Remember, there is no standing still. It is onward or backward. Oh my brother! What joy has it marred in your life? What power for service has it stunted and dwarfed? Regeneration and sanctification are the work of the Spirit through the Word. See Jas. 1:18,21; 1 Peter 1:23; Titus 3:5 etc. These and many other Scriptures make this clear but the working outward of the inward change was wrought and continues to be wrought through obedience to that same Spirit.—1 Peter 1:22 etc.

When our wills become crosswise with the Word of God either as taught us in the means of grace or in our own reading it will not be long until we will neglect both; then darkness, lack of joy, sin again has possession of us and God only knows where we will land. The life of joy and power and usefulness is ended until we take up the thread where we dropped it.

Oh brother, get where the Word does not hurt you but strengthens and helps and feeds you and gives joy. “Dead indeed unto sin but alive unto Christ.” Reckon yourselves dead and stay dead. Pray mightily to God to help you to stay dead unto sin and alive unto Christ and there will be joy and peace and fulness of the Holy Spirit.

God knows our needs and has provided an abundant storehouse of provisions and has made it accessible to the poorest with a key to unlock its hidden treasures and permit us to feast all the time. Why should we starve, and dishonor our Father? God forbide. God forgive our past. He will if we quit. —A. Z. M.

For the Evangelical Visitor.

PATIENCE AND SUBMISSION.

―If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God.”—1 Peter 2:20."

WELL doing will not exempt you from suffering, but it is good to suffer in a good cause:—“But and if ye suffer for righteousness’ sake, happy are ye, and be not afraid of their terror neither be troubled.”—1 Peter 3:14.

A lively faith begets a cheerful heart; a joyful hope makes a resigned soul, and a humble mind produceth a patient spirit. If when we do well we should find that no security from the malice and mischief of men, but on the contrary have to suffer for it, let it not cause us to grow weary in well doing, nor give us any uneasiness seeing our labor of love shall not be forgotten.—“For God is not unrighteous to forget your work and labor of love which ye have showed in that ye have ministered to the saints, and do minister.”—Heb. 6:10.

We have need of patience for we have enemies, the most trying and provoking, to contend with, and we have trials to endure which will bring all the Christian graces into a lively exercise.—“For ye have need of patience that, after ye have done the will of God, ye might receive the promise.”—Heb. 10:36.

Endeavor to keep a conscience void of offense toward God and man, and then fear nothing we may be called to suffer.—“And herein do I exercised myself to have always a conscience void of offence toward God and toward man.”—Acts 24:16.

Bow in humble submission to the rod, bearing in mind that to suffer for welldoing, the cause of truth, or any part of a Christian’s duty should be considered a great honor:—“And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His Name and daily in the temple and in every house they ceased not to teach and preach Jesus Christ.”—Acts 5:41, 42.

What we may be called to endure may be attended by a little pain, but shall be followed by great pleasure, and though we may have to suffer a little we will gain much if we take it patiently:—“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? Nay, in all these things we are more than conquerors through Him that loved us.”—Rom. 8:35-37.

“If we suffer with Him we shall also reign with Him, if we deny Him He will also deny us.”—2 Tim. 2:12.

Or shall the number of your enemies frighten you?—“But and if ye suffer for righteousness’ sake happy are ye, and be not afraid of their terror, neither be ye troubled.”—1 Peter 3:14. For though we may not be able to face them, bear in mind that our enemies are God’s enemies, and He is more than a match for them, and will not suffer them to hurt us:—“For I am with thee and no man shall set on thee to hurt, for I have much people in this city.”—Acts 18:10.

Satan will take advantage of our distress, and no marvel if he cast the same dart at us that he threw at our divine Lord. If thou be the Son of God why dost Thy loving Father suffer such distress and affliction to come upon Thee? Faith can answer every objection, “Shall not the judge of all the earth do right?” Yea, for He cannot do wrong. By faith we stand: by patience we endure; Christ was patient under all His weight of suffering. Do we, as Christians, copy after His example and suffer patiently? Let us examine ourselves. Pray for me.

The cold weather is again coming upon us and so are the poor dear, little lambs who need protection and care from the cold; remember our sewing for the poor is at hand again. Much help is needed to sustain the good cause. I placed two boys in good homes among the Brethren in Lancaster county last week, and will take another boy to the same county this week. You see there are many boys and girls in this great city, whom we as Christians should care for. Let us remember that Jesus did not care for Himself alone, but cared for others also, even to the giving of His life. May God help us to look into this matter more sincerely. May He fill our hearts with that divine love which comes from above so it may reach the hearts of
those who sit in sin and darkness. We need many things for our poor children in order to bring them to school. My prayer is that God may touch and make tender many hearts so they will remember those who are in Mission work in the large cities of this land, and also in foreign lands. All need not only the prayers, but also do they need temporal support. Dear Lord give us wisdom so that Thy will may be done! Remember we all have a share in this great harvest field. Who will help a little?

"In this world of burden-bearing, Help a little, help a little; Let thy labor prove a blessing, Help just a little."

"O the shoulders we may lighten O the wrongs that we may righten O the paths that we may brighten, Helping just a little."

PETER STOVER.


SEEK GOD FIRST.

WE WOULD better all starve to death than be lost in hell forever. Better quit all business than let our children and ourselves be lost in hell forever. Better do as Jesus commanded, take no thought for our life what we shall eat or drink or put on, and let Him attend to our temporal needs as He says He will if we obey Him. We ought not to think that God, or Christ, His only Son, our Redeemer is a liar. But our doubts and unbelief make Him a liar, and there is no worse sin than that of unbelief.

Seek first My kingdom, daily and hourly and always, and all good things and necessary things shall be added, (Matt. 6:33) Nearly all our churches are very inefial seeking first the dollar and the costly church and temporal things, while God commands us to lay them all aside and give unto Him our time and then riches without sorrow will come.

Most of our churches are falling far short of preaching Christ's full salvation, but instead preach a doctrine agreeable with sin and satan leaving the sheep just outside the fold. I have the sermon of Rev. Jones of the Universalist church this morning in which he says that being born again or regenerated or converted is a mere dogma, thus setting aside the main point—a new heart full of love to God. Yet Jesus says, "Except ye be born again ye shall not see the Kingdom of God."

Our churches refuse to preach or practice the Sermon on the Mount, to lay aside every weight, and all business and money making for Christ's work. God help us all to seek God and obey Him first for Jesus' sake. Amen. H. HANSEN.

Pasadena, Calif.

"Help just a little."

For the Evangelical Visitor.

AN EXPLANATORY LETTER.

HAVING previously sent an article to the "Visitor" in explanation and as a further discourse as well as an apology for some seemingly harsh expressions in my article published in the issue of Aug. 1st, page 285, entitled "Justification Vindicated," which the Editor refuses to publish for fear it might hurt some of opposite views and be the means of unnecessary controversy and also because of undue length of same, I ask afresh the indulgence of the "Visitor" and its readers (I believe the vast majority of the latter are fair minded, as every Christian ought to be), while I briefly endeavor to give a clear explanation of what I meant in "Justification Vindicated" by "blind leaders of the blind," "ignis fatuus," or other expressions which may have seemed to reflect on the honesty, character, soundness or teaching of well-meaning persons among the Brethren or elsewhere, who have (in my judgment, gone in a measure to some extreme, though not to the full extent of others, in advocating the doctrine of sanctification or holiness—which is Bible doctrine). I do hope the latter will not take the above expressions as referring to them.

Before coming to the point, however, let me say that the Editor in refusing article referred to above, informs me, without furnishing any names (which is not necessary), that he has been censured and condemned for printing "Justification Vindicated;" and that one party demanded an apology of him for inserting such an article. Whoever he or she may be, such an one needs to pray for wisdom to approach the responsible party for apparent wrongdoing, and not compel one to bear a burden which is not theirs. If any have been aggrieved by anything I have said or done, I consider myself amenable to the 18th chapter of Matthew, and you write directly to me at address undersigned; and I assure you I will carefully consider your concern. It will not help the transgressor nor the complaintor nor the persons complained to, to write to the latter concerning the wrong the former may have committed.

Moreover, it must be remembered that Editors are no more infallible than others. And the critical position Bro. Detwiler, as Editor of the "Visitor," is placed in between two elements, (conservatism on the one hand and progressivism on the other), is not appreciated by most of the Brethren, it is feared. To please these two elements, with an addition of a third, which may be called the "middleites," standing between the other two, is no easy task, seeing that all three parties (these three elements are in all religious bodies), have some phase of truth on their side, as well as a prouneness to think that almost all of the truth, or the lion's share of it at least, is with them. You see if we knew all the truth, instead of "knowing in part and prophesying in part" (1 Cor. 13:9), there would be no occasion to differ. But as we are learners in the school of Christ's knowledge, we will have to be receptive and teachable enough to listen to other Brethren and Sisters to ascertain what we yet do not know. But if we assume that we know it all, and that the other Brothe does not know anything—worth our attention—then we set ourselves up as judges instead of doers of the gospel (Jas. 4:11,12), which teaches us "to esteem others better than themselves" (Phil. 2:3). Let us seek to edify one another, not to pull each other down; and if we commit a fault against a brother, let us be humble enough to confess it. Who is it that's beyond making mistakes? As the Editor is put in his posi-
tion by the Brotherhood, to please the Brotherhood, not to cater to any party in it, I think you ought to bear with him, and not get miff-d when your side does not chance to get the front seat all the time. Hence when those of opposite views to what I expressed had sent in their written declarations for publication, we have observed time and again the same inserted. And, I apprehend, there has been no serious objection to them from any quarter. Then why murmur when others rise to speak, especially when they are on the side of the vast majority of the Brotherhood in relation to this doctrine of sanctification—not as a "second work of grace," but as simultaneous with justification, which fact you will discover by examination of the Minutes of our General Conferences? Brethren, if you have been tolerated in writing and speaking your views, be patient with us. As all parties concerned are honest we trust, and love to see the truth prosper, why may we not work together in love and unity even if our conception of things seem to vary? Do they not at last focus on the great central truth, and ought not this to be the final test, love to Christ and to each other? If you leave this theme of LOVE out, as per 1 Cor. 13:1,2,3, there remains no coherency, and nothing remains but disintegration. Brethren and Sisters who have the hurt taken out (blessed be God for such an experience, for it may be livingly realized), please do not pass it over to us who are weak, by throttling our convictions and apprehensions of Bible teaching. Be condescending and fair if we have not the light you have (we will not decide the question by a majority vote), and thereby manifest the golden rule (Matt. 7:12). Since truth is true and God is his author you need not fear it won't predominate or that those who are walking in the light will not advance therein. He is more concerned for the victory and increase of His cause than we ever can be. Enough by way of introduction.

Now first let me say, have we not heard persons declare publicly how miserable they were in a "justified state," how that they were all the time sinning and repenting in such a condition and were in a worse state than that of a sinner? That kind of justification is not Biblical; as Elder Jacob N. Angle pointed out, it is not in harmony with the doctrine taught in Romans 5th and 6th chapters. For the justification therein taught implies (yes, indeed expresses), holiness, sanctification and freedom from sin. It says (Rom. 6:4), that those thus blest "are buried with Him (Jesus) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This certainly does not mean a "miserable, sinning, repenting, worse condition than that of a sinner." To be buried with Jesus and raised with Him to walk in NEWNESS of life is a blessed condition. And if you are going to believe one truth at the expense of the glory of the Father, even so we should walk in newness of life.

I do not wish to invite controversy, or discredit the "Visitor" with Brethren of any view—"second work" or other work believers. But let me say, while not agreeing with the doctrine of a "second work," unless you backslide and need to do your first works over [Rev. 2:4,5], I hold the view in common with a great many that believe as I do on sanctification, that the latter is a Bible doctrine, the common privilege and blessing of all true Christians, and does not admit of an "up and down, sinning, repenting, life. Through a progressive work with various stages, it does bring a person into a holy condition, where the individual knows a freedom from both the guilt and power of sin—"the double cure," blessed be God!—where he experiences the truth: "If we walk [not stumble] in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanseth us from all sin."—1 John 1:7—not some, and this means inbred sin and otherwise [Matt. 23:26]. The Apostle John declares "Whosoever is born of God doth not commit sin, for His seed remaineth in him"—1 Jno. 3:9, and that "he that committeth sin is of the devil," 1 Jno. 3:8. Now what stronger language do we need than this? And do not those who advocate sanctification as "a second, definite work admit that justified people are born of God?

Moreover, does not vs. 2 to 7 inclusive of the 6th chapter of Rom. indicate to us that a justified person is freed from sin? Then how can he be living a sinning and repenting life and be justified? He must fall from his justification before he can sin, as is admitted must be likewise the case with reference to sanctification. The thought that he can be justified while sinning, when examined in the light of the Bible, is too absurd.

Furthermore, does not Paul say, that "they that are Christ's have crucified the flesh with the affections and lusts" [Gal. 5:24]; and do not all Christians belong to Christ? It is admitted by all the persuasions on this great doctrine that all justified persons are Christ's. If so, and Paul's statement be true, they can not be committing sin, because the affections and lusts are crucified.

However, while apparently using harsh language in indignation at what I considered a travesty on truth, it was not intended for honest people who dissent from my view of sanctification, so much as it was to give vent to a protest of foisting on people, by implication or otherwise, a lie that they were justified while sinning, and that there are unholy Christians—I mean by that not backsliders, not "church-members," but those who are enjoying continual, daily fellowship and communion with their Heavenly Father, and are walking in the comfort of the Holy Ghost and the love of Jesus. None others can be Christians in the truest sense of the term. And it must be remembered where God dwells His presence makes joying continual, daily fellowship and communion with their Heavenly Father, and are walking in the comfort of the Holy Ghost and the love of Jesus. None others can be Christians in the truest sense of the term. And it must be remembered where God dwells His presence makes holy—whether in the human heart or otherwise.

If, therefore, I have caused the latter to offend through a misunderstanding of my position, I beg their pardon; for I am always willing and
calvary. Dear brother, it is to
No, you will all say with me we
as to whether we be perfect or not.
our minds, that it is no small thing
our perfection should at once impress
for our parole [Jno. 3:16,], equally
want full value for the price paid on
price that our Lord has paid for
as truly as Jesus was the sacrifice
stand perfect and complete. Just
—Eph. 5:27. Surely the tremendous
ly is pleasing to the Lord, Who so
be to the perfecting of our lives,
himself a glorious church without
and cleanse it with the washing of
Himself for it that He might sanctify
—Eph. 5:27. Thus this verse should only
God may be perfect, throughly fur­
inspired of God, "that the man of
these.

There are many who are laboring
for the church today, which certainly
is pleasing to the Lord, Who so
“loved the church that He gave
Himself for it that He might sanctify
and cleanse it with the washing of
water by the word; to present it to
himself a glorious church without
spot or wrinkle or any such thing.”
—Eph. 5:27. Surely the tremendous
price that our Lord has paid for
our perfection should at once impress
our minds, that it is no small thing
as to whether we be perfect or not.
No, you will all say with me we
want full value for the price paid on
calvary. Dear brother, it is to
stand perfect and complete. Just
as truly as Jesus was the sacrifice
for our pardon [Jno. 3:16,], equally
so is He for our perfection, Eph.
5:25-27.
Separate from the blood there is
no perfection to be found. You
may go through the furnace of afflic­tion
and trial and it will only leave
you more devilish than you were
before. But as we sing some times
“Blood and fire will conquer sin.”
With an unwavering faith in the
blood, and in God’s furnace of
affliction you may expect to be per­
fect and complete in the will of God.
Thank the Lord for the standard.

But you ask, Where is that church?
Its in Jesus. Yes, but I see imper­
fection every where. True, but so it
was in Apostolic times and what we
are needing today is more men like
Epaphras who will labor for the
perfection of God’s children. We
do not know if he was a minister or
exhorter. But Paul says he labored
fervently in prayer for the perfection
and completeness of the Colossian
brethren. O for more such laborers!
If the battle is fought before the
throne you need not fear for the
rest: it will be victory. Perhaps
no one knew of his labors but the
Apostle who entered his secret
life. Paul further says in verse 13
that he had zeal, he did not know
disconsolation; but labored fervent­
ly. You need not stumble or be
weakened in your faith at the sight
of corruption. From among it all
Jesus is choosing out His bride.
Fear not to linger before the throne
in behalf of this Holy battle. If
you do keep quiet, you are out of
harmony with the plan of God, and
you will do more harm than good.

O God, give us the Spirit of
Epaphras who labored fervently in
prayers: give us the very Spirit of
Jesus Who would go to the mountain
alone to be with the Father or some
other times arising a great while before day,
other times continued all night in
prayer. Amen!
Your servant in Christ.

Havanna, Texas.
S. H. Zook.

The true workman finds greater
satisfaction in the commendation
of his master for work well done, than
in the wages he gets. So with the
ture Christian.—Selected.

A man who would have God’s guid­
ance must be willing to make spirit­
ual things his main business.—Sel.

ORIGIN OF SUNDAY SCHOOLS.

The following is an original essay
by our aged brother Abraham
H. Cassel on the origin and history
of Sunday Schools in Europe and
America, in which it is shown that
they are an outgrowth of the great
Reformation of the sixteenth cen­
tury, or about the year 1540. It
was first written by the request of
Eld. Walter Clark of Dowagiac
Michigan, in October, 1892, and is
now published in the Messenger,
believing that it contains informa­
tion well worth preserving.

In Great Britain, and very gen­
erally in this country, the origin of
Sunday Schools is ascribed to Rober
Raikes, an Englishman who was
born in 1736, and when he was
about forty-five years old, or in
1781, he first commenced gathering
a few persons together on Sundays
to teach them how to read, etc. He
accompanied these lessons with some
religious teachings and through the
eager thirst for knowledge at that
time among the ignorant people, by
whom he was surrounded, his school
soon increased so that he commenced
employing assistant teachers, paying
them at the rate of a shilling a day
for their services. From this small
commencement of the great system
of Sunday Schools in England, it
has been persistently asserted that
there they originated, and that
Robert Raikes was the originator,
as indeed he was, in so far as the
English speaking people are con­
cerned, but knowing that Sunday
Schools existed long before Robert
Raikes was born, you will indulge
me while in as few words as possible,
I refer to some of the grounds for
this assertion.

Reformers are necessarily great
students and thinkers and as the
Great Reformation of the fifteenth
century was a religious one, which
also brought the oblivious Bible in
the vernacular tongue to the hands
of the common people, their studies,
therefore, were largely of a religious
nature, and there probably never
was a time when the Bible was so
universally read and studied by the
intelligent people of that country as
during the following centuries, or
until about 1750. This thirst for
religious knowledge soon gave rise to Sunday Schools and Bible classes for the young, for it is well known among the Germans that the followers of Casper Schwenkfeld a noted reformer, and also of noble birth, had schools of that kind. Schwenkfeld was contemporaneous and for a while also a fellow-laborer with Martin Luther. They had Sunday Schools among them in different parts of Silesia almost as early as the Reformation, etc.

These Schwenkfelders were tolerated in various parts of Europe for about two hundred years, when a very severe persecution commenced against not only them, but also the Mennonites, Dunkers and other dissenters. Then many of these people including almost the whole body of Schwenkfelders came to Pennsylvania from about 1733 to 1735. The latter settled principally in the counties of Montgomery and Berks.

I was born and partly raised among the descendants of these earnestly religious people, and collected a large library of rare, religious works of that period, namely from the Reformation to the present time. In my library I had a manual, intended for Sunday School instruction, compiled by Johann Werner in 1548, thus proving that Sunday Schools were already established among these people in sufficient numbers to warrant the—in that period—great expense of printing a manual for their use almost two and a quarter centuries before Robert Raikes opened his first school. At the time of their arrival in Pennsylvania their leading member or minister was George Weiss, a good scholar and eminent for his virtue and piety. In accordance with their custom, so long established in Germany, he at once prepared to open a church and a Sunday School, already in 1725.

I had in my possession an unfinished manuscript manual, compiled by this George Weiss in his own handwriting in which he says, "It was written to assist parents and teachers in the catechetical instruction of the rising generation." It is without date, but in the preface by another hand it is stated that the author died March 2, 1740, and that he used these instructions to the day of his death, thus proving that Sunday Schools were even in this country in practical operation nearly half a century before they were known in England.

But aside from these authorities the fact is well-known by these people that these schools have existed among them for centuries, not only in this country but in the Fatherland, and that they are still kept up among them to this day and are called Kinder-Lehre. They are graded in two classes—a higher and lower school. The higher class is called the Große Kinder-Lehre, which meets on alternate Sundays. The higher class is taught by the minister; the lower class by teachers who are selected and licensed by the church, and perform their labors not for pay, but gratuitously.

You have some knowledge of Ludwig Hoecker's school from your cyclopedia, but as I do not know what that says, I will also give a very short account of it. As follows:

That society now known as Ephrata or Seventh Day Baptists, branched off from the Dunkers. It was first organized at Mill Creek, Lancaster county, Pa., November 12, 1724, when Peter Becker, the first Elder of the Brethren in America, baptized Conrad Beissel, Joseph Schaffer, John Moyer and wife, and Veronica Frederick in a little stream called the Pequa. The same day they were incorporated into a church and chose the above Conrad Beissel to be their minister. In 1733 they moved to the Cocalico and began to build a village, which they called Ephrata. They increased very fast, and for a while appeared quite prosperous, for, besides cultivating their land they had a printing office, a grist mill, an oil mill, a sawmill and a paper mill. The sisters also were very industrious in spinning, weaving, sewing, etc, having everything in common as in Acts 2:44, and 4:32. But these happy times did not continue long, till the enemy began to sow seeds of discord among them, and their Prior, Conrad Beissel, being naturally whimsical, began to make many changes which gave rise to a great deal of contention. For instance, in 1725 he introduced the seventh day sabbath, in 1732 the solitary life was changed into a conventicle one, and in 1733 a monastic society was established, and monastic names were given to all, both male and female, that entered the cloister. Peculiar habits of dress were also adopted until finally, in 1734-5, they split off entirely from the old Brethren and became a separate and independent organization.

Many of these Brethren being men of education, they established at a very early period, a school which soon gained for itself a wide and very honorable reputation. Numbers of young men from Philadelphia, Baltimore and other places were sent there, to get an education. Then a Sabbath school was also instituted for religious instruction, which flourished many years and was attended with some remarkable results. It produced an anxious inquiry among the juvenile population that attended which increased and grew into what is now termed a revival of religion. The scholars of the Sabbath school met together every day before and after school hours, to pray and exhort one another under the superintendence of one of the Brethren.

Ludwig Hocker, or Brother Obed, was designated by his cloister name, was the teacher of the common school. He projected the plan of holding a school in the afternoon of the Sabbath and in connection with some of the other Brethren, he commenced to give instruction to the indigent children who were kept from the regular week day school by employment which their necessities obliged them to be engaged at during the week. They also gave religious instruction to those of better circumstances.

It is not known exactly in what year the Sabbath school was commenced, but Hocker, it is known, came to Ephrata in the year 1739, and it is presumed that he began it soon after he took up his residence amongst the Brethren. It flourished so well that it is recorded in the minutes, that, by 1749, the materials were furnished for a special building for the purpose. Thus the school was continued until after the battle (Concluded on page 400.)
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.

THREE OLD SAWS.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather:
You will soon forget to moan
"Ah! the cheerless weather!"
If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to dim it?
Raise a hut, however slight;
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.
If the world's a vale of tears,
Smile till rainsbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

—Selected.

TOO PROUD TO WORK.

He always looks as if he wanted to apologize for working," a friend said to me as a man in middle life drove by peddling garden stuff. He had accumulated considerable property in this pleasant work of market gardening, but he was never quite in harmony with his business, and was always making excuses for being a huckster. The remark led me to think how many we meet who are not in harmony with honest labor and are always making apologies. They blush if we come and find them making bread or pies, and hasten to tell us the girl left unexpectedly, if we meet them with broom and dust pan. They put aside mending, and take up fancy work, if we have brought ours.

The minister whose sedentary life needs exercise, drops the hoe when he hears the gate click, and alights at the side door and explains that his flushed face is caused from undue exercise. False pride leads almost to falsehood, to hide honest toil. But the red cheeks, the lack of repose, the nervous twitching of the fingers, and the furtive arrangement of the dress prove you have been taken unawares. While calls should not be made at unseasonable hours, yet one is always liable to have intimate friends drop in, or some one drive up in a cab, without having notified us. When this happens it is best to meet them without an apology for being caught at work.

Home is our domain and the one who enters it has no right to disarrange our methods. When they intrude upon our working hours, they must not expect to find us in afternoon house dress waiting for them. The simple calico, with gingham apron, and shoes that are not slip shod, make a woman presentable when she is busy about the house.

—Selected.

I AM MY OWN MASTER.

I AM my own master," says the young man. Well, be your own master, and sit down and have an earnest and plain talk with yourself. Ask yourself what you are, what you have been doing, what you are doing now, and what you propose or expect to do hereafter. Ask yourself what you have done to make the world wiser, or better, or happier. Try to ascertain whether you have done the world harm or done it good, see if you have been of any real service to mankind and how. What are you worth to the world in which you live? What great enterprise for the promotion of human interest would suffer by your death? How many would miss you or care whether you lived or died? You are one of fourteen hundred millions of human beings on earth. How much and what sort of influence have you exercised on others? or have you, or do you exercise any influence worth notice?

You are your own master. Does the master try to be a man, or is he content to be a mere cipher, a 0 in society? Has he sufficient self-respect to keep himself above all that is low, coarse, vulgar and bad? Does he always speak the truth—never use obscene or profane language—never do a mean thing? Is he always respectful of age, careful to equals and kind to inferiors? Does he labor earnestly to improve his mind, his morals and his manners; or, is he careless, idle and indifferent to such things? Does he spend much time in the company of idlers—smoking, drinking and foolish talking? If so, tell him—that master of yours—he is on the wrong track, and if he does not switch himself off, there is surely a crash ahead, and no one to save the pieces, and when it comes, the verdict of the people will be, "served him right." He might have known it would come. He lived for it and he has it. "You are your own master."

Better watch that master very closely—see that he forms no bad habits, keeps out of bad company, uses no improper language, is always engaged in some honest and useful pursuit, lives honestly, truthfully and usefully. If these and like things are well and faithfully attended to, then and then only may you expect to be of any real service to the generation and age in which you live. Remember there will be many obstacles to be overcome, many difficulties to be encountered, many temptations to be resisted and many hardships to be endured between inclination and duty, so that you will have to put down all the will force you can possibly command, but choose the right in all things and stick to it, and all will end well. It requires continued and earnest efforts to be a true man, true in every sense of the word and yet every man may be a true man if he will. With all the privileges granted, and all the advantages attainable, it still depends on the individual himself whether or no he will be a true man.—Selected.

Brains and great executive ability are potent factors in a man's success but without the firmest and most thoroughly grounded principles of cardinal honesty they are factors which cannot make for success. It is the combination of great ability and sterling integrity that places men in control of large interests and keeps them there.—L.H. Journal.
TEMPERANCE.

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

JACK AND HIS SHIPMATES.

A young sailor being strongly solicited by his shipmates to join them in drinking a "cheerful glass," gave them the following account of his early life:

"My story is a very short one, and I can tell it in a few words. From the time of my earliest childhood I never knew what it was to have a happy home. My father was a drunkard! Once he had been a good man and a good husband, but rum ruined all his manhood. I can remember how cold and cheerless was our home. We had no fire, no food, no clothes, no joy, nothing but misery and woe! My poor mother used to clasp me to her bosom to keep me warm; and once—once, I remember, when her very tears froze on my cheek! O! how my mother prayed to God on that dark cold morning. Perhaps you have no mothers; and every time I go home I have some chance to ship, and did so, and I could work, and earn something for my mother. At length I found a place to ship, and did so, and for my mother. At length I found a chance to ship, and did so, and every time I go home I have some money for her. Not for the wealth of the world would I break the promise I gave my mother and my God on that dark cold morning. Perhaps you have no mothers; and if you have, they may not look to you for support, for I know you too well to believe that either of you would bring down a loving mother's grey hairs in sorrow to the grave. That is all, shipmates. Let me go now, for I do not believe that you will again urge the wine-cup upon me."

His shipmates, deeply affected by their comrade’s stirring recital of the evils resulting from indulging in strong drink, resolved to abstain in the future from the intoxicating cup, and persevering in their good resolutions, became respectable and useful citizens.—Selected.

THE SALOON JUGGLER.

Many voices: "The saloon helps to pay our taxes."

"That reminds me," said Mr. Gladstone, "of a story about Herrmann, the juggler. He visited an Indian camp in the West, where they kept a dog. Hermann wished to buy him. He asked the price, and while the Indians were making up their minds, Herrmann said: 'Him very valuable dog;' at the same time rubbing him down the back, and picking a big silver dollar from the end of his tail. 'How much do you want for him?' continuing to extract dollars from the dog’s tail, half dollars from his ears, and dimes from his nose, to the astonishment of the redskins. But they refused to sell him. That night they took the dog down to the river bank and cut him into shoe-strings, and to their sorrow found that Hermann had taken all the money out of him.

"Dissect the whiskey dog, and you will find just three things: The liquor men get money out of him; bad men get office out of him; and the community gets poverty, crime, insanity and devilment out of him—and the taxpayer foots the bill. Only five per cent, of the revenue in one hundred American cities comes from the saloon. With a sober population, not wasting their earnings, I shall know where to obtain the revenue."—Selected.

The wisest and strongest man that ever lived is as powerless to prevent alcohol from disintegrating the tissues of his brain as the stupidest and weakest. The dry hay in the barn may as well try to dictate to the fire that gets into it, as you to try to control the ravages of alcohol in the gray matter in your head. What you see, and what you hear, and what you do, when you put this mysterious drug into your mouth, is a question of chemistry, and not of will.—Sel.

Bottled woe, squabbles, insane grumbling, insane driveling, insane shame, not glory, are on sale. Redness of eyes are on tap. Poverty is purchasable, but one must pay money, health, and honor.
OUR YOUTH.

WHAT SAYS THE CLOCK?

What says the clock when it strikes one?
“Watch!” says the clock. Oh watch little one,
What says the clock when it strikes two?
“Love God little one for God loves you.”
Tell me softly what it whispers at three?
It is: “Suffer little children to come unto me.”
Then come, gentle lambs and wander no more;
’Tis the voice of the Shepherd that calls you
at four.
And, oh, let your young hearts gladly revive,
When it echoes so sweetly, “God bless you”
at five.
And remember at six,—and the fading of day.
That, your life is a vapor that fadeth away.
And what says the clock when it strikes seven?
“Of such is the kingdom, the kingdom of Heaven.”
And what says the clock when it strikes eight?
Strive, strive to enter in at the beautiful gate;
And louder still louder it calls you at nine;
“My son, give me that heart of thine.”
And such be your voice responsive at ten;
Hosanna in the highest! Hosanna, Amen!
And loud let your voice ring out at eleven.
“Of such is the kingdom, the kingdom of Heaven.”
When the deep stroke of midnight the watchword shall ring
Lo! these are my jewels, these, these saith the King.
—Selected by Addie Cassel, Nappanee Ind.

BOYS WHO ARE NEEDED.

I don’t know what we should do in this world without boys,” said one of the members of a large business house.
“There seem to be certain functions which only a boy can properly perform, and if a boy, a right kind of a boy, I mean, of course—is not forthcoming, one feels at a loss how to get these things done at all. We have half a dozen first rate boys connected with our establishment, and I don’t know how we could run the business smoothly and successfully without them.”

This testimony, I am sure, would be warmly endorsed by business men everywhere. The fact that there is hardly any commercial enterprise which doesn’t employ at least one boy in its conduct proves that boys are needed in the business world, and everybody knows that the world of education, the world of the home, and the world of society, would be utterly unable to wag without the versatile and inimitable boy.

The qualities which make a boy so indispensable to all departments, to all our modern life are not hard to distinguish or define. They are evident on the front of all the boy’s activity—his frankness and honesty, his versatility, his abounding vitality and endurance, his teachableness, his obligingness, his good spirits, his readiness and enthusiasm for subordinate service. Because of these characteristic qualities, the right kind of a boy is a treasure to any employer. His cleverness and enthusiasm alone are a perpetual source of refreshment and need, and a great help to a busy man. The managing editor of a great daily paper in New York City used to call in the printer’s boy when he was tired or perplexed, and in the most chummy and confidential manner, state his difficulty to the boy. In nine cases out of ten the vivacity, the quick wit, the keen enthusiasm and unfagging spirit of the printer’s boy would suggest or inspire a happy solution of the problem, or, at any rate, alliv en and refresh the weary toiler in the sanctuary.

Boys put new life into the enterprises of men. As a friend of the writer used to say, “They have such a magnetic ‘go’ in them that it makes a new man of one to come in contact with them.” Although they lack the wisdom of experience, they have an undiminished share of that enthusiasm, and life, and push, which is like an injection of fresh life-blood into the veins that have been drained by the exactions of responsibility and excessive toil.

But, as I have already suggested, it is only the right kind of a boy that is needed in the serious enterprises of life. A spurious boy, a dishonest, selfish, proud, and indifferent boy would suggest or inspire an unhappy solution of the problem, or, at any rate, alliv en and refresh the weary toiler in the sanctuary.

A spurious boy, a dishonest, selfish, proud, and indifferent boy would suggest or inspire an unhappy solution of the problem, or, at any rate, alliv en and refresh the weary toiler in the sanctuary.

The boy who is needed is the boy whose native moral quality has not been impaired by wrong thinking and wrong doing. He has honesty, obedience and loyalty in the glance of his eye and the inward feeling of his heart. There is something distinctly winning about his face and personality. He may be “green,” inexperienced, awkward, at first, perhaps, but he is the kind of a boy that is needed in the most earnest and important affairs, because his heart and will are pure and right. Details and methods are some-thing which he can learn—that every employer knows. None is so teachable as a bright, good boy, who is thoroughly in earnest about his work. He has no false pride. He will take hold of his simple and subordinate duties with an enthusiasm that seems to quicken the whole business with its overflow. The strongest and most devoted employee of a great business concern is very likely to be the boy who takes care of the office and does the running. He is glad of a chance to serve, and, in due time, to rise. His

gratitude and loyalty constantly reinforce his native honesty and obedience. In a word, his whole intent and conduct is that of a good servant who needeth not be ashamed.

Such is the boy who is needed everywhere. In this busy and exacting world—not less in the educational and social world than in industrial and commercial life. His morality will be grounded in a natural and a religious belief; natural, because religion is the fundamental and germinal to sound morality as soil is fundamental to the roots of growing things. His life will be as sincere and pure as the native disposition of the human heart before it has been seduced and corrupted. It will be a natural boy, and that is why we are drawn toward him and feel the need of him, and get so much personal help out of the service and sympathy.

—Selected.

TRYING TO ABSTAIN.

A YOUNG man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

“O, there’s no danger; it’s a mere note. I can quit any time,” replied the drinker.

“How are you trying it to-morrow morning?” suggested the friend.

“Very well; to please you I’ll do so, but I assure you there is no cause for alarm.”

A week later the young man met his friend again.

“You are not looking well,” observed the latter. “Have you been ill?”

“Hardly,” replied the other one. “But I am trying to escape a dreadful danger, and I feel that I shall be before I have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for the timely suggestion.”

“How did it affect you?” inquired the friend.

“The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn squarely about and never touch another drop. The swarming off pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again.”—Selected.

We do not shake off our yesterdays and sustain no further relation to them; they follow us, they constitute our life, and they give accent and force and meaning to our present deeds.”—Joseph Parker.
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ELDER W. O. BAKER, Louisville, Kentucky.

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GEO. DETWILER, Office Manager.

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GEO. DETWILER, Office Manager.

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Abilene, Kansas, November 15, 1901.

ADDRESSES OF MISSIONARIES.


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

D. W. Zook and wife, Ondal Post Office, Mrs. Amanda Zook, Kurpershoek, South Africa. Anna Herr, Bengal, India.

Mr. and Mrs. B. H. Zook, Havana, Texas.

Mr. and Mrs. C. C. Roberts, Hidalgo, Texas.

J. G. and Mrs. Susan Cassel, Box 74, Guatamala, Central America.

Fannie L. Hoffman, Girgum, Bombay, India, Berachah Home Grant Road.

Elmina Hoffman, Kendall, Poona Dist., Ramabia Home, India.

Martha Hoffman, San Salvador Salvador C.A.

Bro. Adam Hocker whose address has been Englewood, Ohio, wishes to state that his new address is Brookville Ohio, R. R. No. 3. Friends will please notice this when writing to him.

Dr. Seiss, "Lectures on the Apocalypse in 3 volumes, cloth 1,417 pages with index and chart of the course of time is considered one of the best books on the Book of Revelations. Any of our readers can procure the 3 volumes complete for $2.50 by sending orders to this office.

We expect to have the volumes of the Visitor for 1900 and 1901 bound together and offer them to our patrons at the same price as they had to pay for one year before. The price will be $1.50 per volume and as only a limited number will be bound it would be well to send in orders without delay.

A few orders have come in for our handy file in which the entire Visitor volume of the year can be neatly preserved. We offer it for the very low price of 6 cents, and would like to send a thousand out at the beginning of the new year, as it would mean that so many had paid up to 1903 or nearly so. It would be very agreeable if all who are in arrears would become aware of their duty as indicated by common honesty and would pay up and in advance.

We again offer Notes on Bible Study to our subscribers at the same rates as last year. Twenty five cents in addition to the subscription price of the Visitor will preserve for publishers of Notes, Henderson & Co. of Toronto, Ont., also issue a neat Fall Catalogue of seasonable religious books, including the Keswick Library, and other excellent works on Bible themes, which they will be pleased to send free to all who may request the same.

Write direct to Henderson & Co. Toronto, Ont., 8-30 Lombard St.

Bro. J. R. Zook of Des Moines, Iowa, is engaged in special meetings at Belle Springs now the second week. The meetings are well attended and the people manifest considerable interest, and it is hoped that the Lord may own the work in that many precious souls may be saved from their sins and from sin.

At the Zion meeting which closed on the last day of October there were a number of young people and children made to yield to the entreaties of the Gospel, and we hope they may press into the kingdom, and become established in the truth of God, and serve Him acceptably during life.

Pleasant weather and good roads were favoring conditions and our love feast at Abilene was favored by a large attendance. The Lord graciously permitted it to be a season of blessing to His little ones. The preaching was as usually done by Bro. J. R. Zook who, through the Spirit, was enabled to bring from the treasure-house of God's word things both new and old, which apparently served to edify the large concourse of hearers.

Elders Zook and Engle prevailed over the meeting; and we trust seed has been sown which will become fruitful in the lives of many.

President Roosevelt has issued the annual Thanksgiving Proclamation. Thursday Nov. 28, the citizens of this land are advised to observe as a day of thanksgiving to God for blessings and favors bestowed on this people during the year now so rapidly drawing to a close. It is a cause for thankfulness already for any nation whose rulers fear God and acknowledge their dependence on Him. Our people may fittingly join in the National Thanksgiving, and ought to observe the day by engaging in divine service. And how fitting it would be if in all our districts special thank-offerings would be taken up in support of the missionaries in the foreign lands, in Africa, India and other countries.

We have permitted one of our correspondents, I. J. Ramson, to make an explanatory statement concerning a former article which we admitted to our columns and for which we were considerably censured. We are not sure that the explanation to which the writer makes will satisfy or meet the approval of those who hold the opposite view. We reluctantly published the former article, not because of its general teaching but because of some extreme or seemingly harsh expressions, for which he now apologizes. We find it extremely difficult to keep the two extremes of the matter in question. We are anxious that the columns of the Visitor be kept as free from controversy as possible, but when so many write, each one of whom possesses his own individuality, and looks at truth perhaps from a different standpoint, and so may express himself differently from others, we cannot but permit considerable latitude in expression, with the hope that our readers will prove all things and hold fast to that which is good. It grieves us when we know that some one has been hurt, and it is our desire that the Visitor shall be a means of disseminating the truth of the Gospel in its fulness, and present a Savior who is made unto us of God, wisdom and righteousness, and sanctification and redemption.
tion. We sincerely hope the matter in question will end here and that the charity which is the bond of perfectness may prevail and consume all that is out of harmony with the Spirit of Jesus.

The letter from India, written by Sister Amanda Zook, being a private letter, gives us more of a glimpse into the hardships and privations which falls to the lot of the missionaries than is usually obtained in reports written for publication. To think of the miserable shifts for houses in which the children are housed, and that the house of the workers is not much better, should move the hearts of all in this land of plenty and luxury. We sincerely hope the matter in question will end here and that the missionary who is thus out bearing the great burden of the work appeal to the hearts of all in this land of plenty and charity which is the bond of perfectness.

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with us and spared no effort to make the meeting a success and preached the Word with power. The meetings closed with good interest and should have continued longer but the Brethren at Belle Springs were waiting for Bro. Zook to come to their place which he did on Nov. 1st where the meetings are still in progress with large attendance and good results. Zook can be spared from the Mission at Des Moines, Iowa, he will conduct a series of meetings in Abilene before he returns.

Z.

For the Evangelical Visitor.

Souderton, Pa.

LOVE FEAST.

I WILL by the help and grace of God write a brief report of our love feast which was held in the Brethren's meeting house in Souderton as announced in the Visitor. It seemed from the very beginning to be a good feast as the Brethren's hearts can be spared from the true love of God as was manifested in their testimonies.

The attendance was large, especially in the evening. There was baptism in the afternoon; a young brother and his companion followed the Saviour in this plain commandment into the rolling stream. Brethren and Sisters were present from Philadelphia and Gratersford districts. There was also present Elder Henry B. Hoffer of Lancaster county. My prayer to God is, that the admonitions which we received from our beloved brother may not soon be forgotten but that we might bring them into practice in our daily lives. Your Brother in the faith.

H. F. Rosenberger.

Souderton, Pa.

ON OUR MISSION.

UNTO all the saints scattered abroad greeting.

Since our last communication we have been endeavoring to fulfill the command of Jesus, "As ye go, preach." Our present report dates back to Sept. 29. During these weeks we found many opportunities of doing good even by the employment of our hands in labor. A dear Brother and Sister furnished some peaches and sweet corn which we dried for the benefit of the Chicago Mission workers. We also canned a nice lot of peaches for the Premananda Orphanage, India. In the Lord's own time we trust these goods will be shipped to those for whom they are intended. We find that others are also in various places preparing some things for the Premananda Orphanage in India.

To all such as are led to prepare any goods for that work we would say, just go on and obey the Lord in preparing any thing He would have you do, and store away for a while, there will likely be some donations going again in the Lord's own time. And if any of you are led to solicit any aid you obey the Lord, if you are a member of the Brethren in Christ you will be expected to come under the ruling of Conference and get permission to make solicitations.

The missionaries in India as well as in Africa are much in need of better buildings than they now have and it may be the Lord will speak to some souls to make some sacrifice for the work of the Lord there, and if so, and you want to prevent the left hand from knowing what the right hand doeth you can send your offering by bank draft on New York payable to the order of D. W. Zook or by international postoffice money order. We feel to make this statement for the benefit of anyone concerned.

Our last letters from India say there has been an insufficiency of rain and there is likely going to be a continuation of famine. May the dear Lord wake up all the people of this land of plenty and especially those who profess to be God's children to come up to the work of the Lord in rescuing famine waifs and raising and training them for God.

We are glad to say to the glory of God that quite a number of the rescued ones have been saved from idolatry to know and serve the true God. Many of them are bright and promise fair to make workers in giving the gospel to their own native people. The hope of India lies in the rising generation.

On Sept. 19 we attended the funeral of our martyred president. It was indeed sad to think that he was so cruelly shot down without any cause. He was certainly greatly honoring the people and especially here as Canton was his home. We felt sad indeed to think that by such a cruel act a whole nation was plunged into deep mourning.

This was our first opportunity of witnessing a national funeral. As might be expected there was a great deal of display in the military and civic parade, but the war the nations honor their worthy dead and they will so continue to do until the Lord comes to take charge of the rule of all the kingdoms of this world when they shall become the kingdoms of God and of Christ. Dan. 7:13,14,27.

After the close of the meeting at Valley Chapel we spent a few days visiting with Brethren and friends. On Thurs. evening, Oct. 3, we attended the U. B. prayermeeting in the U. B. Church in Canton and were requested to lead the meeting which we did by reading and commenting on Matt. 18. The minister, C. W. Brewbaker's wife is a niece of Sister Zook.

Friday Oct. 4, we came to Pavonia and on Saturday evening meetings were commenced in the Chestnut Grove M. H. These meetings were continued four weeks missing two nights on account of rain. The attendance was not as large as it might have been as we thought, some were too busy and others possibly not as much interested as they should be in the work of the Lord. But those who were regular attendants enjoyed the meetings and many have testimony that the meetings were a great blessing to them by way of encouragement.

Deep conviction was upon the hearts of some of the unsaved but they failed to avail themselves of the open door and flee the wrath to come. The meetings closed with a good attendance and interest on the evening of the 25th.

We would not fail to say to the credit of this congregation that they are deeply interested in missionary work abroad. It is from this congregation the Lord chose Bro. H. P. Steigerwald and wife as leaders of the Matopoa Mission, S. Africa. The congregation and community miss the dear Brother much as he was an earnest laborer in the Word. But the dear Lord had need of them in the foreign field and he generally calls for the best and ablest of the workers.

The question might arise, since the dear brother has been called to another field, on whom shall the mantle fall or who shall fill the vacancy? We pray that the dear Lord may overrule so the right man is put in the right place for the upbuilding of His cause and the glorifying of His Name.

On Saturday Oct. 26, we met with the people at the Pleasant Grove M. H. in Love Feast. There was a good attendance and the meeting was one of blessedness, we believe, to all present. In the evening the house was well-filled with an attentive audience. And we trust as they beheld the Saints engage in the humble ordinances of God's house, some deep and lasting impressions, may have been made, that may lead many of them to Christ.

On Sunday morning at 9 A. M. a number of us met at the home of J. H. Zook for the purpose of administering the Sacrament to Sister Mary Zook, who has been paralyzed so she could not come to the meeting. This was a very precious season, and we trust of great comfort and encouragement to the Sister. We feel to say as brethren let us not forget to administer freely to such as are not able to meet in the public assembly. We would
not forgot to say when we came here, we
found our brother and co-laborer in the
work, Samuel Whisler quite ill with ul­
ceration of the stomach, and for a time
looked as though perhaps it might be
fatal; but we are glad to say in the Prov­
dence of God, he has been raised up, so
that he was able to attend the Love feast
meeting in the day time. We believe the
brother will come out of his sickness
more fully consecrated to the work of the
Lord than ever before, and we hope a
better man physically. The morning
service at the love feast was a feast of
good things from the Master's table.
Sunday evening the 27, we began a
meeting in the Simpson school house for
a week, after which we expect, D. V., to
go to Indiana and labor as the Lord may
lead. The Lord will be the giver of
good things from the Master's table.
They say, well, ah, suppose they do?
Joying our usual health and thus far all
orders we can get cashed by any of the
leading express companies. We are en­
trusted in the 'one body' through the
faithful God Who does not leave us
abandoning grace been shown in manifold
ways. It knows no bounds. It takes in all
our undertakings.
We are glad to say that we frequently
receive offers from such as are inter­
ested for the work of the Lord in India.
We will gladly forward any amount sent
to us, but would say we would prefer
having money sent to us by express
money orders in preference to postoffice
money orders on Harrisburg, Pa., because
such postoffice orders we have to send to
Harrisburg for collection while express
orders can be obtained by any of the
leading express companies. We are en­
joying our usual health and thus far all
our needs have been supplied for which
we praise the Lord and pray God's bless­
ing upon all the instruments used by
Him.
Yours in Hope.
NOAH AND MARY ZOOK.
Pavonia, Ohio, Oct. 28, 1901.

THEY SAY.
They say, well, ah, suppose they do?
But can they prove the story true?
Suspicion may arise from naught
But malice, envy, want of thought.
Why count yourself among the they?
Who whisper, what they dare not say.
They say, well if it should be so,
Why need you tell the tale of woe?
No good can possibly accrue,
By telling what may be untrue
And is it not a noble plan
To speak of all the best you can?
They say, but why the tale rehearse
And help to make the matter worse?
Will it the bitter wrong redress,
Or cause one pang of sorrow less?
Will it the erring one restore
Henceforth to go and sin no more?
They say, ah pause and look within,
See how your heart inclines to sin.
Watch! lest in dark temptation's hour
You too should yield beneath its power.
Pity the frail, weep o'er their fail,
But speak of good, or not at all.
Selected by Peter J. Wiebe.

MISSIONARY.
CENTRAL AMERIA.
MANY months have passed since our
last word to our friends through the columns of the Vis­
tron. Much work and the consequent lack of time has been the
chief cause for not writing oftener. But the desire comes so strongly to have
a word with you again, that a portion of
time must be set apart to pen these
lines.
Our first thought is to give praise to
our faithful God Who does not leave us
nor forsake us. We could not, of course,
think of Him as anything else than faith­ful,
else He would no longer be God; but He is
honored in having us praise His faithful­nes.
Hence we say, God is good; even to us,
so unworthy, has His goodness and abounding grace been shown in mani­fold
ways. We could not speak of ourselves
as that we should defend; nay to us the
thought of ourselves brings us low before
Him, and our hearts can find no rest in
what we are or have done, but in what
He is and has done. And we wonder
that He should show such grace, and
that He should design to use such imper­fect instruments. But such are His
ways and He would believe and praise, and
go on working as He works, resting in His
love, trusting Him to bless, and learning
to be thankful and joyful even when the
way is hard and rough.
To our many friends and beloved
Brethren in the Lord, with whom we are
united in the 'one body' through the
'one Spirit,' with a bond which distance
nor circumstances, nor time, nor etern­ity can dissolve, we send loving greeting.
The love of God is wonderfully expan­sive.
It knows no bounds. It takes in not only all the household of faith, but all
the world. But how sweet is that love
when it meets in responsive hearts, when
spirit blends with spirit, and hearts are
knight together and God is glorified with
one heart and mouth. So let the love of
God rule in us. When we are to think
of you who are dear unto us, our hearts
warm with affection towards you to which
we cannot but believe your hearts respond.
And we can assure you that none of all God's children on earth ap­preciate more the expressions of love and
duly interest and the assurances of
fellowship in prayer from their friends
through personal letters and otherwise,
Id is money to build a mission house which would serve both for a chapel and longing to return.

come, do what you can. Pray for our beloved Bro. Bishop who is detained in come if God calls you; and if you cannot provided. Earnestly pray about this, and work might be done if there were more only knows how much more and better graciously renew it from day to day. God much for us, the body grows weary and watch over the work that has been begun while the fields all around he untilled. 

but months and years go by and we are actually calling the missionary to come, open doors, and in some cases the people not able to respond to their calls, because 

lics, but so few that little aggressive are a few of us in each of the five republics, but Central America) and we are in the midst of 

see to besides. 

a home for a missionary family. This is an urgent need here in this city. The place we now have is small and in many respects unsuitable. A place of our own would have many advantages. Who will come to the help of the Lord with His thousands in this matter? Money consecrated to the Lord and invested in Mission property or in supporting missionaries will do untold good, but when it is hoarded up or spent selfishly it will in the end become a curse. The missionaries thank God, learn to be content with little, and sometimes with nothing, but somebody must be losing a blessing by withholding that which belongs to the Lord. We who are in the field, while putting our faith in God, count upon the faithful and cheerful co-operation of you who are at home. God will reward those who faithfully do their duty. Let us see to it that we do ours.

Yours in Christian fellowship.

J. G. Casel. 


A LETTER FROM INDIA.

To Miss Annie Hush Near Pavonia, Ohio.

My Dear Sister in Christ.

GOD bless you very much. Yours of June 13th came to hand while I was away at Lahore, on a short visit. Since my return I have been very busy. Our native teacher of the girl's school has left us and I am now teaching during the day and there are many other things to see to besides.

After looking around the place this evening I thought it might be interesting to you to hear something of our pioneer life in India. We have been having three or four days and nights of almost continual rain, which puts us to many inconveniences. There is a broad river between us and the R. R. Station which is so swollen from the rains that we have not been able to send or receive any mail for four days, and we do not know when there will be an opportunity of crossing. This also shuts off many of our supplies. We are now out of bread and will have to be until the boats can cross. We have a brick oven made in and about Calcutta the juice of a certain Palm tree is used for this purpose, but is not obtainable here. It ferments a few hours after it is tapped from the tree, so we cannot get it here. We use rice in place of bread, sometimes bake pancakes. We can get plenty nice fish and chickens and some eggs and lice vegetables but seldom any fruit unless we bring it from Calcutta. Some-times our appetites crave a little change home we do not complain when the Lord provides this much.

We are keeping well. Sometimes are quite nervous from the noise and strain of the children wearing on us. The children are keeping well excepting some fever among them. We are much in need of good buildings. We find their temporary buildings insufficient to keep them dry during these rains. The ground floors, especially in the boy's house, have gotten so wet that it is difficult to find dry places for all to sleep. They do not have beds. The matting, out of which the walls are made is going in holes and will soon need repairing. Brick can be made quite cheap here and we are asking the Lord almost daily to send us the means to put up good brick buildings in place of temporary ones. He has never left us in want and I believe He will help us make the children more comfortable with buildings suitable for them.

We ourselves are keeping dry in the rain. Our house does not leak though the rains beating against the mud walls, is wearing it off in places. The one end of the wall of our cook room has been so washed off that we are looking for it to fall down.

Many of the houses that the natives live in, which are made of mud, are falling in causing much distress among them. The rains are causing many insects and creeping things in and about the house. We cannot keep lizards and frogs out of the house also have much trouble with rats and mice destroying things. Scorpions and centipedes are occasionally found. Snakes often get into the girl's house and one was about to come into our house this evening. Moth and rust is also doing its work in our boxes and trunks, caused by dampness. Naturally these things are not pleasant to contend with but the joy of the Lord gives us strength to bear them.

Were we living for ourselves we would not choose a place like this, but it is for the sake of getting the Gospel among the thousands all around us who know nothing of the saving power of Jesus. Since dear Eber's translation we are badly in need of some brethren to help in the work. How much we would wish if the Lord would send us a man and his wife, like Bro. and Sister Steigerwald. My heart often longs for the fellowship and encouragement of the dear saints at home. We so much appreciate the letters, prayers, and means from each one that helps and sends. Without the co-operation of the Lord's people at home we could not carry on our work here successfully. I see more and more how much we need the help of one an-
other. All cannot go to foreign fields, but all can have a share in the work. God has a place for the least of the little ones, though it may be hid out of sight as a stone in the foundation of a building. There will probably be nothing more precious when we get to Heaven than to know we have been instrumental in some way of winning some of those whom we shall meet there. Should we not be inspired to win jewels for our crown? So many people are satisfied to get to Heaven themselves without showing any interest in others. I fear many more will have to say with the young man who dying, said the words afterwards written in song:

"Must I go and empty handed
Must I meet my Savior so
Not one soul with which to greet Him,
Must I empty handed go?"

Tonight my heart cries out:
"O ye saints arouse be earnest,
Up and work while yet 'tis day,
Strive for souls while yet you may."

A great desire has sprung up in my heart recently, to be more true and faithful than ever before. There is so much shrinking in the hard places, even among missionaries who know the great need of the field.

I was somewhat cast down in spirit after dear Eber’s death, but the Lord has again wonderfully helped and comforted my heart. I still miss him so much, yet receive much comfort from the thought that Eber has gone to take up the higher service. He had often said before leaving America, "We expect to bleach our bones on India’s sands. We are going out for sacrifice or service, and if the Lord wants to take us home in a year or two after we get there we will only get to see Jesus that much sooner." How little we knew of the future, and how soon he would be called away. Life in all its beauty and truth only hangs on a brittle thread: snap the cord and a Soul is ushered into eternity. Oh brother, sister, do we know what self denial means?

ENROUTE FOR INDIA.

TO LOVED ones left behind and all interested in God’s work in the foreign field, greeting. We pen a few lines to witness to God’s Grace, and His kind and leading hand. After a hurried trip through the middle and Western states, in which we held many precious missionary meetings and found a great many much interested who felt to respond to the needs of the work, although we did not ourselves ask for a collection. Many gave as God had prospered them for which we praised Jesus and took courage, and we pray the dear Father of mercies to meet out to them of His own fulness, "According to the riches of his grace in Christ Jesus." We certainly praise God for the cordial way with which His dear people received us everywhere. Many who had not the wherewith to give assured us of their sympathy and prayers.

This is oftentimes more than silver or gold.

Having finished our home work, we took steamer Zeeland from New York to Southampton, England and had a very pleasant journey, which we made in eight days. We went to London by rail and waited a week for the boat to India; Steamship India.

We visited a few of the many places of interest in this great city, with its six million people. Though the largest city in the world we do not hesitate to say the people are fully fifty years behind the times in many respects. The electric streetrail way is unknown in London as a road with one exception. That is called Tuppeny Tube, an underground electric railroad. To them this is a marvel of the age. The only difference between this and other roads is its motive power. We went to London Tower. Saw the crown jewels, which had been pledged to the merchants of France by Henry the Third; to the merchants of Flanders by Edward the Third; and to those of London by Richard the Third. The present place of the crown jewels is in Wakefield Tower, being placed there in the year 1867. Among several other crowns was the Imperial Crown worn by the late Queen Victoria. This has a large ruby in it, said to have once belonged to the Black Prince. This is the crown that awaits King Edward on coronation day next spring. But God’s little ones seek “one that fadeth not away.”

"The crown that decks a monarch is not the crown for me;
It dazzles but a moment it’s brightness soon will fade;
But there’s a crown laid up above,
The purchase of a Savior’s love."

Left London Sept., 6 stopped at Gibralter likely the strongest fort in the world. A strategetical point of great interest to the world as it guards the entrance to the Mediterranean Sea from the West and is in the hands of a nation seeking the christian civilization of the world, namely the English. Should this power be in the hand of the heathen world no doubt our maps as they are today would read o’erwise and civilization retarded. Amid the heavy tread of nations and unrest that press the throngs, “We hear God’s stately stepings and the right must conquer wrong.” Yet a little while and he which shall come will come and will not tarry. But alas, “Where is abode his coming?”

While at Port Said we heard the sad news of the assassination of our dear President McKinley and later of his death by a Russian Pole. While we chose the prohibition roll, we felt to drop all party lines and cold thrusts and say, a great...
evangelical visitor.

man has fallen through base treachery. Who will fill his place is a question. Why this was permitted is one of many questions we must leave till God deals with the final and the hidden comes to light and judgment.

We made a short stop at Marseilles, France, thence on through the Mediterranean Sea and Suez Canal. We passed several large vessels in the canal, their being room enough to pass easily. Saw two men of war in Gibraltar flying the stars and stripes. All English vessels were ordered by King Edward to have the national colors at half mast for a week for President McKinley and the loss of the country. We saw a mountain said to be Mt Sinai in Arabia; also the place were the children of Israel are said to have crossed the Red Sea, leaving Egypt for the promised land.

On the whole we had a very pleasant journey and arrived in Bombay Sept. 27. Rested over the Sabbath at the Alliance Mission, then by train to Lahore, arriving home Oct. 6th. We met with a hearty welcome from teachers and children who lined up on either side of the road and sang "From Greenland's icy mountains" in the native tongue and had prayer by the same, and a general time of rejoicing. Brother and Sister Jarvis and myself came to Lahore, while Sister Alma Myers went to help out Bro. Zook near Calcutta in their orphanage. We thank God for journeying mercies.

At the Mission there are 219 children, girls and boys, to be daily taught to read, sing and pray in Jesus' name. Many have been converted soundly. The children range from three to eighteen years of age. We are expecting great things of them for God. "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8:38,39.

Your Brother washed in the Blood and kept.

Lahore, India. O. F. DOUGLASS.

[Continued from page 439.]

of Brandywine in September, 1779, in which the British had the advantage. Then the sabbath school room, besides other rooms, were given up for the sick and wounded. It was occupied as such for some time, and I am sorry to say that the school was never afterwards resumed. Hooker at that period was sixty years of age. From what has been said it is plain that Sunday schools are an outgrowth of the great Reformation and are of German origin in Europe and also in America.

The first permanent English Sunday school organization in the United States of which there is any authentic record was the First-day or Sunday School society formed in Philadelphia in 1791. It was composed of members of different denominations. Its constitution required that the instruction given in its schools should be confined to reading and writing from the Bible, and such other moral and religious books as the society may direct.

In New York a Sunday School Union was instituted through the exertions of some benevolent ladies in 1816, and the Philadelphia Sunday and Adult School Union was organized in 1817. These three societies recognized the union of different denominations which led to the organization of the great American Sunday School Union in 1829. The suggestion that such an association should be formed came from New York. Its object was to concentrate the efforts of Sunday school societies in the different sections of the United States, and to endeavor to plant such schools wherever there is an opening, etc.

I might say a great deal more on this subject, as my stock of information is immense, but while I have said a great deal more than asked for, and my eyes are so weak that I can write but little at a time without resting them; meanwhile my ideas scatter; that accounts for the somewhat broken or disconnected composition. Years ago when I had my sight yet, writing was a pleasure; now it is a task.

ABRAHAM H. CASSEL.

Selected by Henry Balbaugh, Pa., and copied from the Gospel Messenger of April 3, 1894.

MARRIED.

HAWK—NOX.—Married, Oct. 20, 1901, at the home of the officiating minister, Elder S. Zook, north Dickinson county, Kansas, Mr. Frank S. Hawk to Miss Mary Knox, both of Detroit Kansas.

OUR DEAD.

KAUFFMAN.—Died near Rowenna, Lancaster county, Pa., on Oct. 20, 1901. Sister Anna Kauffman, wife of Moses Kauffman aged 44 years, 10 months, and 21 days. Funeral services and burial, conducted by Rev. J. N. and Elder Aaron Martin, were held at Rehies church. Text Rev. 14: 12. Sister Anna Kauffman turned to the Lord when 19 years of age and continued a faithful member of the Brethren in Christ Church to the end. She was an invalid for fifteen years. During the first seven years of her disease she had a great deal of suffering. These few last years she had not so much pain. To every one of her friends that visited her, she had always something to say about turning to the Lord.

DERR.—Died of Paralysis Aug. 29, 1901, Sister Mary A. Derr, aged 78 years and 13 days. Her husband preceded her to the spirit world a number of years. She leaves a family of 6 children, 5 sons and 3 daughters, to mourn the loss of a mother. In early life she was a member of the German Reformed Church, but was converted and joined the Brethren in Christ about 30 years ago. She was a consistent Sister, loved by all who came in contact with her, and was a mother in Israel. Previous to her death she wrote a letter and sealed it, and gave it to one of her sons requesting that it be not opened until after her death. In this she mentioned who should officiate at her funeral, and requested to be buried like a Sister, and gave a kind admonition to her children advising them to live in love and peace. Funeral services, conducted by Elder Henry Heisey, J. N. Martin and C. B. Miller, were held at the home of her son George Derr, Landisville, Pa. Text Rev. 14: 12, 13.