
Henry Davidson
MY DEAREST FRIEND.

Jesus, thou art a friend so dear,
To thee I will all resigns;
O, may I ever prove sincere,
And never at my lot repine.

Though trials oft this heart must bear,
Teach me to be submissive, meek,
On thee I'll cast my every care,
And thy rich blessings humbly seek.

With ardent zeal my soul inspire;
And with devotion pure and deep,
Kindle in me each warm desire,
That I may comfort those that weep.

When calmly sinks life's sun to rest,
And twilight's holy hour draws near,
May I be numbered with the blest,
Who wait thy gentle voice to hear.

—Miss Newcomer.

For the Evangelical Visitor.

THE WICKED SHALL BE TURNS INTO HELL.

The wicked shall be turned into hell, and all the nations that forget God." Ps. ix, 17.

In this text four things are brought prominently before the mind: namely: 1. Wicked people. 2. Forgetful people. 3. A hell. And 4. A God. A thought or two in connection with each of these, is contemplated.

1. According to our best authorities, a wicked person is one who is evil in principle or practice, addicted to vice, and contrary to the moral law. Hence, when we speak of a wicked man, we want to be under- stood that any one can become so far alienated as to lose all remembrance of Him. Nay! This is not the import of the word assured in the text. It rather implies the slighting or neglecting of duties that men owe to their God. We find that Moses, shortly before his death, repeatedly warned the children of Israel against forgetting God.

In the xxiii, chapter of Jeremiah, we find that the Lord threatens to "forget" the people—and why? Not that they had forgotten Him, but because they used the expression: "The burden of the Lord." For using this expression he not only threatens to forget them, but also to forsake them, and to cast them out of his presence. This teaches us that though we may do his commandments, and do them reluctantly, and consider them burdensome, he will not accept our services or our offerings. And although the word burden does a few times occur in the Scriptures, in connection with man's duties towards his God, yet Jesus declares, that his yoke is easy, and his burden light. Hence, anything easily borne and of little weight, should not be called a burden.

The truth of the matter is, the Lord does not impose heavy burdens, and his faithful children all know it.

Well, then, if the Lord is going to forget and reject the people, who, from a sense of duty, reluctantly comply with his word, and call it a burden, of how much sorer punishment shall they be thought worthy, who in so far forget God as to slight or neglect his commands so plainly laid down by Christ himself and his apostles, as we have them in the New Testament.

One may say, what are these commandments you are harping so much about? To this we reply, that in an article like this, they cannot all be given, but a few of the leading ones may. And first comes that great and all-comprehensive one: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind: and next, Thou shalt love thy neighbor as thyself. These two include all others; but some of them may also be given,—and first, Believe on the Lord Jesus Christ and repent. Then follow baptism, communion with the Saints, confessing Christ, loving our enemies, coming out from among the world, and its follies, and being a separate people.

Upon doing these the Lord promises to receive us, and to be a Father unto us, and we shall be his sons and daughters. 2Cor. vi, 17, 18.

Any one failing to do these commandments, or even a part of them, takes his position among the nations that forget God, and shall be turned into hell.

We now come to consider the
third part of the text; namely, that
dreaded place, hell. The word oc-
curs thirty-one times in the Old
Testament, and twenty-two times in
the New, and is almost invari-
ablely connected with the idea of sor-
row, pain, banishment, despair, or
an unquenchable fire. In the He-
brew, sheol is used, and in the
Greek, hades, and sometimes Ge-
hennah, and one time, (2 Pet. ii, 4,) Tartarus or tartaros. Some writ-
ers undertake to make distinctions
here, that is, that the different
words mean different places and
different modes or degrees of pun-
ishment, as in the case of Jonah in
the fish; he said he cried unto the
Lord out of the belly of hell.

In a few other places, the word
simply refers to the grave. In these
instances the word is used meta-
phorically, as many other words in
the Scriptures are also used.

When we look at the expressions
made by the Saviour himself, in
connection with the word “hell,”
we find nothing in the least solacing
to the man or woman whom he
puts under the ban of everlasting
punishment; and what difference
can it make to the wicked man or
to the God-forgetting man, when
the word in other languages is spell-
ed “sheol” or “hades,” “Gehenna
or “Tartarus,” since it is declared
in the book of Revelations, that
dead and hell, the devil, and the
fearful, and unbelieving, and the
abominable, and murderers, and
whoremongers, and sorcerers, and
idolators, and all liars, and all
whose names are not found writ-
ten in the book of life, shall be cast
into the lake that burneth with fire
and brimstone, the smoke of whose
torment ascendeth forever and
ever?

I know that many of the things
spoken of by John in the Revela-
tions are expressed in the past tense,
as though they were already past,
but we must remember they were
shown to John in visions, and
most of them are yet in the future.

Now as to the intensity of the pun-
ishment endured by the spirits in
hell, it baffles our imagination,
since it is compared to a burning of
the flesh, and most of us know how
painful it is for a member of our
body to come in contact with fire
even to a very small extent. Oh!
It is enough to cause a shudder to
the very depth of the soul, to con-
template the pangs of hell!

Were this punishment to last for
only a day or a year, or even for
millions of years, there would still
be a hope of final release; but no
such hope is held forth in the Scrip-
tures. We have the terms, “forever
and ever,” “from everlasting to ev-
erlasting,” “eternal” and “eterni-
ty.” Linguists giving the originals
define them in a number of ways—as
“pre-eminence,” “age-lasting,”
“to the ages of ages,” “perpetuity,”
etc. Well perpetuity means with
out end, and what an “age” is in
the spirit world, we will not under-
take to describe, but it will be safe
to say, that if one should end, an-
other will immediately begin, and
so on ad-infinitum.

4. And last, we will briefly con-
sider the Being, which the Bible
calls God. The fool hath said in
his heart, “There is no God.” Psa.
xiv, 1. But we do not believe the
fool. We say there is a God. To
prove from the Scriptures that
there is a God, would not convince
the fool, because he rejects the
Scriptures also. But even if we
were to lay aside all Scripture, we
could prove the existence of such a
Being alone from nature; but as
this is foreign to our present pur-
pose, we will only in a few words or
thoughts, consider this all prevail-
ing Being.

In the Old Testament, which was
written in Hebrew, the following
are the most numerous of the names
applied to God, with their meaning.
“El-Mighty One.” “Elah-An ob-
ject of worship.” “Elohim-God’s
objects of worship.” “Jehovah-He
who is.”

In the New Testament, which was
written in Greek—“Theos” is used
in the same sense as Elah is used
in the Old.

From these testimonies, and
many others besides, that might
be given, as well as from nature it-
self, the conclusion is unavoidable—
there is a God!—A supreme Being
who is Ruler of the Universe. Yea,
who “inhabiteth eternity” and fills
all space: who is every where and
at all times present, and takes no-
tice of all that exists, and all that
is done. Further, we believe He has
revealed unto us his will through
inspired writers, as handed to us in
the Bible, and that he will finally
judge the nations of the earth by
that same Book. Then woe to all
the wicked who transgressed his
law, and to the nations who forgot
Him!

C. STONER.
Polo, Illinois.

For the Evangelical Visitor.

LEAST IN THE KINGDOM.

“He that is least in the kingdom of heav-
en is greater than he.—Math. xi, 11.
The Savior in speaking of John
the Baptist made the above remark,
and also in the next two verses
following, “And from the days of
John the Baptist until now the
kingdom of heaven suffereth violence
and the violent take it by force.
For all the prophets and the law
propHEciel until John.”

The “Kingdom of Heaven” is an
expression used in the New Testa-
ment to signify the reign or the ad-
ministration of Jesus Christ. The
ancient prophets, when describing
the character of the Messiah, (Dan.
ii, 44; Mic. iv, 1–6) and even speak-
ing of his humiliation and suffer-
ings, were wont to interperse hints
of his power, his reign and his digni-
ty. The Jews overlooking the
spiritual import of this language,
expected the Messiah to appear as
temporal king, exercising power
over his enemies, restoring the
throne of David to all its splendor,
subduing the nations, and reward-
ing his friends, and faithful servants
in proportion to their fidelity and
service. Hence the contests among
his disciples, ere they had fully
learned Christ, about precedence
in his kingdom, and probably the
sons of Zebedee desired the two chief places in it, or the nearest ones to their endeared Master and Lord. They afterwards learned that his kingdom was not of this world (John xviii, 36, 37): that its origin, spirit, and ends were spiritual and heavenly. It has indeed its outward form the visible church (Matt. xiii, 47) and bestows upon the world the richest of temporal blessings; but its true dominion is in the souls of men. It embraces all who by the spirit of Christ are united to him as their divine head and king. His work on earth was to establish it (Math. iii, 2). He introduced his disciples into it while on earth, and more fully after his resurrection and ascension (John xx, 22, Acts ii, 32-36).

The Savior in speaking of John the Baptist made the remark as quoted in our beginning and the point he wished to show seems to be on the "Kingdom of Heaven" so by comparing scripture with scripture, we can get the meaning of what He wished to convey "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Math. xii, 28) showing conclusively that the term heaven is not or does not always mean the unseen habitation in the other world, for the place that is prepared in Heaven for the saints cannot undergo any violence nor is to be taken by force.

If, as the Savior said "the kingdom of heaven" suffereth violence and the violent take it by force, shows conclusively that this term is not or does not always mean the unseen habitation in the other world, for the place that is prepared in Heaven for the saints cannot undergo any violence nor is to be taken by force.

A. BEARDS.
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WHAT ARE WE STRIVING FOR.

People are not all striving for the same thing. Some strive for riches, some for honor, some for popularity; and, beside these, there are various other strivings in the world. Jesus, however, does not teach us to strive for these things. He says, "strive to enter in at the strait gate." The children of God should not strive for the vain things above mentioned, but they should strive as the Lord directs.

The question then is, what are we striving for? Are we striving for earthly treasures, or are we laying up treasures in heaven? It is fitting that we examine ourselves closely and see in what direction our efforts are being placed. If we find that in the past we have labored too much for the perishable things of earth and have neglected the things which are necessary to insure our future happiness, then it behooves us to change our course and do as the Savior teaches us.

The question might be asked, how shall we "strive to enter in at the strait gate"? To fully answer this question we shall not attempt, but shall endeavor to make a few suggestions. Every command that is written in the Gospel of Jesus Christ is written for us to obey, and every act of obedience is evidence that we are striving to enter in at the strait gate.

Beside those that are generally accepted as direct commands, there are many other admonitions and teachings in the Scriptures which are sometimes overlooked or regarded as not binding, but which deserve our most careful attention. They point us to virtue and purity. It is to come under obedience to these, by some regarded as minor precepts, that we may find the greatest room for striving. Take for example the apostle's admonition: "Be not high-minded, but fear." This would teach us not to allow any proud spirit or feeling of superiority to arise within us on account of, perhaps, being blessed in some things above our fellowmen. Strive against all vain, selfish or haughty spirits which may endeavor to gain possession of your soul.

Again, the Apostle says, "Abstain from all appearance of evil." This is drawing a very fine line. It shows that it is necessary for us not only to abstain from all evil, but from all appearance of evil. It must be clear to every thoughtful reader that it is the duty of every child of God to strive against all sin, great or small, and against everything which has a dark, or doubtful side.

If in the past we have done things which might be looked upon by the world as not consistent for a Christian professor, let us do so no more. If you, dear Christian reader, have contracted any unnecessary or evil habit, like, for instance, the use of tobacco, strive to conquer it. The further away we get from sin the nearer we get to Jesus and the more influence we will have in the church. The world is striving for present pleasure, the Christian should strive for future and eternal happiness.

There is another point in which we, as a church, have room for...
For the Evangelical Visitor.

THE CHURCH FATHERS.

BY A. L. GARBER.

The appellation of Church Fathers has been applied to the early elders and great men of the Christian Church who followed and were contemporaneous with the Apostles. While no fountain is so pure as the word of God and the Commands of Jesus as a source from which to obtain the truth, there is still much that is interesting and valuable in the history of those holy men whose names are now honored with that title.

While their theology contained more or less dross, yet the pure metal was there, and they bore testimony to the truth through blood and fire, and when the Chief Shepherd shall appear, they will be recognized as his. It is not so much their theology that is valuable as history and imitation in our lives, but their examples of devotion to God's truth when it not only cost a profession of the name of Jesus, but their property, their homes and their lives, to be a Christian.

Their examples of consecration ought to stir the hearts of believers to the very depths, and call out praises to the Name of Jesus, who gives his followers victory through his blood.

When the fountain of truth and redemption was broken open to man upon the cross of Calvary, and poured out promiscuously upon the day of Pentecost, it ran pure for a considerable period. The water of life always is pure, but when it runs through a sin-cursed world, with it seems to be mingled the dross and corruption of sin. It must be so or it would never wash the sins of men out of the world as it is doing, and eventually cleans it as the day when the morning stars sang together, and Eden in all of its created beauty sparkled under the vision of the sinless Adam, before the shaft of Satan blasted his blooming innocence.

While yet the fountain of truth ran clean, there arose from it those holy men who are called, "Apostolic Fathers." They were Christians who drank in the life-giving truth, as it fell from the tongues of those who were guided by the Holy Spirit. The Christian Spirit is breathed forth in their writings in all its lovefulness and innocency. Their minds were indeed spiritual, and nothing of the sinful desires and pride of the world is visible therein. It cost them much to be Christians, and had they lost the glorious hope, what miserable people they would have been—rejected by the world and dishonored by God.

Many of those Church leaders wrote upon the subject of religion as people do now. They did not enjoy the same facilities as we do now, but, as writing was more labor and attended with greater expense, more pains was taken to make it valuable.

Several of the Apostolic Fathers wrote of the writings which are preserved, Clement of Rome is given the first place, Polycarp the second, Ignatius the third, and Hermas the fourth. These men were companions of the Apostles. Their writings are not valuable as dogmatical documents, or rich in theological discussions, as neither engaged their serious attention. But all are rich in admonitions to godliness in life, and purity in obeying the gospel of Christ. They afford a key to the manner of life they lived, and with them other Christians.

Entire consecration was the high mark sought in their lives. They desired to live for Jesus. How to do most for Christ was their life study. They felt indeed that there was no continuing city here, and sought another country that is a heavenly. In these thing there is much of value in these successors of the Apostles. Like them, they sealed their testimony with their blood. We need not go to them to learn our duty. They obtained it from the same source that we now do—through the Apostles in the gospel, spoken or written. Their records can not help us to know the truth, but they should inspire us with a
Christ the Power of God and the Wisdom of God.

By Nicodemus C. Bigeon.

"Now is Christ the end of the law for righteousness unto every one that believeth." Rom. x, 4.

The Divine man or second Adam came, according to God's revelation through His inspired prophets, the saviours. The Saviour being invested with the power of God and the wisdom of God, he said, ye shall know the truth and the truth shall make you free, for the anemoleration, dignification, exaltation and salvation of the human race, created in the image of God their Creator, and invested with the power and dignity of free-will, of mercy, of help in time of need, of righteousness, of purity, of humility, and long-suffering and self-denial, to be patient in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us through our Lord and Saviour Jesus Christ, who gave himself for us that He might redeem us from all iniquity and purity unto himself a peculiar people zealous of good works. Blessed be the name of God forever and ever for wisdom and might and mercy is His. He that maketh the darkness and the light dwelleth in him. Now this is corroborated by the true sciences, as well as the true witnesses. As in the old so in the new, that which the true witnesses declare unto us, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. The life was manifested and we have seen it and bare witness and shewed unto you that eternal life which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you: the leper are cleansed, the deaf hear, the blind see, the lame walk, and the putrefied dead, Lazarus, trembles into life again at the Savior's command, as pure as Naaman when healed.

That which was first in the endless expanse of space was the spiritual, and after the formation and creation of the natural, the Spiritual is a firmer reality than the natural. Mental philosophers tell us that they know more of the mind and spirit than they do of the body. O! star eyed science how has the mind wandered there. It is sown a natural body; it is raised a spiritual body. It is sown in weakness, it is raised in power. It is sown in corruption, it is raised in incorruption. Now it is the Spirit that quickeneth. There is nothing that runs more deeply in my mind than the Epistle of Paul to the Hebrews-a Hebrew speaking to men of his own line. He says that God who at sundry times and in divers manners spake in time past unto the Fathers by the prophets hath in these last days spoken unto us by his Son, whom He hath ordained heir of all things; by whom also He hath made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by his power, when he had by Himself purged our sins, sat down on the right hand of the majesty on high: being made more than angels as He hath by inheritance obtained a more excellent name than they; for unto which of the angels said he at any time, "thou art my Son, this day have I begotten thee. And again "I will be to Him a Father, and He shall be to me a Son; and again when He bringeth in the first Begotten into the world He saith, "And let all the angels of God worship Him. And of the angels he saith, "Who maketh his angels spirits and his ministers a flame of fire. But unto the Son He saith, "Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy Kingdom.

And thou, O Lord, in the beginning hast laid the foundation of the earth and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doeth a garment, and as a vesture shalt thou fold them up and they shall be changed. But thou art the same and thy years shall never fail. Praise ye the Lord God in His holy sanctuary; praise Him in the firmament of His power; praise Him for His mighty works; praise Him according to His excellent greatness.

South West, Ind.

Pleasing or Displeasing God in the Use or Abuse of Money.

In Isaiah lv, 2 we read thus: Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.

Man, the greatest of all created things on earth, has been endowed with reason and intelligence, with which he may with his own free choice, use those powers in a considerate and thoughtful manner to the power and glory of his Creator and the elevation of himself.

But these faculties have been so disordered by sin that men live and act in a very inconsiderate manner. This called out the language of Isaiah lv, 2, the basis of this article. Hence, several thoughts suggest themselves from which we shall notice,
1. That God takes an account of, and is interested in, our dealings. We may bless or displease, honor or dishonor God by the use or abuse of our money. A lawful use always brings honor and pleasure, but an unlawful use is always fouled with grief and displeasure. Therefore God asks in the text this question, "Wherefore do ye spend money for that which is not bread?" The term bread as used in this text is to represent the good, as bread is a representative of that which is good, and in itself good. Hence it is the staff of life. Yes, it is one of the most common articles of our daily food. God represented the gift of his son by the gift of bread. The manna which came down in the wilderness to feed the Israelites was a type of Jesus. Hence, in John vi. 48, he says, "I am the bread of life." Again, Matthew xxvi. 26, Jesus declares it to be his body, and in Luke xxii, 19, he says it is his body.

But again, we are responsible for the way in which we spend our money. This is a truth that should be felt and deeply impressed upon the minds of all, and especially upon the professed followers of Jesus, who claim to have the same spirit of honesty, which says, "Owe no man anything, but to love." You can plainly see from the reading of the text that the Lord does not complain of the spending of the money; but it is the way and the thing for which it is spent. Money is of use only when it is in circulation. It is the leading medium of commerce among men. God is honored and men are blessed by the proper use of it.

Again, God is surely displeased with persons who horde up their money and thus cause stagnation in business and clog the wheels of the machinery that grinds out the flour that feeds the teeming millions, or the wooden factories that weave the garments for the back, or cause the tanning works to suspend business, and thus send out the poor of our land hungry and shivering from head to foot, while these hordes of money may ride in their fine chariots and the overplus of their robes and wraps drag on the wheels or hang out over the backs of the seats, and the silk brushes up the aisles of the houses of God, when the poor man is in need of money. Some of them say, "Yes; but I must have 8 or 10 per cent. interest, or it may lie in the drawer." Surely God is displeased with such proceedings.

The next thought that will claim our attention is, How do we spend our money?

1. Do we spend it thoughtfully, or carelessly? How much money is spent all over the land without a thought as to where it goes, or what evil works it supports? If you hear Ingersoll you support infidelity in part. For if he did not have an audience he would soon stop lecturing. So with many other evils that are kept up, and some by money that ought to go to missions and God's cause in general. But the money is spent, and worse than wasted, because the article purchased is an injury to the purchaser, and possibly to his neighbor.

But again, do we spend it prayerfully? Surely God's blessing upon our purchases? Paul, in his letter to the Corinthians(I Cor. x. 31), says "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Thus Paul forbids gluttony and drunkenness, and superfluity of every kind. Surely we ought to ask God's blessing upon our purchases. Do we know that we have paid that old standing bill that hurts the cause of God so much? How can we pray consistently when we are spending our money carelessly, and yet owe parties money which we have received full value for? The injunction is: "Pay your honest debts," or "Owe no man anything." With all this before us, how can we purchase goods or clothing, hats, caps or shoes, or any wearing apparel without paying for them, or making no attempt to pay? And when asked to pay men sometimes get angry. Such are some of the actions of people professing to be on the way to the better land. Now, how can such professed Christians ask God's blessing upon their purchases? I have seen the superfluity in dress in abundance, and the label on The Church Advocate did not have a dressing up for five or six years. While some things had gone out of style and were thrown away, the paper still wears the dress of 1883. And some are still older. Now, I am personally acquainted with the Editor. He is not stylish; but a change in the dressing of the label he would not object to. It is a shame how money is spent, and debts are left unpaid, as though God did not know of the abuse of his money.

It was wonderfully strange what an effect the call of Jesus had upon Zaccheus (Luke xix. 8). He says he will pay it back fourfold. This has the right jingle. That is, if he had taken anything that did not belong to him he would give four dollars to pay one dollar. He must have had the old kind of religion. And in fact I believe that if the world stands a few more years we must have another reformation. God speed the day of better times and more devoted men and women.

But again, can the men and women who spend their thousands of dollars for intoxicating drink ask God's blessing upon their purchases. It is worse than wasted, for it brings no good, but produces evil, sorrow and want. Can the tobacco slave, who chews and smokes to his own hurt, pray God's blessing upon the purchase of every plug and roll? Nay, verily not. Can the gum chewers of our land, the young women and mothers, yes, and fathers and also boys, ask God's blessing upon their purchases of chewing gum. It is said to be made of the decayed bones of animals. It is said that there is a city in our land of not much over six hundred thousand inhabitants, yet they
chew six millions of dollars worth of this useless chewing gum annually. Just look at the waste of money in one city for only one of the many evils. This alone would send a thousand missionaries annually or put a million Bibles into heathen families. But it is chewed up in one city of our land. But let it be remembered that St. Louis is not alone in this useless and, I will say, filthy habit. Yes, singers in choirs chew it. Mothers chew it Fathers, boys and girls chew it. Last winter, while I held a meeting, a little girl going home from the store said, I must hurry home, mother cannot do without her chewing gum.

Now, do you know that this habit of chewing gum is sickly and injurious? It will cause the saliva to flow when it is not required. Saliva is to aid digestion, and chewing gum does not need digesting in a human stomach. A continued use of this ugly substance will produce dyspepsia. The Prophet Isa., in chapter iv, 2 says, "And you labor for that which satisfieth not." Here the prophet hits the gum and tobacco chewers over the head, for the more they chew the more they want to chew. If they run out they get out of humor. Now, bear in mind that God will hold us accountable for the way we spend our money, or his money, for he says, "The gold and silver, it is mine."

First, the attention is invited—"Hearken unto me." God wants us to listen to what he has to say, and he must have our attention. Hearken diligently signifies careful hearing.

The feast provided—"Eat that which is good, and let your soul delight itself in fatness." 1. God's provision is free. We are invited to eat without money and without price.

2. God's provisions are good. The text says, "Eat that which is good." Not chewing of gum or tobacco.

3. God's provisions are for the soul.

4. God's provision is rich and satisfying. While millions are starving, he says, "Eat! Come, eat, and let your soul delight itself in fatness."—J. C. Hoover in Church Advocate.

HONEST THINKING AND HONEST STRIVING.

Mr. Error: I would like to give my experience with the tobacco habit. I am twenty four years of age. I commenced using tobacco at twelve and used it eleven years. When I commenced I was encouraged by boys and young men older than myself. I also possessed the foolish idea that it was a manly acquirement. My parents often reproved me, but I new best. This went on until I was twenty two, when my conscience began to smite me. One of my best friends, a young man several years older than myself, used tobacco, and I would think if he used it it was all right, for he was a model to me in many things. Sometimes on the street a small boy would ask me for a light or match. He would not have done so if I had not had a cigar in my mouth and advertised the business. At church on Sunday I generally gave ten or fifteen cents to the several collections, and during the same day spent more than that for tobacco, and during the week several times as much again. I often felt, too, that it was inconsistent to spend five cents for a cigar when the same money would buy a small copy of the New Testament, and in that way spread the truth that would profit so many. I thought, too, that if I should continue, the habit would always take more hold and when the time came when quite possibly I should have boys of my own, then how could I forbid it to them and use it myself? Another thing: how could I expect to conquer the world and not be able to conquer myself? Sometimes when I was overworked and not too well fed, I found it to be a stimulant. I want to say here if woman would study to improve the art of plain cooking there would be much less desire on the part of hardworking men to use the stuff. Well I had no rest, and if I tried to quit once I tried a hundred times. I would decide to quit, and throw all the tobacco I had away, but the terrible appetite would prevail in a few days and I would be in trouble again. Honest thinking and a cultivated conscience have conquered at last, and by the grace of God I am free, yes, free and happy.—Selected

TWO MEN OVERBOARD.

"Two men were going down the river Clyde on board one of the magnificent Clyde steamers. In a bit of play they projected themselves over the railing on the bridge, and fell into the river. One of the witnesses of the accident, moved by a humane impulse, threw overboard his walking-stick. Another with a little more presence of mind cut down a life-buoy and threw it over. One of the drowning men clutched the walking-stick with both hands, and went down dragging it with him. The other caught firm hold of the life-buoy and was saved. Now, imagine two very distinguished theologians or metaphysicians on board, and one says, 'The reason why the man who seized the walking-stick was lost he did not get hold of it in the right way.' 'Nonsense!' some common-sense man would exclaim. The one was saved, and the other lost, because the thing which the one got hold of was, of itself, not able to save him, while that which the other seized was able to save him.' Look well to what you put your trust in. Mere religion, morality, temperance, philanthropy, or church membership will never save you. Christ is the only Saviour. You may confidently lay your whole weight upon Him."

It is not like a Christian to absent yourself from the prayer-meeting when a little sacrifice would enable you to attend.
To whom all communications and letters of business are to be addressed.

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ed States "River Brethren" and in Canada

TO USA SON IS GIVEN: AND THE GOV-

ERNMENT SHALL HE UPON HIS SHOUL-

DERS: AND HIS NAME SHALL BE CALL-

ED WONDERFUL, COUNSELLOR, THE

MIGHTY GOD, THE EVERLASTING

FATHER, THE PRINCE OF PEACE, OF

THE INCREASE OF HIS GOVERNMENT

AND PEACE THERE SHALL BE NO END,

UPON THE THRONE OF DAVID, AND

UPON HIS KINGDOM, TO ORDER IT,

AND TO ESTABLISH WITH JUDGMENT

AND WITH JUSTICE FROM HENCE-

FORTH EVEN FOREVER. THE ZEAL

OF THE LORD OF HOSTS WILL PER-

FORM THIS."

We would say to our contributors that we need more articles for

the Vistron, and we hope you will contribute liberally this winter.

We have some very able writers who have in the past favored us

frequently with articles from their pens and we hope you won't fail us

now. We have others who are equally as well qualified who have

only occasionally written for the columns of the Vistron, but we need

your united efforts now. Since we have

commenced the publication of the Vistron semi-monthly, we will

need as much more matter for its columns as we formerly did, and we

should have plenty to choose from.

We trust we need not urge more

but we do hope to hear from you at

once.

Before this number of the Vistron

reaches you, Christmas will have

come, and gone, and the "old year"

with its cares and sorrows, and also

with its joys, will have passed. In

looking back over the past we may

see some things that we have said

or done that we may wish we had

left undone, yet they should be les-

sons by which we may profit and

give room for reflection; but we

should not let them overshadow

the cause for joy and thanksgiv-

ing.

Among other things that we can

be truly thankful for is our bodily

health. God has given us as a

people, health of body and mind.

It is true there are instances of in-

dividual affliction which no doubt

are left undone, yet they should be les-

sons by which we may profit and

give room for reflection; but we

should not let them overshadow

the cause for joy and thanksgiv-

ing.

Among other things that we can

be truly thankful for is our bodily

health. God has given us as a

people, health of body and mind.

It is true there are instances of indi-

vidual affliction which no doubt

bring sorrow and care into the fam-

ily, but no epidemic has visited us

during the past year.

Then again we have been blessed

with abundant crops of all kinds

that can be reached through

prayer if offered in implicit trust

in God.

But we need more light. The

scripture tells us, "That was the

true light that lighteth every man

that cometh into the world," and

we can obtain more of that light,

but we need more wisdom to dis-
cern our duty. We need also humility.

Man naturally is proud, and altho-

ugh the heart is converted to God

and the seed of a new life is planted

in the soul, yet it needs cultivation,

and the remaining roots of inbred

sin, if any, need to be rooted out

and wholly subdued.
We need also more of the Holy Spirit. Our hearts should be filled with the Holy Spirit. In short we need more of a consecration of ourselves, of our body, soul and spirit, with all we have and are to God. We should lay all on the altar, and being shod with the preparation of the Gospel of peace, we should go forth as valiant soldiers in the service of the Lord. Our watch-word should be “victory through him who bought us with his blood.”

We had some how got the idea that our Government was run in the interest of the people, but for the last two months we have been led to think otherwise. We do not know, and we do not wish to make the assertion that there was any violation of law by any one in the late difficulty we had, with regard to the mailing of the Visitor at the place where it was printed. But our past experience has been that it should be entered and mailed where it was published, and we were not informed of our error until within the last month. But when our printers had to send the Visitor by express to our post office here to be mailed, after trying in vain to mail it or get terms from the Post Office Department to mail it at the office where it was printed, we began to think that we were the servants.

No doubt but that our patrons felt as though they had reason to censure us, especially since we did not answer all the letters and cards of inquiry “why the Visitor did not come,” and perhaps, too, some got the idea that the Visitor was a failure. But we could not have replied to all without more help, and we did hope from day to day that the Visitor would make its appearance and that would explain the cause. We would say now, however, that we think that difficulty has at last been settled and through the courtesy and interest of the Post Master at this place in the matter, we are getting the business in proper shape. We think we will be able to do much better in the future than we have during the “late unpleasantness.” We expect not only to be prompt in mailing the Visitor, but we expect to send it to our subscribers twice a month.

One thing we were glad to note, and which was made very apparent in the cards and letters of inquiry received with regard to the non-appearance of the Visitor, that with many it was a very welcome visitor indeed and with some almost a vital necessity.

With this no. we commence to issue the Visitor semi-monthly. We trust we will be sustained in our undertaking. We have long been urged to do so, but have never been able to see our way clearly.

There are still some things that we have not been able to arrange to our satisfaction, but we trust in the Lord for guidance. We believe the Lord rules over our own destiny as a people and if we venture into the work in the proper spirit, we feel assured that He will sustain us and will guide us to victory, may we ever feel his guiding hand.

One of the main difficulties in the way is our subscription list is not large enough, but we believe that by issuing the Visitor twice a month for the same money, our subscription list should double in one year, and we hope that all the friends of the Visitor will exert themselves to increase its circulation to the required number to make it self-sustaining, will you help us?

During the time we were making efforts to publish the Visitor semi-monthly, we received frequent offers of assistance by way of money contributions toward defraying the extra expense we must of necessity incur.

While we do not wish to beg, yet we know that we will need more money and more subscribers, we will say then to all who have so generously offered us means, and to all others, that we will be thankful now for your liberal contributions, hoping to hear from you soon. We would publish the amounts received from time to time under the head of benevolent funds.

From a sister, - $50.00.
" " brother, - $10.00.

Some of our subscribers are in arrears for sometime now, and although it may be a small amount to you, to us it is of great importance. Our income comes in small amounts but it is all we have to defray the expense of publishing the Visitor. Our bills should be met promptly as they mature and we have to depend on our subscriptions to do this. Will you please remember us.

To our agents. This is a good time to obtain subscribers at the commencement of a new volume. The beginning of the New Year, the low price at which we offer the Visitor, and the quality of the matter should commend it to every person who is in any way interested in the spread of Christian intelligence. We hope to have a favorable report from you.

In the Gospel Messenger of November 12th, we noticed an article from the pen of Elder John Forney, of Abilene, Kansas, intended as a reply to Elder Jesse Engle's series of articles on the “Lord's Supper,” published in the Visitor some time since. In his reply he charges Engle with having written those articles with a view of attacking their doctrine. Hence he claims it his duty to reply.

While we are willing to accord to every person who thinks it his duty to do so, the right to vindicate his cause or the cause of the church he represents, whether it be founded on gospel truth or not, but is it right for Elder Forney to charge Bro. Engle with such a motive without first knowing that he is right? We think we are in possession of facts that will entirely exonerate Bro. Engle, and we will state them.
Sooner after we commenced the publication of the Visitor, we received letters from different persons, as well from members of our own church, as members of other churches, requesting a statement of the doctrine we believe in, and the ordinances as we practice them; and among others was a request for our views on Baptism and the Lord's Supper. The matter was left without any definite action until our conference in Indiana in 1888. There, in consultation with others the matter was considered, and we thought the request was one we should not refuse, and after earnest solicitation, Bro. Jesse Engle was finally prevailed upon to write. Hence those articles written by him on the Lord's Supper and published in the Evangelical Visitor. Now, who can blame him or the church for giving expression to our faith through our church paper? Bro. Engle may be wrong in some respects, but we fail to see it. The matter is in the hands of a competent committee and will be thoroughly investigated, and until that is decided upon we do not in the least blame Bro. Engle for his refusal to enter into a public or private controversy. We think religious controversies and especially newspaper controversies are very injurious to the cause of religion, and we are rather surprised at Elder Forney, with his vast experience that he should manifest such a desire. If his views are impenetrable why need he fear investigation? and if not surely he, as a Christian man and a leader, should want to be right.

But we have no desire to pursue this matter further, and would not have written anything only to explain Bro. Engle's connection with the subject. We would yet add that we have received several articles on the subject of the Lord's Supper, and also a request to publish a series of articles in reference to it; and only recently an article written in reply to Elder Forney's criticism. To all these we have written that we could not and would not publish any article at present in reference to the Passover, or Lord's Supper. Hence this article by way of explanation.

CHURCH DEDICATION.

The brethren of the Dayton, Ohio district have recently completed a very good meeting house near West Milton, Ohio, which was dedicated to the worship of God on Sabbath, the 1st of December. The house is one of the best we have been in among the brethren. Although a plain house, yet is very complete in all its details. The dimensions of the house, we think, are 40 by 60 feet, and three stories high. The basement is furnished for an eating room with every convenience necessary to care for so large congregations as assemble there.

The second floor is the audience room with a seating capacity, we think, of about 500 people. The upper story is arranged for sleeping apartments for those coming from a distance who cannot be accommodated among the residents in the vicinity of the church.

The house with the grounds cost over 2,900 dollars.

The location is very beautiful, on perhaps the highest point between Dayton and West Milton.

The north part of the yard is arranged for tennis, and on the south side, though some distance from the house, is the city of the dead. Here is where quite a great number of the old citizens are laid, and among them the ancestors of the Dohner family. We hope that the church will increase in the future as it has in the past, and judging from the large attendance during dedication and the close attention paid the interest in the cause of Christ is still on the increase. May God bless the work there.

On Monday Bro. J. B. Winger was installed as Elder. Bro. Lakenbach is growing old and he very much needed help.

Through the election and installation of Bro. Winger we will be relieved of much of the labor that has for many years rested upon him. May his last days be his most peaceful, and may he be enabled to close his long and useful life here on earth with joy.

NOTICE TO DELEGATES.

I wish to call attention to the importance of early arranging for annual conference. It requires a great deal of time, and I will ask that each district ascertain as soon as possible about how many expect to attend, and more especially, the R. R. they expect to travel over, and where they start from. I will furnish certificates over any road. I will also furnish circular giving instructions to delegates or any person wishing to go. Write in time to have them at your next District Council for distribution. No refund of fare can be expected because of failure to obtain certificates, hence the necessity of having them. Arrangements will be made with the Dayton, Ft. Wayne and Chicago R. R. Co. for transportation from Dayton to place of meeting, also over the same road from Ludlow Falls, for those coming over the Ohio, Indiana and Western R. R.

427 S. Broadway St.
Dayton, Ohio, Dec. 18, 1889.

A. MILLER,

A VISIT TO OAKWOOD, 0.

On Aug. 24th, in response to a call from the Mission Board, Bro. A. M. Engle of Little York, O., went to Oakwood, Paulding Co., O., to fill an appointment. Invited by Bro. Engle, the writer went along, and upon our arrival at Oakwood, we were met by Bro. Tegardner, at his home. We met Bros. Lighthill and Knapp. After dinner we spent an hour in prayer; and it was truly wonderful how the Lord blessed us. In the evening, meeting was held in Lighthill's School House; Sunday Morning in Gray's Schoolhouse and in the evening at Prairie Run Chan-
nel. These meetings were all well attended and it was very apparent that the spirit of the Lord was working in the hearts of the people, and that could the meetings be continued, much good could be done in the cause of the Master. Our visit with the brethren was a pleasant one. We had the pleasure of meeting Bro. and Sister Peterson there also. We arrived home on Monday evening 25th.

A. MILLER.

Dayton, O., Dec. 18, 1889.

For the Evangelical Visitor.

MEMORY GEMS.

BY J. R. ZOOK.

The tiny rivulet which winds its way down through the mossy glen accomplishes as much in proportion to its size and strength as does the mighty river with all its tributaries, which bears massive rafts and huge steamers on its restless bosom; therefore we need not be discouraged on account of our weaknesses.

Transgression produces sin, and sin when allowed, will produce transgression. Illustration: The oak produces the acorn; and the acorn when permitted produces an oak.

After death judgment. How shall I appear there? We all admire perfection in everything, and yet how imperfect we are in our accomplishments, both physically and religiously.

All matter is governed by the laws of nature and the laws of nature are controlled by God. Proof: God made the sun stand still; the ax swim; the red sea divide; manna fall from heaven; fire rain from above etc.

For the Evangelical Visitor.

TO THE UNCONVERTED.

I have often felt impressed to write a few words to the unconverted. We read that, "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life," and yet sorriy to say that notwithstanding all this provision, there are thousands in sin. And oh how many are living so unmindful of their eternal interests. How many are spending their precious time in worldly pleasures and worldly amusements, and do not consider how it is robbing them of their greatest pleasures. Think for a moment of what is in store for you, and yet you are rejecting Christ and salvation. Think how he suffered and died for you sinners. Oh why not flee to Christ for salvation? Why not chose that good part which will never be taken from you? If you do his will, discard all the fashions and frivolities of the world and come out wholly on the Lord's side, you will find Him a loving Saviour and a true helper in every time of trouble.

I was convicted when I was quite young, but was not willing to come down to the feet of Jesus; and in this I labored under many convictions for nearly twelve years—for I was not eight years old when I was first convicted. But when I gave up all for Christ and became willing to obey him in his humble way, what a joy I received. I feel to say with many, I regret that I did not begin when I first felt God's convicting grace. But I desire to prove faithful to the end, and be an earnest follower of my Lord and Saviour. Will you pray for me dear brothers and sisters that I may always be found at my post of duty.

From your weak sister.

MARY YOUNG.

Upton, Pa.

THREE LITTLE BREAD-WINNERS.

In a communication from Dr. T. J. Barnardo, the friend and helper of neglected children, he mentioned the following pathetic incident: Passing through a London back street, a helper of mine observed three children standing by the curb singing something which struck his ear as the most doleful ditty he had ever listened to. On closer investigation he discovered that the words were those of a hymn, full of joy and gladness, yet which were drawled out in such a manner as to change their character. It was soon found that the three children were the sole bread-winners of the family, consisting of themselves and a poor mother, who lay in a bare room without fire or food of any sort whatever, sick unto death, in a narrow lane in the East End of London. And yet the eldest of the family was a girl of not more than eleven, while the second was a boy of only nine. The three children had picked up in Sunday-school the words and tune of the hymn they sang, and finding there was no one to help their mother, who was so ill, and no food for themselves, the two mites went forth, carrying the smaller child by turns, and monotonously, day by day, sang their two or three verses over and over again until they were hoarse and weary, but none the less picking up in the street, from the pity of the poor among whom they wandered, a few coins, which sufficed to keep the wolf of famine from the door. I was glad, when the case was brought to my knowledge, to do all I could for the mother and children, and especially to lift the latter right out of their misery and wretchedness.

It is one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the Gospel fountain.—H. Fuller.

We are not saved by nations, or by churches, or by families, but as individuals through a personal interest in a personal Savior.—John James.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church-government because they are not essential to salvation.
THOUGHT ON THE DYING YEAR.

As I sit and think this stormy night,
The last of the dying year,
With the snow-flake softly and lightly falling,
While the wind sighs cold and drear,
My thoughts run back o'er the years
gone by,
With their sorrows and their joys,
Till it only seems some days ago,
'Was I was a little boy.
But O what changes have taken place,
In the years that since have fled;
How many dear friends I have known
and loved,
Have joined the silent dead.
And some have gone to distant lands,
And some I shall see no more,
Till we meet in a brighter world
Where partings all are o'er,
A few have their hearts to Jesus given,
And rest in a Saviour's love,
And tonight are a year's march nearer
Heaven
Their glorious home above.
But many are still on the way
That leads to endless night;
They are wasting their precious time away,
And scorning the Gospel light.
And some I have known this closing year,
To them has been their last,
The summer days of their life are gone;
Their harvest is over and past.
But whether their souls be saved or not,
The Lord alone can tell.
Their countenances were lighted up
And glory. On on, away, away
Us on every side were worlds of light
By my angel guide, I floated out
My way to Heaven,
And many the road to hell.
Let us start anew and with zeal pursue,
The work which the Lord has given;
And each year that rushes so quickly by,
But shortens the way to Heaven.

A VISION OF HEAVEN.

That heaven is real there can be no doubt. That others beside St. Paul have been allowed a view of Paradise, is evident from the testimony of the most reliable witnesses, such as Dr. Tenant, of New Jersey, Dr. Cooke and many others. One of the most interesting and touching incidents of this character is related by Rev. James B. Finley, in his "Autobiography." It occurred in 1842, when he was presiding elder of the Lebanon Dis-
fell from its expanding wings they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in heaven's own strain: 'To Him that loved me, and washed me from my sins in his own blood, to Him be glory both now and for ever. Amen.'

'At that moment the power of the, eternal God came upon me, and I began to shout, and clapping my hands, I sprang from my bed, and was healed as instantly as the lame man on the beautiful porch of the temple, who 'went walking and leaping and praising God.' Overwhelmed with the glory I saw and felt, I could not cease praising God.

'The next Sabbath I went to camp meeting, filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God has done for me, and loud were the shouts of glory that reverberated through the forest.'

This is a most remarkable case. Father Adams, a member of the Ohio Conference, now residing at Orange, Southern California, told us that he was present at the camp-meeting, and heard Mr. Finley relate the circumstances, when such power fell on the people that no less than five hundred sinners were crying to God for mercy, while the saints of God shouted for joy.

The healing was divine—done by the power of God. The man was made whole in a moment after all hopes of life had fled. How unlike most of the professed healing of these times!—Christian Witness.

Pore not upon your losses, but recount your blessings.—Watson.

—'How shall we reach the full-blooded Indians?' A Quaker lady missionary replied: 'To reach the full-blooded Indian send after him a full-blooded Christian.'

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THE "CREMORNE" MISSION.

An Evening Service as Seen by a "Witness" Reporter.

Jerry McAuley! What a thrill of hope thereis for the outcast and wanderer in the very sound of the name! Only a few weeks since a member of the Witness staff was the recipient of a letter from a friend in Japan, who mentioned having met a gentleman in that far-off land who, years ago, had found Christ as his Saviour in Jerry's mission. It is doubtful if there be any civilized country in the world which has not been visited by some one converted through the instrumentality of Jerry's work, or in which such converts have not borne testimony to the greatness of the salvation which had met them at the Water Street or Cremorne Mission.

Jerry McAuley is dead, but his influence and work live after him. It can never wholly die in New York city. The two missions which he established may languish or decline in coming days, but the vital thought and energy which he imparted to city mission work will remain as his enduring monument.

The entire scheme of evangelization, as accomplished through missions, was solved practically, not theoretically, by a thief. Why go into Jerry's early history? Perhaps some of the readers of the Witness have never heard it, and as he used to say in his meetings, "I tell you all about my past life because my history may encourage some one else to start for God and Heaven."

He was born in Ireland of Roman Catholic parentage. He came to the United States while yet a lad, and his sister with whom he lived, being poor and unintelligent, he grew up in the streets of Fourth Ward, the hardest and most depraved portion of the metropolis. Early in life he became a thief, and soon drifted into the life of a drunkard and typical tough. His evil associations got him in questionable company, and in due time he was arrested and sent to prison at Sing Sing for a term of fifteen years, for a crime of which he happened, more by chance than desire, to be innocent. While in prison he heard the story of redeeming love and gave himself over to God's merciful care.

Upon his release he was determined to lead a Christian life; but moneyless, homeless and friendless, he went back to the old life, two or three times, always being reproved by his conscience, and coming back again with tears of repentance. After many ups and downs in his experience he was led to give his entire time to evangelistic work and open a mission in a building which had been known as John Allen's dance hall at No. 316 Water street.

The trials, sorrows, privations and troubles of all kinds which he endured during the years he remained there, tried to the utmost even his almost unparalleled devotion and consecration. Indeed, many times he would have faltered and fallen had not his Master just at the supreme moment sent some thrill of joy and hopefulness into his heart by some wonderful token of His approval to cheer him and send him on with renewed courage.

No one on earth can compute the results of the evangelistic work Jerry McAuley set in motion in Water street; enough to say that it redeemed and purified the lowest, vilest, and most dangerous street in the metropolis and has been the model and example for scores of similar agencies scattered all over the globe; and in almost every clime and nation there are men and women today who owe all they are in this world, and all they hope to be in the next, to 316 Water street, and the tears and prayers of Jerry and his devoted wife.

"But we found that the Fourth Ward was getting so respectful that we had to leave it," is the way Mrs. McAuley tells it. After can-
vassing several proposed locations where a new mission could be placed it was finally decided to open one on West Thirty-second street near Sixth avenue, in a building which had been known as the Cremorne Garden, a resort patronized by the most debased of both sexes for the vilest purposes. To be sure, there was a little more tinsel here than in Water street, and wine and mixed drinks were in fashion, instead of the gin and beer of the Fourth Ward, but the final result was exactly the same in both cases.

The Cremorne Mission was opened after much prayer, and Jerry with his wife plunged into the work. God favored the latter from the first night. Many, oh so many, have knelt at those front chairs with heavy, burdened hearts sick of sin and some of them, others sick only of its consequences. Thieves and business men have knelt side by side, both seeking a free and undeserved pardon. Prostitutes, and young careless working girls, who had not yet fallen into open sin, have met on equal terms beside this pool of Bethesda and stepped in together. Old and young, rich and poor, high and low have found that peace which the world knoweth not, and have gone on their way rejoicing.

So the work went on month after month until at last the catastrophe happened which had been expected—Jerry broke down. Had he been made of iron he could not have lasted much longer. It was only his indomitable will which had kept him up so far. Then he rallied and then—he died.

His monument? He is fortunate enough to have a great many more than most Christian men have. There must be thousands of them, men and women, walking up and down over the earth, whose lives have been made sweeter and better for having come into contact with him and felt his touch. But he is best known to the world by his connection with the Water Street and the Cremorne Missions, and as the latter was the place in which he spent his last and perhaps his best days, it may be of interest to briefly note what it is doing now.

Immediately after his death, fears were expressed by some timid ones that the effort to reach the outcasts in that neighborhood would cease. Not so. God had the leader trained, consecrated, and ready for the work. Mrs. McAuley at once stepped to the front, and taking up the work just where Jerry laid it down, has ever since been telling the story of her own life and how the Nazarene saved her, and of the wonderful love that Jesus had for any and every poor sinner who comes honestly and sincerely to Him. Scores and hundreds have heard and believed the message as given from her lips.

The present Cremorne Mission is the old dancehall and garden entirely renovated and baptized by faith and prayer. It has a seating capacity of perhaps 300 to 350. At the southern end is a raised dais on which are the pulpit, organ, piano, and seats for the choir and speakers. The long hall contains seats for the audience, and on the side walls are painted Scripture texts which, as a rule, are invitations to the unpenitent. Almost everybody in New York knows just how the mission looks, but this article is written for eyes which have never seen it.

At eight o'clock one evening recently, when a reporter for the Witness arrived at the Cremorne, a service of song was in progress. "Showers of Blessing," "Look and Live," "I will sing the Wondrous Story," "The Lily of the Valley," and I don't know how many other Gospel songs were floated out into the cool night air. And how they did sing. There was nobody asleep in that congregation that night. Then followed a simple, earnest prayer by a middle-aged gentleman of kindly face and tender voice, then a short Scripture selection and then an affectionate and effective appeal to the unsaved. Critically looked at, it was neither an eloquent nor a learned discourse (they don't have that kind at the Cremorne), but it was well adapted to the capacities and needs of the poor boys and girls who had wandered in from the streets.

As soon as the speaking was over, and just as another hymn was about to be sung, a typical "Cremorne incident" occurred: A well-dressed man, evidently drunk, rose from one of the seats and staggered up to the row of front seats, where he fell on his knees sobbing. The congregation went on singing a hymn while several friends gathered about the man to advise and direct him. Mrs. McAuley rose when the hymn was finished and said: "This poor man was once a Christian, but has wandered far away from Father's home. Shall we pray for Him?" Then all heads were bowed as a fervent prayer was offered for his salvation.

That night was what they call "Text Night" just as Monday night is "Young Converts Night"; Thursday Night, "Song Night," and Sunday night, "Everybody's Night." So texts of Scripture were repeated by almost everybody; sometimes four or five were on their feet at one time anxious to contribute their favorite verses. Then testimonies were called for, and they came so evidently from grateful hearts that no cold type could do justice to the feeling which they inspired, or reveal the vim and earnestness with which they were given. A few, very few, morsels of the feast are given below; the rest must be imagined.

"Glory to Jesus for saving me for fourteen months. I needed saving pretty bad when He took hold of my case. I ain't ashamed to say He saved me, whether I am at the mission, in my home, or at my work. Glory!"

"The blood saved me; I am saved and I know it. I was at the bottom of the ladder when I saw Jesus, and He pulled me up to the
top. For five years and five months he has been my best friend. I was an outcast, and when I was drunk the children used to fire mud at me. They don't do so now. I'm the child of a King.”

“I couldn't read English when God took hold of my soul and saved me. First He taught me how to love Him; then He put English ideas into my head and English words into my mouth. Don't somebody want to be saved to night?” (This was given with tremendous energy.) “If God can save a Dutchman, there is hope for anyone here.”

“About four months ago I was like that man at the front [referring to the case mentioned previously]. I had been a backslider for twenty years, and was sick and tired of sin. I had lost friends, family, home and reputation but thank God I found them all again when I knelt at that front seat and Jesus accepted me.”

A man who looked like a Catholic priest rose, and in a very ear nes tone said: “I came here a few weeks ago; I never reached that point, but I was just as bad in other directions. I believe that it was my parent's prayers which brought me to this place, that here I might find peace and joy in Jesus.”

“I am thankful that God saved me from the gutter: I never reached that point, but I was just as bad in other directions. I believe that it was my parent's prayers which brought me to this place, that here I might find peace and joy in Jesus.”

“I came here Sunday night and asked only to be saved from rum, and the first thing I knew I had my soul saved.”

“How do I know that I am saved and that I am a Christian? Well, I took Jesus at His word, and He can't go back on that, can He? Anyway, if you doubt me, ask my wife; she knows.”

The venerable Dr. Ball, for many years the steadfast friend of Mrs. McAuley, then spoke: Every man may well rejoice to know that his sins are forgiven. I was made a new creature when I was twenty years of age, and have been so every day for seventy years. How is it with you? Fellow-sinner, how is it with you?”

“A young girl on the platform said: “I have had two years' experience as a Christian, and it is the best way to live. I was lost. oh, so terribly lost, but Jesus found and saved me.”

An old friend of the Witness reporter said: “I have fallen many times, but now I have started again, and, with God's help will be steadfast.”

“I came in here drunk ten days ago and came out sober. I hate the rum shops, which have ruined all my earthly prospects, but I'm all right now for over yonder.”

Mrs. McAuley then rose and in her soft, gentle, touching accent pleaded with those out of Christ to accept Him now and here. “If you had seen me nineteen years ago when I was a poor, miserable, degraded drunkard, and knew all that God has done for me since then, and also knew how happy I am tonight in His love, you would not hesitate one moment. Today I visited a girl in the hospital who was saved here a few weeks ago; she must have been in terrible pain, but she smiled as I came in, and seemed so happy that I asked the cause. ‘Oh, Jesus is here.’ That accounts for it. Won't you please pray for her? she is to have a terrible operation performed on her in a few days.”

When the invitation was given quite a number of persons asked for prayers, and the audience was dismissed. Then followed an inquiry meeting led by Mrs. McAuley. There were eight persons who remained for prayers, but a large company of others were present to cheer and encourage them. All knelt as a special prayer was offered, and that time-honored hymn, “Just as I am, without one plea,” was sung, then each of the seekers was invited to tell what he purposed to do, and kindly admonition and advice was given by Mrs. McAuley in so gentle a way as in many cases to bring tears to eyes unused to weeping. Next time you come to New York arrange your affairs so that one night can be spent at the Cremorne Mission. You won't be sorry for it.

THE RICH MAN AND LARIUS.

SELECTED FOR THE VISITOR.

Our Lord once said that it was a difficult thing for the rich to enter into the kingdom of heaven. He said: “It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.” And when the disciples were dismayed at this difficulty, and asked: “Who then shall be saved?” Jesus replied: “With man this is impossible; but with God all things are possible.” He especially warned his disciples and the people against trusting in the good things of the world, and of being too careful of worldly gain. He said: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”

As an example of the ills that attend the possesions of ill-gotten and ill spent wealth, the Lord spoke the parable of the Rich Man and Lazarus. It is as follows:

There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar that lay at the rich man's gate, destitute and needy, and covered with sores—so poor, indeed, that he de-
sired to be fed with the crumbs that fell from the rich man's table. In process of time the beggar died, and angels carried him to heaven, where he rested on the bosom of Abraham. The rich man also died, and as he had been wicked and merciless he was born, not to a place of blissful rest, but to hell—the abode of torment and misery. And in hell he lifted up his eyes in torment, and saw Abraham afar off, and Lazarus in his bosom. Then he cried piteously and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." But Abraham said "Son, remember, that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which desired to be fed with the crumbs that fell from the rich man's table.

The rich man seems not to have desired to be fed with the crumbs that fell from the rich man's table. In process of time the beggar died, and angels carried him to heaven, where he rested on the bosom of Abraham. The rich man also died, and as he had been wicked and merciless he was born, not to a place of blissful rest, but to hell—the abode of torment and misery. And in hell he lifted up his eyes in torment, and saw Abraham afar off, and Lazarus in his bosom. Then he cried piteously and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." But Abraham said "Son, remember, that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which desired to be fed with the crumbs that fell from the rich man's table.

The late D. M. Richardson, of Detroit, went into bankruptcy in 1877, and his estate did not pay creditors into between $30,000 and $40,000. He subsequently accumulated a large property and in his will provided for the payment of old debts in full. That was square. Many a man has professed religion and expressed a hope of redemption, who did not pay outlawed debts or return stolen property.—Selected.

OUR DEAD.

Died.—Near Little York, Montgomery co., Ohio, Dec. 2, 1889, Anna Engle, widow of Jacob Engle, deceased, aged 86 years, 2 months and 5 days, and was buried Dec. 6, 1889, in the Fairview cemetery. Services were held by the Brethren in the Fairview church near Harrisburg, Montgomery co., O. Preaching from the text Rev. xiv, 13, to a large and attentive congregation of friends and neighbors.

Sister Engle was born in Lebanon co., Pa., Sept. 27, 1808, was married to Jacob Engle in 1824. In 1851 she with her husband emigrated from Pennsylvania westward and located first in Illinois. In the spring of 1853 they removed to Ohio, locating in Montgomery co., near Little York, at which place she lived until her death, living with her son A. M. Engle, while a widow. They were blessed by the union in marriage with 11 children, 4 sons and 7 daughters, of whom 4 are dead and 7 living. She had 60 grandchilden, 52 are living and 8 are dead; 60 grandchilden nearly all living. She was a very earnest, faithful and consistent member of the church for over 60 years. Mother Engle was kind and affectionate to her family and to all around. The community will feel sad to part with so noble a pioneer, mother and neighbor.

Died.—Near Detroit, Kansas, Sep. 7, 1889, Rosa Anomia, daughter of David and Annie Shearer, of typhoid fever and congegestive chills, after an illness of 8 days, aged 3 years, 5 months and 7 days. She was buried in the Bethel cemetery at the Bethel church. Text, 2 Sam. 12, 23.

Rosa complained a few days before she took her bed, but nothing serious was thought of it. After 8 days of severe suffering she peacefully fell asleep, being conscious to the last minute. The day before she died she gave her mama good-bye three times. She was a bright and lovely child, loved and respected by all her playmates and every one who knew her. Although so young in years she often in the last year of her life said she wanted to die and selected the place where she wanted to be buried and there she rests now from all her sufferings. She would often take her little Testament and sit down and sing and then kneel down and pray, though her childish words were not all understood by those who heard her yet we trust her heavenly Father understood them all. One of her favorite hymns was "Trust in God," and another, "When He Cometh to make up His Jewels." She leaves father, mother, brother and kind grandparents and a large circle of friends and relatives to mourn their loss, but we all know that our loss is her gain and we hope soon to meet her again in that happy home whom the Saviour has called from our midst.

Died.—July 30, 1889, in Montgomery co., Pa., Sister Susanna Cassel, aged 82 years, 3 months and 29 days, and was buried August 4th. Services were held by Bro. Rosenberger and Bro. Landes. Her remains were interred in the Brethren's cemetery at Grater's Ford. The deceased was a sister of Elder Jno. Cassel of Lower Providence, Pa., now deceased, and also of Bro. Isaac Cassel of Kinsey, O., who is also gone to his long home. She was a member of the church for 45 years and during all these years was a faithful worker in the cause of her Master. She was afflicted for three years, suffered much, but was patient in all her affliction and gave many hearty admonitions on her sick bed. She left many friends, who will not soon forget her earnest words of advice.