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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The number of criminals is constantly increasing, and more and larger prisons are needed to take care of such who come under the condemnation of the civil law. Whatever may be the causes which result in the many and great crimes of today against property and human life, the fact remains that the criminal class has to be dealt with, and while it is necessary to punish, there should be efforts of correction and reform made. The state meets out the punishment but perhaps is not in the position to reform the criminal who in so many cases goes out when his time is up, only to take up again his life of crime. But it is matter for rejoicing that Christian people are making efforts in that direction, and perhaps one of the most successful workers in that line is Mrs. Maud Ballington Booth, and supported by the American volunteers. An exchange says, she “is achieving remarkable success in her work among the prisoners of this country. She is in touch with more than twenty thousand occupants of penitentiaries and other prisons, and has organized a plan to care for ex-prisoners who wish to begin life over again. A record has been kept of two thousand of these unfortunate men and women who have accepted the privileges and opportunities of the “Hope Halls” at Chicago and Flushing, N. Y. Fifteen hundred of these are known to be living industrious, moral, and useful lives.”

The Apostle speaks of being prepared for every good work, and truly the men and women whom the Lord is using to “Rescue the perishing, and lift up the fallen” merit our sympathy and help whoever and wherever they may be.

Our readers are already acquainted with the kidnapping of Miss Ellen M. Stone, an American Missionary, and a companion, Madam Tsilka, by Bulgarian brigands a few months ago, and who demand a ransom of $115,000. A despatch from Sofia, Bulgaria, dated Dec. 7, states that the captives are alive and well and that their release from their captivity in the mountains is impending. It is thought that the brigands will accept a much lower ransom than they first demanded. It is thought probable that the payment of a ransom in this case will serve as an incentive to the brigands to capture more victims, and so make it very dangerous for the missionaries to travel in those countries. The editor of the Montreal Witness thinks it a disgrace that so much time has been spent in “humiliating huxtering with a band of Bulgarian brigands for the release of the prisoners, and that it should be brought to an end.” He believes that had either the government of Bulgaria or that of Turkey been in earnest to secure the release of the prisoners, they would have been free long ago. But these governments seem not to “have stirred a finger, beyond making a few vague promises and still vaguer excuses for their inaction.” He thinks the government of the United States should have paid the ransom at once and then come down on Turk and Bulgarian in such a way that would “have made them forever careful of interfering with a citizen of the United States. This was the way one of the early Presidents dealt with the Algerine pirates.” Whatever the outcome, it should not result in making it unsafe for missionaries to travel in those countries. Once it is known that outlaws can collect large sums of money in this way with impunity we may expect that their business will rapidly increase.

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God’s part on Himself, and leave it there; duties are ours, events are the Lord’s. When our faith goeth to meddle with events and to hold a court (if I may so speak) upon God’s providence and beginneth to say, “How wilt Thou do this or that?” we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Ruthard.
IT CAME UPON THE MIDNIGHT CLEAR.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
"Peace on the earth, good-will to men,
From Heaven's all-gracious King;"
The world in solemn stillness lay
To hear the angels sing!
Still through the cloven skies they came,
With peace and mercy came;
And sweetly told of sacred name
In come softly on the wing.
Oh rest beside the weary road,
And hear the angels sing!
For lo, the days are hastening on,
By prophet bards foretold,
When with the evercircling years
Come swiftly on the wing.
The world! The world! O'er all the weary world
The blessed angels sing!

ABUNDING APOSTASY AND UNBELIEF.

A. Sims in commenting on this subject quotes the following Scriptures, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 3:3,4. "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thess. 2:3. He says, "This apostasy is not confined by any means to the Roman Catholic Church. Thousands of Protestants are equally guilty. Look at the prevalence of Spiritualism."

"Now the Spirit speaketh expressively, that in the latter times some shall depart from the faith, giving heed to seductive spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. 4:1-3.

Rev. B. T. Roberts says, "Every feature in the picture here drawn is found in modern Spiritualism. 1. Its adherents have departed from the faith. Some of them were once preachers of the Gospel. In turning to demons for help, they have forsaken God. 2. The doctrines "seducing spirits" exactly describe their character. It is not all deception. There are, no doubt, genuine manifestations of supernatural agency. These spirits are seducing in a high degree. They draw Christians away from Christ. 3. The doctrines they inculcate are doctrines of devils. They tell people the same doctrine that the devil told Eve, 'ye shall not surely die.' 4. They are speaking lies in hypocrisy. They knowingly impose upon the people. They have no compunction of conscience, they are scared. 5. Many of their speakers openly advocate the abrogation of the marriage relation. They believe in free love. This is to all intents and purposes forbidding to marry. 6. They are vegetarians."

A. Sims says, "Closely connected with Spiritualism is that other and newer form of Satanic delusion, misnamed Christian Science, and which had its birth, shortly after the rise of Spiritualism in New York. It should be remembered that Mrs. Eddy, in introducing her new religion, claims nothing in the way of revelation." She says, "In 1866 I discovered metaphysical healing and named it Christian Science. But the Apostle Paul declares that the virtues of his Christian experience he received not from man, neither (in his words) was taught it, but by the revelation of Jesus Christ."

"It is a very significant fact" says A. Sims, "that three of the most prominent and dangerous delusions of recent years were promulgated by women. The Fox sisters invented Spiritualism; Madame Blavatsky originated Theosophy; and Mrs. Eddy is the mother of Christian Science."

He also copied the following from the Record of Christian Work: "All the modern esoteric teachings, like Theosophy, Revived Buddhism and Christian Science, are offshoots of Oriental occultism, which is simply and confessedly demoniacal in its origin. 'Doctrines of demons,' as Paul calls such errors in 1 Tim. 4:1 is, a phrase that means exactly what it says. The female founder of Christian Science is an ex-Spiritualistic medium: and anyone who will take the pains to examine a little into mediumship both as revealed in the Bible, and as confessed openly by many Spiritualists to-day, will find that it is simply the yielding of the body of the medium to the visits, possession and inspiration of the unclean spirits, or demons, which under satan's leadership haunt the air and rule this world. No wonder all these devilish doctrines deny the Person and the Atonement of our Lord Jesus Christ."

A. Sims says, "Christian Science denies every fundamental doctrine of the Bible, as can be proved from their own text-book entitled "Science and Health." 1. They deny a personal God.—"God is mind. He is divine principle, not person." (Page 317) 2. They deny a personal Christ.—"Our church is built on Christ, not a person, but the principle that Christ said is the way, the truth and the life. Christian Science is the way (this is blasphemy) and its foundations are eternal." (Page 152) 3. They deny a personal Holy Spirit.—"The Holy Ghost is divine science." (Page 151.) 4. They deny a personal devil.—"There is neither a personal deity, a personal devil, nor a personal man." (Vol. 2 Page 146.) 5. They deny a personal man.—"An illusion." (Page 153.) "There is no matter." (Page 147.) 6. They deny the fact of sin.—"All is good: there is no evil." (Page 147.) Then, what ever one does is right. Monstrous! 7. They deny the forgiveness of sins, "God which is life, truth and love, never forgives sins." (Page 150.) 8. They deny that Jesus came in the flesh. "An error of personal belief: an illusion: a belief that what is termed matter has sensation." (Page 183.) This last is a form of
theories of Wellhausen are invested.

A remarkable contradiction is this: After denying most emphatically the existence of matter, personality, and disease, in order to prove that Christian Science is true, its adherents will tell you of thousands who have been healed from all kinds of diseases!”

A. Sims copied the following from the Watchword and Truth: Dr. Gordon was in the habit of saying the favorite method of counterfeiting amongst false teachers is to keep the old name but to deny the substance for which the name was supposed to stand. Thus men speak of inspiration, but they only mean the allusions of Dante, Shakespeare or Milton; they believe in Abonement, but it only means an at-onement of two estranged persons; they proclaim the divinity of Christ and then explain that all men are divine—Judas Iscariot for example.”

The following was copied by A. Sims from the Congregationalist written by a D. D.: “Unless my eyes and ears deceive me, we are drifting far away from the great landmarks. The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks are honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority and the narratives of the Old Testament are reduced to a mass of fables and forgeries.”

“At the regular monthly meeting of the Methodist ministers of New York, held March 6th, 1899, the Rev. S. P. Cadman, pastor of the Metropolitan Temple of the Methodist Episcopal Church, read one of a series of papers on Bible Criticism, in which he boldly stated the proposition ‘that the inaccuracy and infallibility of the Bible are no longer possible of belief among reasoning men.’

“Mr. Cadman said, ‘the authorship of the greater part of the Old Testament was unknown. The New Testament, likewise, contained many contradictions. * * * The truth of such Bible stories as Jonah and the whale, the fate of Lot’s wife, Elijah’s Ascension, the age of Methuselah, Daniel in the lion’s den and God speaking to Moses from the burning bush, are questioned,’ thus underlining the fundamental pillar of Methodist theology.”

“It will always be impossible to reconcile the facts of Christ’s burial with the facts of His (own) alleged statements: and it would be forever useless to discuss [note carefully, reader] whether He ever said what Matthew attributed to Him,” etc. “If” says the Church Advocate, “the Savior did say what Matthew declares He did say, then Matthew falsifies the truth; if, on the other hand, the Savior did say what Matthew reports Him as saying, then (‘O shame! where is thy blush?’) the blessed Savior falsified the truth!”

A. Sims copied the following from the Chicago Record. The Editor comments on the startling statements made by Mr. Codman: “It is the first announcement of an impending controversy which may shake the Methodist Church to its foundation stones. The acceptance of Dr. Codman’s proposition, heard with respect and applause by the New York ministers, is compared to the suggestion of a new constitution for the United States. It places the Bible on a basis of historical works other than divine subjects; it rejects the authenticity of all parts of the Holy Scriptures which are repugnant to human reason.”

A. Sims says, “At a subsequent meeting of these New York Methodist ministers, Evangelist Rev. L. W. Munshall delivered an address in defence of the inspiration of the Holy Scriptures as against the views which had been advanced by Mr. Codman.”

From the New York World he quotes the following: “Nearly all objections raised against the integrity of the Bible by the higher critics, he said, could be found in Voltaire’s Works and Paine’s ‘Age of Reason.’ The enemy (he continued) used to be outside the breastworks; he is now inside—in our pulpits, in our educational institutions, and our editorial chairs. But it is the same battle, and the weapons used against the Book are the very same the infidels use. When Mr. Ingersoll was asked by a friend why he no longer gave his lecture against the Bible, he replied: ‘The professors and preachers are doing that work much better than I possibly can, and their influence is much greater than mine.’ I do know that in two of our theological schools, the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer these objections. And these students are going out to fill pulpits, with little or no knowledge of the Bible; their minds are filled with objections to the Book which the Church commissions them to preach. Can anyone reasonably expect spiritual results from the ministry of such men? I know of one of these young men, who, within four years of his ordination, left the Methodist Episcopal Church and then a pastor of the Unitarian Church; and then a blatant infidel, all in the same town.”

“The doctrine of a sanctified life is in contempt among us. Worldliness is on the increase. The theatre, race track, and dance halls have been patronized as never before. In many parts of the country the Sabbath is little better respected than in France. * * * Agnosticism, Rationalism, Theosophy, Christian Science, Spiritualism, and many other delusions are alarmingly on the increase. Intemperance and crime also are increasing with rapid strides.”

TO BE CONTINUED.

J. O. LEHMAN.
FIRST PRINCIPLES—HEB. 6.

NUMBER FIVE.

THE “LAYING ON OF HANDS” is the subject next in order as named in Heb. 6:2.

This principle has been observed by the Holy Apostles at various times and for different purposes.

FIRST: it was observed in prayer for the baptism of the Holy Spirit. John and Peter laid their hands on the converts of Samaria, who were made disciples, and had been baptized by Philip, that they should receive the Holy Ghost, and verily they received the anointing. Acts 8:17.

SECONDLY: it is commanded by faith and prayer and the laying on of hands, because much irregularity has occurred already by an ir-reverence to the denominations represented in such institutions, ordaining the representatives without even making inquiry of the organization to which such persons belong. Such disregard should positively be avoided by all Christian workers and institutions; neither should the incorrigible or lawless find encouragement in such institutions, and receive credentials for gospel work.

In 1 Tim. 4:14 we also discover practised the laying on of hands in the ordination of Timothy to his official function—“Neglect not the gift that is in thee, which was given thee by prophesying with the laying on of the hands of the presbytery.” By this we learn that the “laying on of hands” in connection with specific work, is one of the first principles, and its practise should be continued by the church: but “lay hands suddenly on no man” [1 Tim. 5:22] is a precaution we must carefully heed. Yours in the belief of the whole truth.

J. R. ZOOK.

THOUGH not believing in the authority of the civil power to give directions in matters of religion, for the mission of the State is a distinct in its functions from the Church as thistles are from grass, yet I kept holiday with those who observed the proclamation of the President, to set apart the special day of “Thanksgiving” to Almighty God for his manifold blessings.

The object of Church and State are one in purpose, though they differ in degree and administration. The former exceeds the latter as the Sun does the Moon in brightness and glory. In fact, Church and State are comparable in their relations as the two heavenly bodies are to each other. The mission of the State is but a reflex of whatever light or glory the Church may possess. If one is dimmed in its brightness the other is sure in proportion to wane. History furnishes ample proof of that fact. As in the outward creation God ordained “the greater light to rule the day and the lesser light to rule the night” (Gen. 1:16), so in the moral and spiritual world the anti-type is true. The church, with Christ as its Head, is the greater light; it rules the children of the day, as per 1 Thes. 5:5,8. And the moon, or laws of civilization, as the lesser light, rules the children of the night, or those of this world who have not yielded to the Light of the glorious gospel of Jesus Christ. When men will not accept the gospel to deliver them from the power of sin, they are given the law as an alternative and school-master to restrain them from the committal of it. The one is a supplement to the other by restraining and punishing evil. The gospel with its greater blessing eradicates evil. The civil law, typified by the moon, has no generative force inherent in it to urge
righteousness from its own being.
Hence, as its light is borrowed, it
has less force and comprehends
things more dimly. But the gospel
is dynamic, and infuses a principle which gives
power and vitality and enables to
perceive clearly to remove unwhole-
some obstructions. Moreover the
former is more limited in its dispen-
sation than the latter. In Rev. 12:1
the woman (the church) was clothed
with the sun, but the moon was un-
der her feet. Blessed be God! So
the laws of men, being less effectual
in their operation, because based on
carnal commandments, can but ad-
minister death, and proclaim "this
do and thou shalt live"; while the
gospel, made after the power of an
endless life, even having its origin
in Heaven, gives life, and proclaims
"live and thus shalt thou do." The
one puts the "go" into you; the other
puts on the brakes and says, "stop!"

Quite diverse the two are in their
*modus operandi*, yet the object of
both is alike to overcome evil. The
province of the one is emphatically
distinct from the other: they have no
business to interfere in each other's
affairs. Like Jacob and Laban of
cold, there stands a pillar of stones as
a testimony to pass not over to each
other for harm [Gen. 31:44 to 54 in-
cclusive.] So, likewise, the State
has no authority to assume or take
part in the work of the Church; neither has the Church, as the
Church at least, a right to mingle
in matters of State. But the elder
[the State], God has decreed, shall
serve the younger [the Church]; and the strong [the State], should
protect the weak [the Church], in
doing its part of His plan God de-
signed it for. Both ought to be har-
monious and live in peace with each
other, though as diverse in their op-
erations as the doctor and undertaker
are. Both ought to fly the flag of
reciprocity, but not the flag of the
same country—for one lives for and
is of the earth, earthly; the other is
more of an Heavenly institution.

Now to my original purpose in
taking up my pen. On the day a-
bove-mentioned I was one of a fair-
sized company of helpers in pre-
paring the dining-room, spreading the
tables and serving at a feast where
were gathered about 250 men, wo-
men and children, exclusive of work-
ers, of various nationalities, Mexi-
cans, Irish, English, Americans, etc.,
to dine upon turkey and rare deli-
icacies not usually met with on the
tables of the poor. It was a feast
after the manner prescribed by the
Savior in Luke 14:12,13,14. This
was at the "Johnson Mission", car-
ried on by the prayers, faith and
efforts of Sister Johnson, not a wo-
man of more than ordinary talents,
of no wealth but little influence.
Her husband is a railroad freight
conductor—one none the worse for that,
yet not considered a dignified posi-
tion alongside the institution the
wife has charge of. This woman
lately purchased here in the city of
LosAngeles, Calif., a large brick
building four stories or more in
height about 120 by 65 feet. When
I say she purchased, it is understood
not with any money she had, but
what the Lord furnished for that
purpose. She has been in the work
for years. She has no guaranteed
income, except what her faith in her
Heavenly Father claims—this, of
course, when rightly grounded is
more sure than millions the world
might guarantee. All of her per-
manent and resident helpers, and
she has quite a few of them, are sup-
posed to look to the Lord for their
sustenance while engaged in the
work. Most of us were merely help-
ing for the day and the occasion, to
wait on the poor.

She conducts religious meetings
every evening during the whole year,
and three or four times on Sunday.
In addition, she has sewing schools
etc. And besides providing food
and lodgings gratuitously for way-
farers and unfortunate, giving them
temporary employment, and procur-
ing when possible and as they are
capacitated therefor, more perma-
nent work. She is fitting up a hos-
pital, reading rooms, barber-shop,
baths etc., for the comfort and care
of these poor people, until she can
get them sufficiently established if
possible in the grace of God to go
out into the world to fight the battles
of life anew. At her evening meet-
ings she provides the hungry with a
bowl of soup or coffee and sufficient
bread etc., to give them a fair meal.

The glory of the work is that not
a few, low-down despised tramps and
criminals get taken in the gospel
net, many of whom prove to be "dia-
monds in the rough," manifesting
after months and years of standing
in the grace whereinunto they were
called, that nothing is too hard, or
no case to bad, for God to manage.

She may sometimes, and no doubt
is, indiscreet in dispensing the
bounties received upon professional
tramps and loafers. This is one of
the evils connected with this good
work. But as the Lord continues to
furnish supplies, and discrimination
is not always easy, it is presumed
that poor, finite creatures cannot ex-
cede the lavishness of Him Who
"sends His rain alike upon the just
and the unjust." It does one's heart
good to hear those poorfellows tell
of the Lord's mercies and from what
lives of shame they have been res-
cued.

This is only one of a great many
institutions of like character the
country over, which the Lord blesses.
Bro. Stover in Phila., the Chicago
Mission, Messiah Rescue Home etc.,
are somewhat, if not altogether
working on the same scale. Is not
this one of the most important
phases of church work to thus visit
the dives and low places, "the high-
ways and hedges," and urge people
to come from their sin and degra-
dation to the Blessed One Who will
heal, forgive and take away their in-
quities? A professing Church who
neglects the sinful and outcast is not
worthy to be called such. When we
scan the Brotherhood represented by
the "Visitor," and behold how the
Lord has blest this people in basket
and store, in talents and advanced
truths of the gospel beyond many
religious bodies, I query whether
the members generally [I except the
faithful ones both West and East,
for they are not a few.], are living up
to their full privileges and responsi-
bilities given them of God. You
have Missions not only in this
country but in neglected places of
foreign lands. This is your opportu-
nity. Are you sufficiently dedicated,
as ascribed for this great trust—your
time, talents, money and all? These
are only yours for a while, God lent
them and if not rightly used for Him
THE query is frequently made—Can Christians' dance? There can be but one answer to such a question and that is an emphatic "No."

There is no such thing as a "dancing Christian," but there is such a thing as a "dam ing hypocrite.

The very fact that the question arises in the mind of a Christian in regard to dancing is proof that there is a doubt in that mind as to its being in accord with Christian profession.

Every act in the dance is contrary to the spirit of Christianity—it is thoroughly anti-Christian. Acts are committed in the dance that would not be tolerated in the parlor, and the style of dress is vulgar and often indecent.

The majority of the harlots found in our cities are graduates of the dance. It is in fact a school for scandal and even worse.

Dancing Christians, so called, are seldom praying Christians. They are more interested in the church entertainments than prayer meeting. They think more of appearance than character.

The ball-room is a reminder of murder—the death of John the Baptist. He lost his head through the dance. It is in fact a school for scandal, and even worse.

The dance is merely sought as a means of selfish pleasure, and is kept up until far into the night—too far when common sense and decency are considered.

Some professing Christians can spend hours in the ball-room with out weariness who find it next to impossible to sit through one sermon a week; and they call themselves Christians!

Reader are you a Christian—not in name only, but in practice? If you are you do not dance for you cannot.

It is time people stopped "playing" Christians, and became such in dead earnest.

The Christian's duty is important—too important to be wasted in worldliness: there is work to be done; souls to be saved, and you, Christian friend, have your part to perform. Are you doing it?

C. F. LADD.
hand, to invite the convicting Spirit of Grace, and not drive Him away by any kind of amusements of the flesh.

When the Saviour knocks at the door of your hearts open unto Him and suffer Him to there make His abode. Oh what a happy union that will be. May the Holy Ghost bless these lines to some dear soul, is my prayer.

A BROTHER.

Dear Editor:

Enclosed please find five dollars in payment of the six copies of the Visitor, for the year 1902, which I have been paying since we started at White Pigeon. I think the Visitor is getting better all the time and I think it ought to have a beneficial effect on its readers. I think it ought to visit every family in the church and many outside. I think we ought all to co-operate with the Editor to make it interesting by writing our experiences, especially since the year is drawing to a close we ought to hold a review to examine ourselves, whether we have lived for a purpose through the past year. As for myself I must confess that I have come far short of my intentions or expectations.

When I was sick last winter I promised the Lord that if I would get well again I would devote more time laboring for the Master as my days may soon be gone.

My thoughts run in distributing gospel literature, tracts etc., through our towns and cities but I have come so far short of my calculation that I am almost ashamed, to talk about it. I have however distributed several thousand tracts and larger papers. I find tracts to be the best because they are short and are soon read. It is surprising how eager people are to take them. How many ladies raise the windows to take in a tract when you hold it up before them. I observed one summer afternoon in one of our towns where the people were sitting outside, as they were handed the tracts they read them in preference of the books or papers they may have had. I have been to several campmeetings; on one occasion where there were from five to six thousand people, I kept busy handing out tracts until eleven o'clock on the last night of the meeting. The next morning I went over the ground and to my surprise I could find a baker's dozen lying on the ground. Now if the people will carry these messages home from these places we dare think they will have a tendency to better some one.

But in the face of that fact I have handed out over two thousand tracts. "Would Jesus smoke." And yet professing Christians grow tobacco for others to smoke and chew.

J. W. HEISEY

Riceville, Pa.

For the Evangelical Visitor.

MY EXPERIENCE.

As it has been my part to stay in the house a few days on account of a bad cold I felt to write if the Lord permits, a few lines of my experience. I have often thought there ought to be more articles relating to personal experience in the Visitor. I then felt that I am not clear myself. I am but a babe of one year and a half old in Christ. I always thought I have not much, but as the Lord may direct I was drawn as young as most children at the age of about twelve. I had the soul-sickness so bad that when I got to bed when the day was around that I would pray earnestly by myself for forgiveness. I see my condition, but when the next day would come I would be as bad as ever. Oh what a near way I would have had at that time, but I got hardened and placed stakes like this; when I am twenty-one or married or at some more convenient season. Well, from that time on till I was twenty-one I sowed my wild oats and seemed unconcerned, but, praise the Lord, when I did get to the stake the good Spirit was there too for me once more, but I was not quite ready yet and He did not leave me any more. But for four years I fought against it. Sometimes I would have no appetite at all because I was striving against the good Spirit. At one time I was at the bedside of a dying young man and at that time I wished I was in his place for there was all evidence of him going home. I lived on in that way till I was twenty-five and the Brethren had evening meetings in our neighborhood at several places and I and my companion tended them. I knew that I ought to yield and even had a desire to do so but did not take the stand for Christ till one evening I was at the meeting and took my seat toward the front on the young people's side. I was thinking of the many young friends, but when I took the stand I forgot all those who were behind me and all I could say was "Pray for me."

Now began the work, the trials and tribulations. I also was one of those who looked to hear, "thy sins are forgiven thee," or something like that, but I did not, for that would have been my will and not the Lord's. There was something which I was permitted to see and feel and for a short season, that blessed peace and comfort, but I was in a dissatisfied condition for a while thinking I ought to have more, but as I was walking after the plow it come to me. "And unto one be gave five talents to another two and to another one."—Matt. 25:15. I knew that was for me so I worked on with what I had till I was led spiritually to the water. "And now thy brethren that went down to Egypt, are punished; and they are come again to the place where their fathers lived not, and to me have I sent them. And when they would not believe even Joseph, but rebelled against the counsel of God, he smote them with a plague of pestilence; and gave them into the hand of Pharaoh of Egypt, according to the counsel of God, which he had done by his hand, to bring them forth, that he might make of them a great nation, as he had said." —Acts 12:40. But I thought I must or ought to get more perfect, but soon felt a fear that if I was to be called away and neglected the opportunity I had no promise, I praise the Lord that I could become willing to accept Christ in baptism.

I also was one who looked on those that were on the way, and said, once I do right I will do right and not just half, but I praise the Lord, I have found it different. So Romans 9:16. So I have since found that of ourselves we can do nothing. I also used to think when I heard the nice experience of others, if I could speak like this one or that one I would feel better too, but I praise the Lord, I do not want them now. If I can only be honest between me and my God and confess my weak points and leave the good ones take...
all these things that shall come to ever on our track. "Be sober, be ye therefore and pray always that crown, and grow in grace, and watch taken care of. All that I feel I have care of themselves for they will be taken care of. All that I feel I have to do is to press forward to gain the crown, and grow in grace, and watch and pray lest I enter into temptation. But O to watch at all times is where I feel my weakness." Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36.

I have found that the enemy is ever on our track. "Be sober, be vigilant, because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour." [1 Pet. 5:8], leading away where and when ever he can for there were many things shown to me, but, praise the Lord, that I could see the way, but I do feel that I have not always been where I should have been. I believe it is not the Lord's will that we fall, after all it is a way that we can be kept humble. It seems to me that we ought to be towards our heavenly Father as the little children are to their earthly parents, obedient, faithful out of love and not through fear doing this and that and not being concerned about the wages, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."—Matt. 18:3. I do not believe that we can get that far that we can not sin any more but power that we can overcome.

My wish and desire is to go on to perfection for we have lots of room. We read, Luke 17:10, when we think we have done all these things we are yet unprofitable servants. I yet ask an interest in your prayers that I may continue faithful till to the end.

A BROTHER.

"Every attempt to be holy without Christ is vain. The branch cannot bear fruit except it abide in the vine. It cannot say to the vine, 'I have no need of thee.' Neither can the vine say to it, 'I have no need of thee.' Though you are one of the smallest and lowest branches of the true Vine, your life as really depends upon Christ, and is as essential to the beauty and symmetry of the whole, as that of the more prominent believer."—Thayer.

For The EVANGELICAL VISITOR.
MADE NEW CREATURES.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:19,20.

MAN by nature is lost and unfit for that eternal rest, Heaven. Under that old law there was a remembrance of sin, but since the time Jesus offered Himself for sin there is no more remembrance of sin unto those who are redeemed. The price is paid, Glory to His dear Name. When we look back over the past of our lives, we see a time when we received knowledge of sin. Then and there would be the best time to turn to God, but as we are born in sin and have a desire for the world we put off until a more convenient time. The step must be made if we want to inherit that eternal rest. The Holy Spirit calls and we obey. We repent, receive pardon, are made new creatures in Christ Jesus, that we can say, "old things have passed away and behold all things have become new." The beginning of a Christian life is now accomplished through the Holy Ghost. Our bodies are now to be the temple of the Holy Ghost "which is in you." Can the Holy Ghost dwell in a temple that is defiled in any way? I say, no, our hearts must be cleansed from all sin then He will come and abide with us.

Praise the Lord for the precious promises! Some one would say are we no Christians if not cleansed? Well we are not ready for the coming of Jesus. When the Holy Ghost comes to dwell in us, He draws a line of separation between us and the world. He will lead us in a new path and reveal the deeper things of God unto us. We will no more desire honor, riches or fame, but desire to follow Jesus. We are no more our own, we are the Lord's. By anything good we do? No we are bought with a price, therefore glorify God. Bought, not with corruptible things such as silver or gold, but with the precious blood of Christ. There are many different ways in which we can glorify God. By encouraging God's little ones, by telling sinners of the wonderful love of Jesus and how He loves them, by ever being ready to speak for Him, pray or whatever He asks of us. When bought by the precious blood of Christ, His service is not burdensome but brings joy and happiness to the soul. There is no condemnation in the blood-bought soul, she is free, she is at liberty; the fear that brings the torment is taken away. For perfect love casteth out fear. Praise the Lord! Christian friend will you allow the Holy Ghost to have His way in your heart? Sinner come to Jesus. "To-day if you will hear my voice harden not your hearts." Come ere it be too late.

SALLIE KREIDER.

For The EVANGELICAL VISITOR.
DOING GOOD.

THOSE words seem to remain on my mind. I was permitted to spend Sunday at the Phila. Mission and can say I did enjoy it; it was food for my soul. But the many poor children whom we might help and do them good! Jesus said, "the poor ye have always with you and ye will ye may do them good."

While it was richly provided through those who take an interest in Mission work to get away with the old debt and there seemingly would be large reports in the Visitor, the donation fund at times runs low. "He that giveth to the poor lendeth to the Lord." Those who have warm houses and comfortable surroundings may lend a helping hand to those who are in distress. Our heart is touched when we think of the miserable houses among the poorer class. Why? because they are craving after that which is not bread. They have the evil one reigning in there heart instead of the Son of God. Cursing and swearing in the home instead of peace and happiness and the sunshine of Jesus, and through this the poor innocent children are deprived of the comforts in which those who have pleasant surroundings know nothing.

Let us be willing to do the little we can. You know Jesus never asks anything which we are not able to do. He is a kind loving Master. These trials oftentimes seem so heavy to bear but Jesus said He would bear
our burdens for us. Dear one who
is cast down take it to the Lord in
prayer.
Yours in Jesus service.
MARY K. STOVER.
Silverdale, Pa.
"THERE IS NO PEACE SAYETH MY GOD
TO THE WICKED."

MAN was originally formed in
the image of His maker, that
being whose nature is love. Though
now in a fallen and depraved state
some traces of his original constitu­
tion still remain. By the divine
constitution misery follows the com­
mission of sin and transgression:
however depraved man may become
or to what extent he may cast off
the fear of God yet if he commits
wrongs against his fellow-man so
he feels to a greater or less extent
miserable and unhappy: he has
violated the great law of love. He
may disbelieve in the existence of
any God to take notice of the affairs
of men either to reward or punish
him. Even among heathens who
never had a written revelation. We
exertions to prevent it, will present,
in history, where among all nations and tribes
high and low the learned and the
ignorant bond and free the conscience
of mind, such was the memory of
past wickedness committed that it has
rendered life insupportable and
many have laid violent hands in
themselves and rushed unbidden
into the presence of their Maker;
others, when human testimony has
failed to convict them of the murders
they have committed, have themselves
voluntarily confessed their crime
and suffered its penalty. During
the last century a jeweler of con­siderable wealth, while traveling at
some distance from his abode was
murdered by his servant who, after
riffing his master of his money and
jewels, concealed his body in a
stream of water. He then departed
to a distant part of the country
where he had reason to believe that
neither himself nor master was known.
There he began to trade in a small
way at first to escape observation
and in the course of many years
seemed to rise up by the natural
progress of business to wealth and
consideration. He finally became
chief magistrate and judge in the
town where he lived. While acting
as judge a prisoner was brought be­
fore him charged with the murder
of his master. The evidence was
such that the jury gave the verdict
that the prisoner was guilty and the
whole assembly awaited the sentence
of the judge. To their astonishment
they saw him come down from the
bench and placed himself by the
side of the prisoner and thus ad­
dressed his fellow judges. You see
before you a striking instance of the
awards of heaven which this day
after thirty years concealment pre­
tends to you a greater criminal than
the man just now found guilty. He
then made an ample confession of
his crime with all its aggravations.

“Nor can I,” continued he, “feel any
relief from the agonies of an awak­
ened conscience but by requiring
that justice be forthwith done against
me in the most public and solemn
manner.” The amazed judges ac­
ccordingly proceeded upon his con­
fession to pass sentence upon him
and he died, it is hoped, a true
penitent.

Note, by the writer of the above
selection. If God gives grace on
the latter clause of this subject I
wish to add now as we pass along
in this world and have received that
true light which the great Apostle
Paul saw and not only saw but let
himself be guided with: then we can
so easily see which belongs to the
world and the very person that is
not willing to follow a meek and
lowly Savior, and wants to be a
Christian only as it suits him, that
very person is resting something on
his memory. I know of the case
of a certain minister of the Gospel
who once permitted satan to entangle
him in a lie, and it caused a great
deal of trouble in the church, but by
all this they could not get it on him
but in eight or nine years the hand
of affliction was laid upon him and
then conscience was again awakened
and he said to certain Brethren, “I
would right my wrongs but the
church has made it.” But, what
I am going to say is this, I have
seen that that very conscience
is not clear and there is something
resting on the memory. O let me
tell you and you, those who are
standing on the walls of Zion, be not
afraid to declare the whole Gospel,
for the preacher is the very man
whom satan can use. O let us so
live that we can enter in that heav­
enly abode. Pray for me an unworthy
brother.

J. A. W.

If we would really welcome the
Lord Jesus we must make a road for
him by abusing our pride, elevating
our thoughts, removing our evil
habits, and preparing our hearts.
Never did a soul cast up a highway
for the Lord and then fail to enjoy
His company.—Spurgeon.

Joy to the earth! the Savior reigns,
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.
ANARCHY AND ASSASSINATION.

WHENEVER an event like the assassination of the president shocks the public mind there are sure to be some who seek to make the repetition of such an outrage impossible by the enactment of laws restricting the liberty of the citizens. Despotic governments have ever been accustomed to take advantage of this tendency, and by securing new laws after such outbursts have sought to perpetuate their despotic rule. But such efforts at repression instead of accomplishing their purpose have only multiplied the troubles that they seek to suppress, and by scattering the agitators have increased the number of centers of discontent.

The Advocate of Peace in a recent issue, has the following true words upon this subject:

To prevent such deeds as that which has shocked and broken down the nation and the whole civilized world, we must go to the root of the matter. To give up our dearly bought and highly prized freedom of speech would only be to increase the tyranny of force and make matters worse, to deepen the soil on which we should have a still ranker growth of anarchy and assassination. To shut our presidents off from the public and surround them with glittering steel would make them still more liable to be shot or dynamited, as European experience amply shows. Severer laws against anarchist teachings and methods will do absolutely nothing for us. In those countries where such laws exist in greatest rigor, and anarchism is driven to whispers in the most secret corners, as in Russia, the teachings get printed and circulated by millions of sheets, and violent anarchists multiply right under the very eyes of government. To exclude known anarchists from the country would in all probability result only in multiplying native ones fourfold. Lynching, recommended by some statesman and preacher even, would only be to substitute one phase of the disease for another. Violence never cures violence.

What we said when King Humbert of Italy was assassinated we repeat in substance now. So long as the causes of anarchy continue—deep seated, widespread, upheld and promoted by governments, excused and lauded in the press and the pulpit, tolerated and trifled with by the people—anarchists will continue to appear. For every one hung, or electrocuted, or beheaded, or lynched, two will arise.

The governments must cease to make brute force their prime law. They must begin to do away with their great armaments. They must take the ruinous burdens from the people. They must spend the vast sums of money now wasted on preparations for war in improving the social and economic conditions of the struggling masses. They must cease to worship and bow down to material wealth and power. They must abandon utterly and forever the policy of overruling, slandering and reducing to political subjection weak and ill-civilized races. In other words, they must cease to be anarchists themselves to the laws of love and brotherhood, of universal justice and right. They must subscribe themselves into the service of their peoples, rather than conscript these into food for cannon and pestilence. Our own country cannot take another step in the development of militarism without increasing danger of the loss of its president and other high officials at the hands of anarchists.

This is the only method by which the anarchy which shoots down rulers and dynamites public buildings can ever be extinguished. The lesson has been brought very close home to us by the sad event which has hurled us into the the dust, covered with grief and shame. It is no credit to our intelligence that we have understood it so poorly. Instead of giving ourselves to pitiful and unworthy ravings over the base and heartless deed of a blinded and brutalized man—in part the creature of our own false ideas and barbarous systems—let us humble ourselves, get "nearer to God" as our lamented president prayed that he might, confess our errors and hardness of heart, and begin in all social, national and international affairs to follow the supreme law of love and service and self-sacrifice revealed to us so perfectly in His Son. If the nations where anarchy has sprung up and grown will only do this, the cursed, deadly tree will whither and die in a very brief time. Satan can never cast out Satan, and the sooner we practically accept this great truth, the better it will be for us—and for presidents and kings.—The Christian.

The Christian duty of sobriety needs to be pressed with special earnestness. Let all go on in unchecked progress, let there be no light from the skies to reveal higher duties and a nobler life, and what preservative is there against the mad sweep of sensual passions, if the temperament lead that way, or against the insane thirst for gold or office? How precious then ought that fountain to be regarded from which sobering draughts may be continually drawn; which tells us of a blessed life, that is passed in calmness where to gaze is passion invade, and is to be measured, not by outbursts of wild joy, but by the depth of an inward peace: which tell us of a holy life, whose communings with an infinite Father and divine Savior curb, as by a wand of magic, every lust, and bring the soul into harmony; which tells us of a noble life full of great purposes, the least of which is worth more to the soul than all the pleasures ever promised; which tells us of a life looking out beyond the grave, and in its measurements finding all objects bounded by this world to be inefably small.—T.D. Woolsey.

The camp of Israel where "much people died" from fiery serpents, is but too faithfully repeated in every city and village in America and England. There are few families in either land which have not some victims of the liquor traffic more or less nearly related to them, and it would be little exaggeration to say of this curse of our countries, "There was not a house where there was not one dead." Surely common sense says, "Do not 'play on the cockatrice' den.'"
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.

SLIPPING AWAY.

They are slipping away—these sweet, swift, years.
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.
As silent and swift as the weaver's thread;
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's golden lid
And ripple the glassy stream.
As light as the breath of the thistle down:
As fond as lover's dream;
As pure as the flush of the sea's breast, their throat;
As sweet as the wood-bird's cooing note,
And ripple the glassy stream.

I hear one say, "man works from sun to sun, but woman's work is never done." I admit this is only too true, but where's the reason for it? Is it because God in His wisdom and love has planned it so? Was woman created weaker because she was to work longer and rest less? Did God make an helper for man that she should work while man rests? There are so many cases where the family cares increase the mother's strength decreases, and the husband who has remained practically the same, wonders why his wife was not more efficient to their care. He may be those who would ta'e sides against us, but we feel that the words of our Lord in Matt. 19:5, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh," will bear us out. Yours

AN OBSERVER.

SITTING ERECT.—Very many persons, says an exchange, in taking a seat use the edge of it only, with the result that in a very short time they seem to be doubling up, the head bending forward over the chest. The easiest method of sitting erect is to occupy the chair in such a way that the lowest part of the spine, or backbone, touches the back of the seat, then by causing the shoulders also to touch the back, the whole body is erect and maintains itself not only without an effort, but with a feeling of support, relief and rest, and that, too, without any feeling of appreciable effort. Any position maintained by the aid of a brace is forced, and is secured by an injury done to some other part, which has not only to support itself, but aid in supporting parts not intended, hence must in time itself need aid from other sources.—Selected.

"Is your light shining for your own glory or the glory of God?"
TEMPERANCE.

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

A THRILLING INDICTMENT.

INTEMPERANCE creates in a man an ungovernable appetite. You and I, thank God, not having been drunkards, can not tell what it is. Men who have fallen have told us it is not a desire, not an appetite, not a passion; these ordinary words fail to express the thing. It is more like a raging that pervades the entire being; it is a madness that paralyzes the brain; it is a corrosion that gnaws the stomach; it is a storm that courses through the veins; it saps the recuperative powers of the body. It diseases it; it inflames his heart, it inflames his brain, it carries away the faculties of judgment, it casts aside every barrier, it silences reason, it overrules every motive.

What does it do to a man's body? It diseases it; it crazes his brain, it rends his nerves, it consumes his liver, it destroys his stomach, it saps the recuperative powers, it spares the injury caused by the cold. It is a shipwreck that never can be recovered.

It thrills the soul. A man's soul ought to be the temple of the Most High God. Intemperance is a shipwreck that can never be recovered.

The following true tale of the whiskey demon is recorded.

'The boy was only a boy, for what else is a lad of nineteen?'

And now he stood there on the sidewalk wringing his hands and crying out in agony, and the officer's hand was on his shoulder, and the noisy crowd was about him crying out, too. 'He's killed him,' said one; 'let's hang him to a lamp-post.'

'Oh, mother, mother,' wailed the boy, 'wake up! Oh, I've killed her, too; let me go to her.'

'Come with me,' said the officer, 'somebody else will take care of your mother, and we'll take care of you.'

'I didn't do it; God knows I didn't; the whiskey did it!' cried the boy, as the officer led him away.

No, he had not done it, and the whiskey had; but the law does not try whiskey.

Whiskey had not followed the man out of the saloon and beat his brains out with a piece of board. The boy had not really done it, either for he had not known what he did, and when he was himself nothing could have induced him to do such a deed. And yet he was the motor, or rather whiskey was the motor and he the machine it moved. He was the one who went to prison.

The drunkard not only loses his own respect, but he loses the respect of everybody else. His own character, with its real worthiness and with its reputation, is gone, and his worthiness in the estimation of other people is gone—both of them, slain, are buried in one grave; and the grave-digger and the murderers, who are they? Rum. It wipes out the likeness of God from the soul, and makes a man a mixture of the brute and the demon, envolving the stupidity of the one and the philosophy of the other; and the Bible tells us that no drunkard shall ever inherit the kingdom of God.—The Wonders of Grace.

WHISKEY DID IT.

1. That abstinence is beneficial to health.
2. That life is profoundly shorted by strong drink.
3. That life is greatly shortened by strong drink.
4. That heat can be endured without intoxicating drink.
5. That cold can be endured better without alcoholic drinks than with them.
6. That bodily labor can be performed better without these drinks.
7. That mental labor can be best performed without them.
8. That the influence of abstinence is good, while that of drinking is evil.
9. That the temperance movement attaches itself to the true and the good wherever it may be found.
10. That temperance has invariably assisted the progress of religion, while intemperance is one of the greatest hindrances to religion and morality.—The Four Pillars of Temperance.

There is but one result that can warrant the agony of Calvary; that can satisfy either our blessed Savior or ourselves; and that is our being conquerors over sin.—Mark Guy Pearse.

"You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose; which is as if you should rob me of counters and furnish me with gold."—A Christian Martyr.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.
OUR YOUTH.

WORK FOR THE LAMBS.

Jesus dear, can little children
Help while they are young?
Must they wait to work for thee
Till they have older grown?
Is there not in this world, Savior,
Need for little hands?
Should the children all be idle,
Stand with folded hands?
Surely there must be some errand
Ready to be done,
Such as little children could carry,
Little feet could run!
Surely there is in Thy sheepfold,
For the lambs a place;
Though it be a tiny corner,
Though a humble space:
"Yes!" we hear the dear Lord answer;
"There is need for all!"
Bend your ear, dear little lamb,
And hear the Shepherd's call,
You will find within the sheepfold
None need idle stand;
For each little lamb, the Shepherd
Has a work well-planned;
Has a work for children's minutes,
For their hands and feet,
For their loving words and actions,
For their voices sweet;
Has a work that none but children
Perfectly can do;—
Little lamb, nay, stand not idle,
There is work for you. —Sel.

For the EVANGELICAL VISITOR.

BIBLE QUESTIONS.

T, was a city that had a strong hold.
U, was a country productive of gold.
V, was a queen whom a king set aside.
W, was a place where a man wished to hide.

We will withhold the names and references to the above questions for the present, to give those that wish to search the Scriptures a chance. Send your answers to Donegal, Kan., box 43.

We will then publish them in a later issue of the Visitor. Send answers so that they can be published in the February 15, issue.

SAVED BY A KEY.

T WAS March and midnight. The air
was full of driving sleet, and the
streets were vacant. Not even the form
of a policeman broke the monotony of
slippery pavement glimmering under the
wavering shadows of electricity. Presently
a boyish form emerged from a dark
corner and crept slowly up the steps of a
corner house. It was a large, handsome
residence, now utterly dark and quiet.

What business had one to creep stealthily
into that house at such an hour? Was
the boy a burglar?

He fumbled in his pocket and drew
forth a tiny key. Yes it opened the door
and he stood within. The hall was dark
but warm. He moved eagerly to the regis­
ter,—he seemed to know just where to
find it—and crouched shivering over its
delightful warmth. After some moments
he started up the stairs, O, so carefully,
lest there should be a sound.

When the family physician had gone Ralph
up to his father. I'm glad you sent
the latchkey. I never would have come
home by daylight. But when I was out
in the cold, wet night I could not resist
the comfort at the end of the key."

"It was God who gave me the thought,
my boy. I asked Him what to do."

"How good God is!" replied Ralph. "I
wish I could do something to show my
gratitude to Him."

The father reached out his hand,
"I promised to make an open profession of
my trust in Him if you returned. Will
you join the Church with me before we
start South?"

And Ralph gave a glad assent.—Classmate.

For the EVANGELICAL VISITOR.

THE BOY AND THE STAR.

A BOY left his bed one night, after his
parents had gone from home, and
went to a pear tree which had a few
pears on it for the first time, and which his
parents were very careful of, as they
wished to know the quality of the fruit
when fully ripe. And as he looked up
and was about to pull off a fine pear,
though the branches a bright star
captured his eye, and the thought immedi­
ately came to him that God was looking
at him.

He withdrew his uplifted hand, and
without committing the sin of taking
what he was forbidden to take, he went
back to the house to his bed.—Selected by
A. C., Bradford, Q.
## EVANGELICAL VISITOR.

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6. Communications without the author's name will receive no recognition.

7. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. Canadian Currency is discounted with us.

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, January 1, 1901.

### ADDRESSES OF MISSIONARIES.


Miss Barbara Herehey, Iranda Mission Sta., Bulawayo, Duff’s Road, Natal, South Africa.

D. W. Zook and wife, Surpam Purumia F. O., Mrs. Amanda Zook, Bankura District, Anna Herr, Bengal, India.

Mr. and Mrs. S. H. Zook, Havana, Tex.

Mr. and Mrs. C. G. Blowers, Hidalgo, Tex.

J. G. and Mrs. Susan Casm, Box 74, Guatemala, Central America.

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

Elmina Hoffman, Kadoga Poona Dist., Ra mahba Home, India.

Martha Hoffman, San Salvador Salvador C.A.

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A brief communication from Bro. J. R. Zook of the Des Moines, Iowa, Mission states that Judge Prouty's decision on the Des Moines Mission property has been reversed by the Supreme Court and now the property reverts to the heirs.

The Holman Bibles and Testaments are of superior quality. We would be pleased to send catalogues to all who may desire to investigate as to styles and prices. We would also recommend our Premium Bible as giving good satisfaction to all who have purchased so far as we know.

We are getting 8 volumes of the Visitor for 1899, and 1901 bound, 2 years in one volume. The cost of binding has advanced so that we had to charge $1.50 per volume for 1899. Since binding the two years in one costs the same as for a single year we are enabled to give the two years in one look for the same, namely $1.50.

A few Sisters have sent in their Sunday egg money for the Matoppos Special Fund. Frances Heisey, Cashstown, Ont., $1 50; Mary Dull, Morris, Kan., $1 00; Sister S. Bet Moonlight, Kan., $3 00; Sister J. E. Bowers Hope, Kan., $1 55; Mrs. J. B. English, Allen, Pa., $5 00. Two small boys J. E. and H. Hammer, $1 00, chicken money. God bless all the givers.

In part of the December 15th issue a mistake was made in the folding so that those of our subscribers who receive them will have a little trouble to locate the articles properly. By opening the staple wire the sheets can be re-arranged so that the pages will come in order. We are sorry that the mistake occurred. It was not noticed until the issue was mailed.

A communication just received from Bro. D. W. Zook of the Premananda Orphanage, India, was received too late to find room in this issue, but will appear in our next. It bears date Nov. 18, 1901. He refers to the sickness of Sister Herr and says she is now on the mend. There has been some sickness among the children and one boy died. The writer himself has not been well for some time but is better. He gives account of a visit which he had just made to other orphanages, and expresses confidence in the success attending the bringing up of these orphan waifs to the glory of God.

A letter which we received lately made us wonder whether the Brotherhood is on the right track in its dealings with its ministers? Or whether the widow of a minister who preached, perhaps 20 years, without money or price, and is left with perhaps barely a living is not entitled to a more liberal support by the church? There has been no complaint, these widows seldom complain, but sometimes we can read between the lines, and we are afraid such as are widows indeed are too often forgotten.

Are we who are enjoying the many home comforts in sympathy with those who have gone forth to carry the Gospel to the heathen as we should be? For a number of months Sister Anna Herr, daughter of Bro. and Sister Herr of Donegal, Kan., who is one of the workers at the Premananda Orphanage, India, has been sick with fever and is only slowly recovering. The heavy burden of work which these devoted missionaries bear is wearing them out, and they are entitled to all the sympathy and help, and prayers that we can give them. May God in mercy speedily and fully restore her.

It requires courage to speak our convictions when those convictions run contrary to popular opinion. Geo. T. Angell, editor of Our Dumb Animals has the courage to say this of the much talked of Monroe Doctrine, "To my mind every South American nation has a perfect right to sell or grant to any other nation in the world just as much of its territory as it pleases, whether for coaling stations or other purposes, and our nation has no more right to interfere with South American nations than I have to say that my neighbor shall not sell his house, or let it, or permit anybody but me to enter it, and if our politicians and army and navy contractors shall, by such interference, contrive to get us into an unjust war, with all its suffering to human and animal life, I think they will be as guilty of murder as any man who has ever been hung.

We are aware that some of the Brethren have adopted the plan of systematic giving, and have settled on some certain part of their income which they set apart for the Lord's work. Some are thus setting aside the tenth of their income. We know the Lord blesses them for it, and we can't help but believe that it is ought to be practiced by all our members. If this were done by all it would not be long before the Mattope Mission would have suitable buildings, and the support of the workers would be ample, and there would be some left for India Orphans and workers in that land and elsewhere. For instance, lately we learned that five
EVANGELICAL VISITOR.

brothers, not a hundred miles from here, had a wheat crop which amounted to 15,000 bushels. Figuring a little we found that one tenth of this would be 1500 bushels which at 80 cents per bushel would make $750. Considering there would be a hundred such yields or twenty groups of five, the amount would be 75 x 3 which would amount to $15,000. Placing this sum beside that which is actually given we must come to the conclusion that our people need some stirring up on the line of giving. Are you observing the Apostle's rule, and on the first day of the week lay aside as the Lord has prospered you? "The Lord loveth a cheerful giver."

NUMBERING OUR DAYS.

PSALMS 90 is given as the Christian Endeavor Topic at the close of the year. In verse 12 the writer prays, "So teach us to number our days that we may apply our hearts unto wisdom," and it seems very fitting that at this special time the importance of this truth should have our attention. It is true that our days, weeks, months and years pass by and seem to be very much alike so that the New Year's day does not really differ much from other days, yet in our family life and business life it is a day specially observed, and since special notice is given to the day in these relations it is no less important that we should take notice of it in the more important matter of our relationship to God and eternity.

Whether we notice and acknowledge it or not the fact is that our days pass very swiftly. Although it takes sixty seconds to make a minute, and sixty minutes to make an hour, and 24 hours to make a day yet does some one say they are swifter than a worker's shuttle, and whether our days are bright or dark they are not at any time arrested in their flight. It is implied in the text that the days are valuable, that one lost is never regained, that it is profitable to number them or take account of them for our good. But how few will estimate a day! How many are spending them in folly and sin and thus are far from applying their hearts unto wisdom.

No doubt during the year closed now there have been days of darkness, of trouble, of sorrow, of trials and temptations. For some, a great many, it has been the severing of heart strings when some loved one had to be given up, and it meant to lay the loved forms away until the morn of the resurrection. Others have passed through severe trials of varied kinds, but the days passed and every trial and sorrow which meet God's little ones is intended to be for their good. He comforts His sorrowing children, strengthens those who are weak, and refreshes those who faint by the way. Blessed be God that in all our sorrows, suffering, afflictions and trials He does not forsake us.

"So teach us" (let us all apply it more closely and say, so teach me to number my days.) The Lord is to be the Teacher and the pupil needs to place himself fully under the teaching and control of the Teacher. If thus surrender the experience of past days as they have come to us will be of benefit to us. If we have been learners in the school of Christ, then we have not lived in vain, and we may look forward to the future with confidence knowing there are given unto us exceeding great and precious promises, and He who has commenced a good work in us will also finish it against that day.

As we stand at the threshold of the new year may God help us to apply our hearts unto wisdom. The year will bring many changes, but if our hearts are wisely engaged we shall walk safely among the shifting scenes of life as they pass. The world rushes on seeking for present gratification, but the Christian is not of the world and he remembers the things which are seen are temporal but the unseen things are eternal, and that he who learns the lesson of the Lord's teaching refuses the things of the world's offering that he may enjoy the things of God.

Thus applying our hearts unto wisdom we may, "with Paul, forget the things that are behind and reach out toward those that are before," "pressing on toward the goal unto the prize of the high calling of God in Christ Jesus."

According to the German rendering of the text the Psalmist prays to be taught to remember that he must die so that he may be made wise. The worldling shudders at death because of sin, for the sting of death is sin, but he who is delivered from sin realizes that the sting is removed and he can with the apostle say, "O death where is thy sting? O grave where is thy victory?" Jesus Christ our Saviour, the Saviour and Redeemer of the world has tasted death for all mankind, and death no more, and they who are in Him need not fear death, although before the end of this year many may sleep in their graves, and await the sounding of the trumpet when they who are in their graves shall come forth and the living changed in a moment in the twinkling of an eye, and be caught up and meet the Lord in the air and so be forever with the Lord.

In order that we may properly apply our hearts unto wisdom we need to know the times (Rom. 13:11) that the days are evil, that the indications are that we are in the last days, although scoffers say "where is the promise of His coming? for all things remain as they were in the days of the fathers." "But unto you brethren, he will not come as a thief in the night" because ye are not of the night nor of darkness, but "ye are all the children of light, and the children of the day." "Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which so easily besets us, and let us run with patience the race set before us, looking to Jesus the author and finisher of our faith, who for the joy set before him endured the cross despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2.

We wish for all our Brethren and friends that they may enjoy much of the fulness of the Gospel of Jesus Christ and that we all may "Abstain from the appearance of evil" (from all kinds of evil) and that "he very God of peace may sanctify you (us) wholly and that your (our) spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:22, 23.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Two benefits are here. First, positively, by means of brotherly love we abide in the light. The law of action and reaction is here very noticeable. Being in the light begetth brotherly love, and brotherly love secures abiding in the light. For this brotherly love is simply love to the true light, as I see it shining in my brother as it shines in Christ, must needs cause me to grow up more and more into the true light myself: to grow up into Christ and God in Christ. Secondly, "there is none occasion of stumbling in him." This is a negative advantage; but it is great. Saved yourself by grace, gratuitous and rich and full; loved with an everlasting love; grasped in the arms, in the bosom, of Him in Whom and in you, as now one, "the darkness is passed and the true light is now shining"—your spirit is free, you heart enlarged. Being loved, you love. The scars of selfishness fall off from your eyes. Christ sends you to His brethren: "Go tell my brethren." And as you go to them with Christ's message and on Christ's errand, and make them more and more your brethren as they are His, you clearly see your way. He makes it clear. And you walk at liberty when you have respect to all His commandments, "loving your brother and abiding in the light."
CHURCH NEWS.

PHILADELPHIA MISSION.

Report for month of November.

DONATIONS.

Balance on hand $322 28

Philadelphia, Pa. 1 50

Florin, Pa. 1 00

Philadelphia, Pa. 2 26

A Sister 54

A Brother 2 50

Philadelphia, Pa. 2 00

Total $32 08

1 bushel potatoes, 1 bushel pumpkins, 1 box tomatoes (Royers Ford) 4 bushels potatoes (New Daville) 1 box clothing (Steelton).

EXPENSES.

For Mission $5 96

Shoes for poor 1 50

For poor 5 77

Books for school 4 89

Total 8 18 06

The poor we always have with us and we can do them good if we will. We have a few little children at the Mission at present; one boy 9 years of age and one of 6 and a girl of 3. Do you want to do something for God? There is plenty to do. If you want these to raise you can get them. Pray for us, that we may work till He comes. From your Brother

PEDER STOVER

Philadelphia, Pa. 2423 N. Sec. St.

For the Evangelical Visitor.

ON OUR MISSION.

TO ALL the readers of the Visitor and all who are interested in the work of the Lord at home and abroad, we come with greetings in the precious Name of our Lord at home and abroad, we come with greetings in the precious Name of Jesus. Grace be unto you and peace from God our Father and the Lord Jesus Christ. Since our last communication the Lord has been very gracious to us in keeping us by His power through faith. Paul sa'd, “without faith it is impossible to please God.” Possibly there is no greater besetment than that of unbelief among many of the professed children of God that hinders them in pleasing God.

The present report dates back to October 21, to a meeting in the Simpson school house in Richland county, Ohio. We had a full house and good interest in the meeting. The Lord helped us to lay down the lines of salvation according to God’s Word. Four years ago we held a meeting at this place and were welcomed again by a good audience of attentive hearers. What the final result will be we know not, but we are glad to know that the Lord has said His Word shall not return void nor unfruitful. The meeting closed with a good interest on the eve of November 3.

On Tuesday eve the 5th we listened to an interesting talk on Mission work in Armenia by H. S. Gennayan and wife at the Chestnut Grove M. H. Ashland, county.

He is a native of Armenia and had to flee for his life during the terrible massacre by the Turks. His wife is a native of New York. Together they spent seven years in Missionary work in Armenia up to the time of the massacre. They told us much that was of interest. An offering of about $15.00 was given by the congregation for the work among Armenian orphans.

On November 8 we took train at Mansfield for Garrett, Ind., where we arrived about five o’clock P. M. and were met at the train by Bro. H. R. Davidson and conveyed to his home, and in the evening the Brethren held services in the Union Church near Garrett where we held five services.

We found our dear old Bro. Jacob Brechbill quite feebly having been confined to his bed for about three months by what physicians call cancer of the stomach. While he was weak and feebly in body we are glad to say he appeared to be in a good state of mind and said he was ready waiting for the call to go and be with Jesus. What a blessed state to be in and stand blameless before Him at His coming.

On Monday November 10, we came to Gravelton, Ind., where we were met by Bro. B. Stump. On Tuesday eve we began services with a good audience in the Progressive Dunkard church at Gravelton. We held four meetings with good interest.

On Saturday eve the 16th we began a meeting in Bethel M. H., owned by the Brethren, about four miles south of Nappanee, here we held ten appointments usually with a full house.

On Tuesday eve the 26th we held a missionary meeting in the Mennonite Church in Nappanee with a good audience and received an offering for the rescue work in India. On Wednesday evening the 27th, by request, we preached in the High Amish Church in Nappanee and had a real blessed time. We found these dear people quite spiritual and hungry for the truth. On Thursday and Friday evenings by request, we preached two sermons in the Progressive Dunkard Church at Gravelton. The first on Sanc-tification as defined in the Word of God, and the second on Divine Healing, one of the neglected themes or parts of the Gospel. We don’t know who made these requests nor why they were made but trust the word spoken has not all fallen by the wayside. Many people get stirred up over the subject of divine healing in answer to the prayer of faith and yet it is a part of the Gospel of salvation. A full Gospel includes divine healing. There is no clearer teaching given on any line than there is on this and yet so few preachers preach it up as they do other forms that are not so clear and definite.

On Saturday evening a protracted meeting was begun at the Brethren’s meeting house about three miles from Gravelton. On Sunday the first of December we preached by request, in the Mennonite Church in Nappanee to a large and wide awake audience. These dear Brethren are quite spiritual and many of them are hungering for the deeper things of God. The discourse based upon Col. 3:14 was generally appreciated. Many assets were given to the truth as the Lord gave us the message. We found a real Christian spirit among these dear people and can claim them as Brethren in Christ. Would to God it were so among all professed Christian people. When Jesus prayed that all believers should receive one another and we are not so united in the spirit that we could worship together as brethren. Surely God intended it should be so. Does the fault not largely lie with the leaders of the different flocks that separate rather than unite the people of God?

Sunday evening we were in the meeting referred to above which according to previous arrangement is under the special labor and control of Bro. J. W. Hoover of Buffalo. While we remained in these parts we expect to attend these meetings and take such part as the Lord may direct. A full house greeted the brother last night as the first meeting in which he was present. We hope and pray that there may be a real united effort on the part of all believers for a pulling down of the strong holds of Satan and the building up of Christ’s cause among the children of men.

Yours laboring for the lost.

NOAH AND MARY ZOOK.
Permanent Address, Harrisburg, Pa.

A MAN OF ONE BOOK.

George Muller, who so trusted in God that he received $4,275,000 in answer to prayer, and declares he never asked a human being for a sixpence, was like John Wesley, a man of one book. In this day when people and especially ministers, are ambitious to secure a large library, it is interesting to note what constituted Mr. Mullers Library. And in addition to the responsibilities of a large orphans.
EVANGELICAL VISITOR.

DEAR Readers of the Visitor: In much meekness, fear and humility I will endeavor to write a few words of appreciation of this donation.

I am very grateful to God for His special favors shown to me and my faithful wife. The clothes came at a very opportune time and I can not express my thankfulness to the donors for their kindness. I feel very unworthy to receive such a blessing, as also I felt very unworthy to receive the shower of bullets that fell around us like hail on the night of the 10th of December 1901.

We were unharmed by the bullets and greatly blessed by the clothes.

Mrs. Tomlinson expresses her gratitude for the kind remembrance of her needs by the loved ones of Kansas. God knoweth we have need of such things. The things sent to Sister Ella Hyatt are greatly appreciated. Every article is useful and we will endeavor to place them where they are needed and to the glory of God.

The dry fruit fills a very important place. Estimated value of the contents of the two boxes is $107.50.

We indeed had a thanksgiving service as we opened the boxes on Thanksgiving day.

The song, "My mother's dear hands" was sung as at the opening of donation No. 1. Wish we could express the love we have for the owners of the hands that assisted in packing and sending this great blessing. The Lord reward every one. We remember you all in prayer nearly every day.

We say, "God bless Mother Cress and her corps of workers," and as we continue in prayer many times we go through a real feeling of rolling up great waves of blessing and sending them to our dear Kansas friends and co-workers.

We also greatly appreciate your prayers, for beloved, surely if any missionaries ever needed grace it is ourselves at this time. Nearly all our workers are leaving us since the shooting fray. It takes much grace and a stout heart to go through the persecutions that are waging against us here these days.

We are trusting God to send us other workers who have the work so at heart that they can say with Paul, "None of these things move me."

Our dear teacher and her husband are true and faithful to their post. We must be true to God at the risk of our lives. We must also be faithful to our dear friends who are entrusting money,
EVANGELICAL VISITOR.

HIDALGO, TEXAS, Dec. 6, 1901.

DEAR Ones of the VISITOR: Greeting in Jesus' Name. Oh how we feel to praise our God and express our gratitude to Jesus for the sacrifice He made for all mankind. Surely the works of the Lord are marvelous.

One year ago yesterday, a little after 1 P. M. we bade good bye to our dear father and mother and some of the Brethren of Thomas, Okla., as the train moved up to the depot at Weatherford. As the last passing words were spoken, though it was through tears, we realized that our move meant a great change for us. The cry "All aboard" sounded out and as the train moved out wife and I seated at the window saw our loved ones disappear in the distance from our sight. Bro. F. M. Smelser, missionary to Japan, accompanied us as far as Oklahoma City.

Here we spent the night and part of the next day at the Orphanage of that City.

Starting from here at one o'clock we were met by Brother and Sister S. H. Zook and family. Like Paul, meeting the Brethren at 3 taverns, we thanked God and took courage. We arrived at Le Rado Fridays at evening and remained over night, and arrived at Hebronville the next evening, and remained until Wednesday.

After considerable difficulty we at last succeeded in hiring a man who had two wagons and 2 horses and mules a piece to bring us and our stuff to Hidalgo where we arrived just one week later. We had quite a varied experience but all of us stood the trip very well. Here we met Bro. H. C. Miller, who was in charge of the place, and also was a teacher of the Mission school. He is still with us at this writing and is quite successful in his school.

Last March Br. Zook and family moved to Havana, 25 miles up the river and are there at present. Our dear Brother has visited us several times and the sister also came down once and we enjoyed sweet fellowship. Bro. Zook has just made a mission trip down to Browns-ville. He returned here last night and reports a successful trip. He left this morning for home.

Since our last night's meeting before leaving for our field of labor, where we bade good bye to the many dear ones we loved so well we realized that it meant for some of us to meet in eternity, we surely have gone through many kinds of trials and 'eas but only to bring us closer to our Lord. How sweet are the words of the Psalmist when he says, "They that put their trust in the Lord shall lack no good thing."

While our Brethren and Sisters write from the different heathen fields we find the very same conditions surround us here. It is an old Roman Catholic nation and many are neither Protestant nor Catholic. But let them be as they may the Word is going forth, and new and then it is evident that it is not without some fruit.

We have an interesting English Sunday school six miles from town, and here we have S. S. at 3 P. M. and preaching in the evening and on Wednesday and Saturday evenings we have Bible class. The other four evenings Bro. Miller has a class of boys whom he is teaching to (learn) to read. Wife and I are studying some at the language.

Bro. Zook brought a boy who is an orphan to us, so we have the first one. He answers to the description of John 3:16 perfectly.

After mingling with and studying the people for a year we see that we have learned lots of their ways, and know much better how to deal with them. But the hope of this people is in the children, and when they are separated from their own people you would be surprised to see how quickly they fall in line with the gospel. Surely schools ought to be encouraged. Let the Brotherhood pray earnestly that the Lord's will may be done through us.

We have a house made of boards to live in, and a nice small brick mission building, all enclosed with a fence. This building we use for school and preaching. On the front of the pulpit we have printed in large white letters (Predictions Jesus Christ Crucified) preach we Jesus Christ crucified (1 Cor. 1:23) On the wall over the blackboard are the words, Dios es Amor—"God is love," and round the room are different texts in Spanish.

Oh brethren, wake up and go to praying the Lord of the harvest to send more of His children out into this work. Surely it is a blessed work. Although we do not have as many good things as many have yet we have the promises. He says, "Preach the word" and He will see to the rest. It may be only bread and water but we thank Him for what we have. Brethren, pray for us and the work at this place. Your Brother and Sister saved and kept by the power of God, and out for the souls of men. May God bless you all is our prayer, Amen.

C. C. ROBERTS AND WIFE.

MISSION WORK.

Its Success Predicted in the Psalms.

ONE of the main purposes of chosen Israel was to school a nation to receive Christ. For this reason Old Testament history reveals principally salvation for the Jew alone. Now and again the Spirit of God so filled some of the writers of Old Testament times that their writings included all mankind in salvation. Such is David's expression in Ps. 122:7.

All the ends of the earth shall remember and turn unto the Lord;
And all the kindreds of the nations shall worship before thee.

Many expressions in the Old Testament are directly applicable to the Jews only, and typical of a world-wide salvation; but here is one that includes the remotest nations of the earth as well as all between them. It cannot refer to the judgment, when all shall meet Him who sitteth on the throne, for they shall remember and turn unto the Lord," as a voluntary act of their own.

Were there no other promise or predestination in the Bible, here is sufficient to give hope to the South Sea cannibal or the Hottentot of New Guinea. These nations will worship, shall worship, before Him. It hath so been declared, and, verily, it shall come to pass.

Just how soon this glorious day shall appear depends largely upon the attitude the church takes in this matter. If she be awake to her day and opportunity this glad day will rapidly come. If she neglect her opportunities, the present generations of these nations will have to die in darkness, and the present generation of the church, so cold and heartless, will pass from earth to meet a just desert for dilatory living in the world, and another will come forth that will declare the Gospel to the nations of the earth.

But how about the embryo of missions, begun in India, Asia Minor, and Europe, as well as different parts of the United States?

In the first place the workers in the field, as well as those who helped to send them in the name of the Church, can be assured they are in harmony with God's plan of world-wide salvation. In the next place, they all have the assurance that, if the present generation does not live to see all nations worshiping God,
they have nobly lived, labored and sacrificed to begin a work which is destined to succeed. And how soul-cheering it is to a real soul-loving one that he is an humble factor in God's hands to bring about so grand and glorious an end?

Be assured, be encouraged, be strengthened, brother, sister, for all nations shall remember and turn to the Lord, or as David gives the same idea in Ps. 86:9, 10—“All nations shall come and worship before Thee.”—G. B. R. in Gospel Messenger.

**TAKING UP WATER.**

**SEATED** on the hinder seat of the Limited Express train over the New England Railway, which runs for eighty-eight miles, from Boston to Willimantic, without halt or stop, the engine roaring with the glowing fire, and driven to its utmost—surely with such a furnace heat the monster must get thirsty. But he cannot stop to drink, yet as we are approaching Putnam we look back on a long iron trough laid between the rails, and as the engine shoots over this stretch of seventeen hundred feet, a kind of scoop is let down into the water, and in half a minute, without halt or stay, twenty-five hundred gallons of water are gathered up into the tank, and the train speeds on to its journey's end.

No steam engine can run without water. Let the water fail and the machinery stops. And so no Christian can fulfill his work in this world as he should, unless in the midst of earth's whirl and tumult and hubbub and confusion he can take up water to sustain him in his course. No matter how swift the race, how earnest the worker, or how fierce the battle, he must have time to refresh his own soul, or he will soon be powerless, helpless and useless.

Thanks be to God, no matter how swift the Christian's course may be, the living water flows hard by; and like Gideon's Army, who, hardly halting, caught the water in their hands and flung it in their mouths, so Christians may drink without delay or halt, and go on their way refreshed and rejoicing, like giants filled with new wine.

Christians do you know how to take up water on your way? Do you know the secret springs that refresh the saints of God? Are you acquainted with the waters of Siloam? That move softly, the springs that fill the valley of Baca with refreshing, the wells beside which grow the palms of Elim, the living water springing up to everlasting life,—the streams that make glad the city of our God? Do you know the hidden fountains, the crystal depths, of which if a man drink he shall never thirst? And do you, when burning skies are above you and the desert sands around you, and when you are weary with journeying and faint beneath the heat, take the living water freely, and hasten on refreshed and joyful to your journey's end?

O weary, fainting child of God, in your homes sounds the cry, "No every one that thirsteth, come ye to the waters." You may take of the water of life freely in the hour of your extremity, when your soul fainteth within you; and when heart and flesh are failing, you may drink of the water that Jesus gives, and casting yourself in all your weakness and helplessness on the love and mercy of the Most High you may thus refresh your soul from the fulness of his grace, gather new strength and inspiration from the deep foundations of life divine and it may be said of you as of your Master, "He shall drink of the brook in the way, therefore shall he lift up his head."—Psalms 110:7. —The Christian.

**FOR THE EVANGELICAL VISITOR.**

**THE WIDE GATE, AND THE BROAD ROAD.**

The road that leads to death,
Is broad and full of woe;
The gate is wide, the numbers great
That on this road do go.

**CHORUS.**

There will be great sorrow there,
There'll be weeping and wailing there,
Down in the gulph of pain and woe,
There will be great sorrow there.

The fashions of this world,
Lead thousands of souls astray;
Down to perdition pain and woe,
Far, far from God away.

The lust and pride of life,
Are Satan's chief concern;
And with his crafty tongue and speech,
Poor souls to hell will hurl.

Gold and costly array,
All here can go along;
The unbelieving yoke they wear
While marching with this throng,
The picnics and the church fairs,
Where mirth and pleasure dwell;
That is the devil's chief delight,
To hurl those down to hell.
The pleasures of this world,
Lead millions souls astray;
Theaters and ballroom dance,
Are practiced on this way.

There all can go along,
And weep what'er they please,
Of all the gayest fashions here,
In perfect joy and ease.

Millions worship idols,
And thus their souls betray;

And many who profess God's Word
Are on this sinful way.

Those fashion'd preachers will,
Their services give for gain;
And who deny the Word of God,
Will sink in endless pain.

Oh! 'tis a dreadful place,
Where all the wicked dwell;
And where the frowns and wrath of God,
Abides on those in hell.

Repent and come to me,
The Savior says today,
Take up your cross and follow Me,
Your sins I'll wash away.

God has prepared a home,
For all who will obey;
Forsake this broad and sinful road,
And live in endless day.

Harrisburg, Pa. HENRY BALBRAUGH.

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Address, Evangelical Visits, Abilene, Kan.
LENHART.—Died, on December 12, 1901, at the Shenandoah, Iowa, Firebrand Home. Mary Lenhart, daughter of the late Bro. Cyrus and Nancy Lenhart of near Abilene, Kansas, aged 62 years, 2 months and 12 days. Deceased was preparing to go to India as a missionary when she was so unexpectedly called to her long home. Funeral services were held in the Dunkard church at the Shenandoah, Iowa, Firebrand Home, Conducted by Rev. J. H. Eshelman assisted by Eld. J. N. Engle, was held at the Newborn M. H. on December 15. Interment in adjoining cemetery.

HOCKER.—Sister Susanna Hocker, nee Henry, was born in Lancaster county, Pa., and died Dec. 9, 1901, at West Milton, Ohio, aged 67 years, 11 months and 25 days. She was joined in matrimony to John R. Hocker in 1857. There were born to them five sons and five daughters. The husband two sons and two daughters survive her. She was converted to Christ in her twenty-fifth year, and lived a faithful christian life until death. Funeral services were held in the Dunkard church in West Milton by Bro. Harvey Miller assisted by Bro. John Brumbaugh of the Dunkard Church. Text, Amos 4:12. The remains were interred in the Fairview cemetery at Englewood, Montgomery county, Ohio.

BRANDT.—Died in Mount Joy township, Lancaster county, Pa., Dec. 8, 1901, Sister Annie, wife of Bro. Albert Brandt and daughter of Bro. Henry P. Ginder, aged 32 years, 6 months and 26 days. Sister Brandt was converted and united with the Brethren about ten years ago and lived an exemplary christian life up to the time of her death. She leaves a husband, one daughter aged about 11, four brothers, one sister, a father, and a large number of relatives and friends to mourn their loss, yet we need not mourn as those that have no hope. Funeral services were held at Mt. Pleasant M. H. conducted by the home Brethren. Interment in adjoining cemetery.

METZLER.—Died near Mt. Joy, Lancaster county, Pa., Dec. 13, 1901, Bro. John H. Metzler, aged 75 years, 6 months, and 19 days. Bro. Metzler had been feeble for a number of years having strokes of paralysis at different times, and only a few days before his death another which proved fatal. Bro. Metzler was converted and united with the Brethren many years ago and joined an exemplary christian life, always had an open heart and hand in helping the needy or in spreading the Gospel. He leaves a widow, two sons, two daughters, and a large number of relatives and friends to mourn their loss. Funeral services were held Dec. 17, at Erismans (Mennonite) M. H., conducted by Bro. Aaron Martin, and Henry B. Hoffer assisted by Jacob N. Brubaker of the Mennonite faith.

THUMA.—Died, Dec. 10, 1901, at Mastersonville, Lancaster county, Pa., Bro. Levi Thuma, aged 77 years and 19 days. Deceased was in usual health until about three weeks prior to his death he had a stroke of paralysis which paralyzed one half of his body, the last week or more he lay in an unconscious condition. He had several strokes before, this one proving fatal. Bro. Thuma was converted and united with the Brethren more than fifty years ago. He served as a deacon a long time living in Ohio then in Kansas and a number of years in Pa. He served faithfully even in his advanced age. He was a good counselor and we esteemed him as one of our fathers in Israel. Thus one by one our aged fathers are passing away and who can fill their places. He leaves one son, Bro. Henry H. Thuma and one daughter, Mrs. Betta of Ramona, Kan. Funeral services were held at Mastersonville M. H., conducted by the home Brethren. Interment in adjoining cemetery.

A wayfarer passed by where a brook rippled over the pebbles of its bed, keeping the verdure green up on its banks, blessing the meadows it bordered, and giving pleasure to birds, and beasts and men. The wayfarer passed again—the brook had failed. The burning summer's sun had lifted it up to the skies, and though its identity as a brook was lost, it still helped to bless the land with grateful shadow or shower. So righteous lives, like that of Enoch, bless the world in their earthly course, and being translated to Heaven, their memory and example live on to comfort and refresh, it may be, generations. —Selected.