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Brethren in Christ Church

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Messiah College is a Christian college 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.
I AM SO WEAK.

I am so weak, dear Lord! I cannot stand
One moment without Thee;
But oh, the tenderness of thy enfolding,
And oh, the strength of thy right hand!
That strength is enough for me.

I am so needy, Lord! and yet I know
All fullness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in-overflowing measure
My last and greatest need. And so
Thy grace is enough for me.

It is so sweet to trust Thy word alone!
I do not ask to see
The unveilings of Thy purpose, or the shining
Of future light on mysteries unwinning;
Thy promise—roll in all my own—
Thy word is enough for me.

There were strange soul-depths, restless,
vast, and broad,
Unfathomed as the sea,
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling!

Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!

Selected by Emma Trump, Sedywick, Kans.

For the Evangelical Visitor.

THE GOSPEL.

The Apostle says, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." And well might he say thus, for it is the great blessing conferred on the world through that light that "lighteth every man which cometh in this world." It is that which shows poor, sinful creatures the way out of darkness into light, and from sin into righteousness. In all our observations in this world we behold the sinfulness of man and the disorder it has brought into the world, but nowhere in this wide world do we find anything that man can build any hope upon, or that will solve the problem of the eternal destiny of man, but in the Gospel. Through it life and immortality are brought to light.

The "Gospel of Christ" is the greatest blessing ever conferred on the human family, even if only considered from a natural standpoint. Look for a moment and see the blessings enjoyed by Christianized nations to those enjoyed by the heathens in this life, and what a change the Gospel light often makes on heathen nations in a short time, regarding their natural life. Who would choose to live in a land altogether deprived of Gospel light, and where its influence was not felt.

But it is not only in this sense that the Apostle viewed this great boon. He realized through practical experience the great power displayed in the Gospel through faith. The Gospel is the history of the fulfillment of the promise that God made to Adam and Eve, e're they were banished from the garden of Eden, that the "seed of woman should bruise the serpent's head," and is often called a "message of glad tidings," which indeed it is.

However, the Apostle did not believe that Jesus was the Messiah and consequently did not believe the Gospel until Jesus appeared unto him on his way to Damascus, and was struck blind by His supernatural light, and heard a voice saying, "Saul, Saul, why persecuest thou me?" And he asked, "Who art thou, Lord?" The Lord answered, "I am Jesus whom thou persecust." Then he, trembling and astonished, said, "Lord, what wilt thou have me to do?" Here he was brought under the influence of the Gospel, and realized the power of subduing his strong resisting will and to bring it to the obedience of the Gospel of Christ. In three days he was saved from his blindness and his sins were forgiven and his heart filled with the Holy Ghost. He was then baptised and immediately began to preach the Gospel of Christ. From this time on we believe that he was never ashamed of the Gospel, for he knew it was the power of God unto salvation to him.

But it is only the power of God unto salvation unto those that believe. The unbeliever has no promise. It is an all sufficient Gospel, it needs no adding to, or taking from, under no pretext. It is also a perfect Gospel and no man or angel can improve it, and it is suited to all the wants of the human family, and is able to sustain all who put their trust in God and obey the requirements of the Gospel. Then let us not be ashamed of such a Gospel, but let us love the giver of the same with a whole and honest heart, so that we may be saved from everything that is evil and finally be housed with God above.

Canton, Ohio.

J. E. Mishler.

"IF." JOHN 15: 7.

My dear Sister in Christ:

Yours has come. I am always glad to hear from you. The body of Christ is a unit, what pains you pains me, and your joy is my joy. The little toe and the little finger are vitally connected with the Head and with each other. Thousands in the church have forgotten this. Self-seeking is the very antithesis of the
religion of the Cross. "God is Love," and "Love seeketh not her own." 1 John 4: 16. 1 Cor. 13: 5. A self-pleasing Christian is a contradiction in terms—an impossibility. God is teaching you this very lesson by the discipline of your domestic trials. To believe and rest in Rom. 8: 28, is the perfection of sainthood. "The cup which my Father hath given Me." John 18: 11. All the bitterest ingredients that the malice of earth and hell could mix were poured into that cup; and yet it was the Father's cup. Clasp the promise in 1 Cor. 10: 13 with the bonyan of perfect Faith and unwavering Hope. "But God is faithful." That is an infallible foil against all the fiery darts of the arch-enemy. Write these words on your helmet, on your breastplate, on your shield, in your heart, everywhere. In every temptation, repeat the words in the triumph of victory: GOD IS FAITHFUL &c.

If Ps. 46: 2, 3 becomes your experience, still let your song be, "God is faithful." Eternity will justify your confidence. Yea, in this life we have a thousand verifications of the Divine veracity. Jacob said, "All these things are against me;" but how gloriously did the issue prove the contrary. The patriarch's experience has been repeated times innumerable. "Delight thyself in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Ps. 37: 4, 5.

Gethsemane and Gabbatha and Golgotha lead straight into the "far more exceeding weight of glory." Whosoever shuns the cross will never wear the crown. Ponder Gal. 6: 14. Revel in Paul's "God forbid," C. H. BALSBAUGH.

For the Evangelical Visitor.

TEMPTATION.

The Savior said, "Watch and pray that ye enter not into temptation." Now the Savior did not mean that by watching and praying we could avoid being tempted, or tried, or would be entirely free from the appearance or the approach of the devil, but that by so doing we would be able to withstand him and be fully equipped to overcome all the fiery darts that he may hurl against us, and to stand firm and steadfast in the faith of Him who has called us. If we are not as watchful and as prayerful as we should be the enemy gets the victory and brings us into doubts and fears, thus hindering us from making the progress we should make in the divine life.

The children of God will be tempted and cannot avoid it. But being tempted and entering into temptation, are two distinct things according to the Savior's doctrine. It is very often the case that young converts, in whose hearts the love of God has just been shed abroad, feel very happy in the Lord; having been relieved from condemnation they mean to praise their God as long as they live, but when the enemy comes they feel that sacred nearness has all disappeared, and feel as though the one who had loved them had withdrawn himself with anger from them, when in reality he loves them as much as before and is only teaching them that there is a cross to bear, and temptations to overcome as long as they live. The last enemy to overcome will be death, as Paul teaches. This again proves that man will be tempted and cannot avoid it, therefore the Savior said "watch and pray that ye enter not into temptation, or in other words, give no place to the devil.

The devil in his devices tries every means possible in order to get man to doubt or disbelieve God's superiority or his precious promises. We find the Savior was led by the spirit into the wilderness to be tempted of the devil. The devil did not lead Him there for he had not the power to lead about the Savior, hence this again proves that being tempted and entering into temptation are two distinct things. It is possible that man can keep himself from entering into temptation, or the Savior would not have said so.

Entering into temptation means to give place to the enemy or to trespass upon his grounds and therefore may cause a great conflict before we may be able to return.

Watching is just as necessary as praying, for if we do not watch the enemy will come upon us as a thief in the night, with all our praying. When the Savior was tempted the devil did not approach Him until He had fasted forty days and forty nights and was afterward anhungered for he wanted to approach Him when He was weak. Just so the devil comes to us when we are weak and seizes the very weakest point that is about us.

We find that the enemy in every way that he approached the Savior used the little word if. He did not say, Thou art the Son of God, but, "if Thou be the Son of God," thus tempting the Savior to doubt His divinity. But we find that the Savior did not reason much with Satan but immediately used the sword of the spirit, namely, the Word of God, and overcame him.

The last proposition that the devil made to the Savior was of a different nature from the first two. At first He tried to weary or oppress Him but in the last he tried to up-lift Him or induce Him to partake of the pleasures of the world, but the Savior chose rather to endure affliction for a season and afterwards reign with His heavenly Father, than to follow the pleasures of the world.

Just so it is with the Christian professor to-day. The devil tries to weary us in every way he can by
putting obstacles in the way. He
may at first try to make us doubt
our acceptance with God, and after
we have overcome that he may try
to make us believe that we cannot
hold out in this way, and wherever
we doubt we give way to the enemy,
and our souls become troubled. We
should always stand firm and steadfast
in the faith, nothing wavering,
as the Apostle Paul has taught.

So we find that we are tempted in
like manner as the Savior was.
When we are tempted let us remember
that our Savior was tempted before
us and that we are traveling the
path which has been trod by all.
Others have met with, and success-
fully overcome, the difficulties which
we meet with.

Again we notice that after the
enemy has perhaps tried all his
means in an oppressive way he comes
in a different way altogether, as tho
he was not the same person. In or-
der to delude man he shows him the
kingdom of the world, and seeks to
interest him in things which are in-
tended to gratify the flesh, such as
worldly amusements, worldly gather-
ings, church festivals, secret socie-
ties, and a great many other things,
some of which have a form of godli-
ness but deny the power thereof, or
if the good were to be separated
from a pure motive. It is do-
thing from a pure motive. It is do-
ning unto others as we would be done
unto; a loving of God above every-
thing else besides, and our neighbor
as ourselves—living a life of use un-
spotted from the world. This is pure
religion and nothing else is; all else
is nauseous cant, a burlesque upon
true, for its own sake, will turn out
to be a farce which will involve the
person in trouble and bring upon
him the doom of the hypocrite.—Se-
lected by Adda Wolgemuth, Mt. Joy,
Pa.

Cornelius was an example in four
things: 1. He did the will of God
as far as he knew it. 2. He ear-
nestly desired to know more. 3. He
obeyed God's directions how to learn
more. 4. He called his friends
together, that all might receive
more.—Stock.
For the Evangelical Visitor.

**Cornelius a Christian.**

For the glory of Christ’s kingdom I wish to call attention to an important truth taught in the two last Sabbath School lessons—“Peter’s Vision” and “Peter at Cesarea.” It is said there are “none so blind as those who will not see, nor understand.” Lord Jesus open our understanding and show us how it is that Cornelius was a Christian! God called him a “devout man, one that feared God,” not only himself but all his house; “gave much alms, and prayed to God alway.” Acts 10: 2. His household servants and a devout soldier said he was a “just man, one that feared God, and of good report among all the nations of the Jews.” vs. 31. His “prayer was heard.” vs. 22. His “prayer was heard,” vs. 31.

Acts 8: 40 gives us the fact that Philip the evangelist was at Cesarea six or seven years previous, and there is no doubt, as a true evangelist, he preached Christ crucified and the resurrection, consequently a revival broke out and among the number converted was Cornelius and his household for six years or more they had been faithful followers of Christ, and just like Christians of to-day, were desirous of knowing more of God, to live better lives, and, like David, praying, “Create in me a clean heart, O God.”

Jesus is acquainted with all the particulars of our moral and spiritual condition: Cornelius’ piety, alms, prayers, and ignorance of the baptism of the Holy Ghost, consequently his spiritual necessities, and ours. He opened up the way whereby Peter, a Holy Ghost preacher, should tell the devout Cornelius what he ought to do to receive the gift of the Holy Ghost. “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.” vs. 44. This blessing is to be identified with the Pentecost of the apostles and with the gift of the Spirit which came to the Ephesians (Acts 19), and with that which John Baptist spoke of when he said that Christ should baptize with the Holy Ghost and with fire. The apostles evidenced great care that the church and all believers should have the experience, and yet in our day to many it is an unknown inheritance.

This whole transaction, including the two visions and Peter’s ministry, was ordered of God for the express purpose of bringing Cornelius and his household into the experience of full salvation.

May we as Christians awake to the fact that our hearts desire to be pure and holy, and may now be the time when our heads will agree with our hearts and at once claim the inheritance.

R. J. Finley.

Abilene, Tex.

**For the Evangelical Visitor.**

**A Pious Family.**

In some Bibles there are books called the Apocrypha. This word means spurious. The Bible is inspired, that is dictated by the Holy Spirit; but these books are not inspired, hence spurious. Among these books is one called “The Book of Tobit.” While all these books give good moral lessons, this latter is especially interesting. It gives the history of a family, if the time given in the book is correct, that lived about twenty-five hundred years ago. This family consisted of a father, mother and one son. The father’s name was Tobit, the mother’s Anna and the son’s Tobias.

Some think that this is not a true story, but was written by some Jew at a later date than the narrative is placed, to teach morals. Whether literally true in part or whole, it no doubt illustrates the home-life of the Jews at the period of time in which the narrative was written. The moral teaching is excellent. The family is well connected and at one time was in good circumstances. We find them in Nineveh, captives, for they were carried away with many more of their nation at the time of the Babylonish captivity. Tobit’s native place was Thiashe in Galilee. He was of the tribe of Naphthali and while yet young his tribe fell from Jerusalem, yet he remained steadfast. While his tribe sacrificed unto the heifer Baal, he alone, often, went to Jerusalem to the feasts. Truth, justice, and benevolence were prominent traits in his character. He became the purveyor or provider for the king’s household. During this time he went to Media and in the city of Rages he left in trust with his friend Gabaal ten talents of silver and took a “hand-writing.” Whether this was in the form of a promissory note or certificate of deposit we know not. It no doubt differed greatly from modern business forms. This was written in Hebrew. If we allow our imagination to roam a little we might suppose that this writing might have been something as follows:

**Rages of Media.**

Nisan, tenth day, year of the world 2888. This day Tobit, son of Tobiel, of the tribe of Naphthali, captain of Nineveh, has left with me in trust ten talents of silver to be returned to him or any authorized agent on the return of this hand-writing. Gabaal.

All we claim for this imaginary form is that it might have been something like it. But it may be far from the mark. This was a regular business transaction and shows that Tobit did his business orderly. While a captive he was very free to feed the hungry and clothe the naked of his nation. He also buried the dead whom the tyrannical king slew. This was reported to the king and Tobit had to flee for his life. And his property was all taken from him. Through the interposition of a relative who was in the king’s employ, he was permitted again to return to his family. After his restor-
Tobit received aid from a friend and Anna “took women’s work to do” to help to support the family, and when she received her pay she also received a kid as a present. When the blind husband heard its cry, he made inquiry as to how it came. His wife Anna explained it to him. But he believed it to be stolen, and would accept no explanation. His sterling honesty was grieved and he became a little harsh and made her return it. As was quite natural, she retorted on him, and thus the good old couple had a little family broil. This caused Tobit to grieve and weep and his sorrow drove him to prayer. He became penitent and God answered his prayer.

Tobit now remembered his money which he had committed to Gabael of Rages in Media. He now conceived the idea to send his son Tobias after it. Before sending him he gave him sundry instructions; such as all young and old may well heed. Namely: to bury his death, to be kind to his mother, honor her and never grieve her, and after her death bury her beside him in the same grave. Also to be kind to his brethren and to be good to them as supper and breakfast. The first evening Tobias met with a fish and it is likely that it served them as supper and breakfast. The next evening they arrived at the city of Ecbatane, where Raguel, a cousin of Tobit’s, lived. Raguel had a daughter whose name was Sara. She was predestined to be Tobias’ wife.

**Tobias promised to do all the things that his father had commanded him. He now asked how he should go about it to get the money. His father gave him the “hand-writing,” note or certificate of deposit and ordered his son to get a man to go with him. He soon found the angel Raphael whom he supposed to be a man. The angel was sent on a more important mission, namely to get a wife for young Tobias, of his own tribe. These two missions were accomplished in one trip. The preliminaries being settled and everything being in readiness, Raphael and Tobias started on their trip to Media. The young man had a dog, just like some boys have now, no doubt the dog was a favorite of his as he accompanied him on his journey. The first night they lodged on the banks of the river Tigris. Nineveh lies on the Tigris and the river flows in a southerly direction. The cities Ecbatane and Rages, where they were going, are southeast from Nineveh. It is probable that they kept the main course of the river until they were as far south as Ecbatane, then took an eastern course toward the city.

The first evening Tobias met with an adventure, as he went down to the river to wash. A fish leaped up out of the water to devour him. Raphael told him to catch the fish and he did so, and they roasted the fish and it is likely that it served them as supper and breakfast. The daily she walked out on the road toward Ecbatane and looked forward as far as her eyes could see, longing for a glimpse of the trio, so vividly impressed on her mind, as they passed out of sight. Finally that happy moment came. As she was...
standing on an eminence in the road. She caught a glimpse of two persons in the far distance. But who are they? They come nearer, she sees the dog, she is quite sure now that it is her son and his guide. She quickly returned to the house and brought the good news to his father Tobit.

In those days there were no railroads, no stage coaches, no mail system, no telegraph by which the news could have been flashed from Ecbatane to Nineveh of the happy wedding feast. Such a message would have instantly given peace of mind to the grief-stricken old couple.

Raguel had given half his goods to Tobias and he was coming with a wife and a goodly portion of this world's goods besides his father's money. The salutations being over, they called some of their friends and "kept wedding seven days with great joy." Tobit received his sight again through a remedy prescribed by Raphael, and lived to the age of one hundred and fifty-eight years. Anna also died and Tobias buried them honorably and removed to Ecbatane with his father-in-law. He became old with honor and buried his father and mother-in-law also honorably. He inherited their substance and his father Tobit's. And he died at Ecbatane in Media aged one hundred and twenty-seven years. So ended a life rightly begun. How natural is this picture of human life. They show the frailties and infirmities that belong to Adam's fallen race. Human nature is the same in all ages under the same surroundings.

SUMMARY.

1. This family was intensely religious. Their religion cropped out in all the details of their lives. If their infirmities showed up, penitence immediately followed. It controlled their behavior toward God and their fellowmen. It constituted the warp and woof of their lives.

2. They were a praying family. They carried their burdens to the Lord and left them there.

3. They were thankful. They praised God for His mercies.

4. They were faithful. They had faith in God and were true to their fellowmen.

5. They were honest in their business transactions.

6. They were benevolent. They fed the hungry and clothed the naked.

7. Tobit showed no love of money. He almost forgot his wealth in his poverty, and when he had it he offered the half to Raphael who had no use for it.

W. O. B.

THE MODEL PRAYER.

People can be taught to pray as well as they can be taught to sing, read, teach or preach. It is natural for man to imitate his ideal. He does it unconsciously. The speaker who influences you most may not be your friend, at least not an intimate friend, but the truth remains unaltered that every man in public is taught his profession, or ministry by some one.

Ruphus Choate, the great Baltimore lawyer, on hearing Webster make one of his famous pleas said, "I can be a lawyer too, and I am going to be one." His determination was granted him. The same fact has been experienced and is continually repeating itself in the spiritual kingdom. When people come in contact with a consecrated spiritual Christian their higher aspirations and nobler qualities are animated and set to action. An earnest prayer or a deeply spiritual sermon will assimilate itself to the spirit of souls, and produce the consciousness of a similar power of experience. After hearing a cold prayer or a lifeless sermon one can without much effort make himself believe that there is little in the Christian religion worth possessing. Even the best of talent under such reckless instruction and uninspiring models is seldom brought into prominence. But let that same talent come in contact with the inspiring teachings of able and active workers and you will see it rise in majesty before its inciter to accomplish similar results. Man never feels so much like offering a prayer of praise as he does when he has listened to an earnest appeal by some sincere worker. There is great power derived from coming in contact with virtue and piety. The personal presence of Christ proved to be a great motive for the disciples to live similar lives. The next strongest motive to induce one to live a godly life is to come in contact with him who possesses most of the Christ-spirit. In this particular I sometimes think the apostles had the advantage, they could enjoy the personal influences of the Great power. But that is hardly the case. Christ says, "it is expedient for you that I go away," and again, "Verily, verily, I say unto you He that believeth on me, the works that I do shall be done; and greater works than these shall he do because I go unto my Father."

The early disciples, as much as we, sought to assimilate themselves to the Spirit of Christ. They in particular asked their Master to give them a model prayer. A prayer that has in it the necessary elements of recognition on the part of God. Their request was granted them and from this and other prayers recorded in the Bible as well as from what Christ speaks directly on the subject, I shall call to your mind the three following facts:

1. The model prayer is short. When Christ and His apostles approached their Father in the attitude of prayer they knew what they were going to ask Him, they asked it and were done. They did not repeat themselves, did not pray for many
different things at a time and did not use many words to express a simple thought. In fact, Christ warned His disciples not to engage in long and formal prayers. There is nothing gained by trying to "fill out time" in prayer. As a rule long prayers are uncalled for.

2. It has in it the element of personality and individuality. The God of the New Testament is not a pantheistic or materialistic God. He is a personal God—a Father. And the idea that I receive of God, when I consider Christ's teaching and the apostle's practices, is that man is to approach Him like a child does its earthly parent. When you want a thing, ask Him and He will tell you what to do. God has pledged himself to answer our prayer. He dare not dodge our petitions when they issue from pure motives well seasoned with faith. Of course, we have no business to ask for anything He has denied us in His word, but if we are sincere even in asking for a wrong thing our heavenly Father just as much as an earthly parent will answer us and tell us we ask for what is not best for us to have. To Paul He said, "My grace is sufficient for thee." And to Christ in the garden, He sent an angel to comfort Him in His distress. Their prayers were answered but their petitions were not every time granted. So with us, He will answer our prayers. Says He, "Whosoever ye shall ask the Father in my name; He will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." Jno. 16: 23, 24.

3. The model prayer has in it the element of praise, of thanksgiving, of petitioning, and as a result is crowned with an answer. One of these prayers you will find recorded in Acts 4: 24-30. The request in this prayer is that God would aid them to speak the Word with all boldness—a feature very much to be desired, a blessing every Christian should covet. In verse 31 it is written, "and they were all filled with the Holy Ghost, and they spake the word with boldness."

To-day I hear men pray for a quiet and peaceful time, for rest and ease, for no opposition from the world, and the Lord is granting them their requests, but is sending a perishing leanness into their souls.

I don't believe in praying to be let alone by the world, no compromise between the world and God's people, if Christ's work is to prosper. If a church wants to have an easy time of it, they will have to reap the reward—starvation, annihilation in the sense of becoming extinct. One is pretty safe in judging what the destiny of a church will be from the prayers offered by the congregation.

In conclusion I would have you note that the model prayer such as Christ and the apostles offered has in it the element of expectation and power. If you wish to have your prayer answered, you must expect to be answered. Fisher says, "Pray as if all depended on God, strive as if all depended on yourself." James says, "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain; and it rained not for the space of three years and six months.

A great obstacle in the way to effectual prayer is unbelief in answered prayers. Paul speaks of a people who have a form of religion but who deny the power thereof; the same may be said of prayer, many professors of religion have a form of prayer but they deny the power thereof. Why? Because they believe not in a personal God and in His willingness and power to answer our petitions. What the church and the world needs is to be taught the idea of true prayer and true worship, not necessarily more prayer, but a better quality.—M. S. Steiner, in Herald of Truth.

CHEERFULNESS.

Cheerfulness and contentment are small things in life; but they are not to be exchanged for the wisdom of Solomon, or the combined wealth of this entire nation, for they will not give the pleasure and happiness of a cheerful, contented spirit. What if our road be rough and scattered with thorns, does it better our condition to look sad and forlorn? Let us be thankful for our many undeserved mercies, then we shall have cheerful spirits, and our faces will be radiant with smiles for all with whom we may meet—young and old, rich and poor.

It is but a little thing to do, but who can measure the good a smile may do? The little child will be the better and happier for it. The middle aged, burdened with the cares of this life, need it, as they toil up the mountain height; it will make their steps lighter. The aged need it, for in us they are living over their lives, now so near the close; and if we are cheerful and smiling, light will be reflected upon their pathway, in the evening of their day from our cheerful countenances.—M. A. C.

"Do not judge a man's character by some great act which he may have performed. A minister may preach a grand sermon, but he may himself fall far below it in his life. The great things of this world many may do, but they do not indicate what the world is. It is by the little things of one's doings in life that we see the true indications of character. Be faithful in the least and there will be no trouble about the greater."
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BENEVOLENT FUND.
Anna Stoner, Greentown, O. $2.00
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The lovefeast held at this place the 22nd ult. was largely attended. Over two hundred communicants participated in the ordinances. The house, on Saturday evening, was filled to its utmost capacity. The order was exceptionally good. The congregation on Sabbath morning was nearly as large. The meetings are continued with good interest. We trust much good will result.

The annual thanksgiving meeting of the Kansas Gospel Union will meet at Manhattan, Kansas, November 24-27. Able speakers are expected there to address the meeting, among them Dr. James H. Brocker, of St. Louis, Pastor Gravitt, of Denver, and others. Circulars and any information can be had by addressing C. N. Wilbur, State Secretary, Abilene, Kans.

The committee appointed by Joint Council, of Kansas, last spring have purchased a tent with a seating capacity of about 500, and chairs to seat about 250 persons. The whole outfit, so far as provided for, cost $239.50. They need yet about $35 to complete payment for purchase, then the present cost will be provided for. What they do need now is good workers to go with the tent. Who will respond? For particulars address J. F. Eisenhower, Abilene, Kans.

Bro. J. W. Hoover, of South Cayuga, Ont., writing from Carland, Mich., where he was then on a mission, writes very hopefully of the work there. He seems very much pleased with the outlook and expects sometime in the early part of the winter to hold a series of meetings there in connection with Bro. Geo. Detwiler, of Sherkston, Ont. We are glad for the favorable report and trust, too, that the mission there will prosper under the faithful efforts of those who have been appointed to break the bread of life to them.

We very reluctantly send out bills to those who are in arrears, but necessity requires us to do so. We wish to get our subscription books corrected and there seemed to be no other way to do it. We are glad to note that we are receiving remittances from many, and we trust that they will continue to send until all arrearages are paid and our books corrected and the custom of advance payment fully established, which is really the only proper way to do business. Should there be any errors we are ready to correct them as soon as made apparent to us.

Occasionally articles are admitted into the columns of the Visitor that we cannot fully endorse. We do not think they are wholly wrong, for in such cases we would feel it our duty to exclude them altogether. But sometimes we publish articles on subjects that we think the writer errr in his belief, yet it would seem unjust if we exercised a rigid censorship with regard to his belief in the absence of a positive "Thus saith the Lord." Our object is to obtain the facts and to do justice to the cause we advocate. For this reason we invite correspondents to write on Scripture subjects for the columns of the Visitor but we reserve the right to decide what shall be admitted into its columns.

We have frequently noticed the condition of some who are not liberally supplied with the necessary means to make life comfortable, and the efforts that must be put forth to supply this deficiency, especially during the winter when work is scarce, or when unable to work. It is not always the person that begs from house to house that is the most needy, but it is very frequently the case that the most needy and, may we not say, the most deserving, too, are those who would shrink from letting their condition be known to the public, and very often suffer very much both for want of fuel and clothing, and probably in provisions too, before they would let their condition be known. We copy from one of our exchanges an article on this subject, written by George S. Mott, D.D., that very forcibly illustrates how
distribute cases often come to the surface.

We would again call the attention of our subscribers and agents to the importance of always giving the name and address of every subscriber correctly every time they refer to a name or address. It is very difficult in our large list of names to find those we want unless every particular connected with the name and post-office is always given. Sometimes we receive remittances to pay subscriptions for certain persons and the name may be written a little different than it was formerly written. No mention being made of how it was written before we take it for granted that it is a new subscriber and it is so recorded, but the old subscriber receives no credit and the account stands against him while some person gets a paper that is not entitled to it. Then again sometimes the wrong post-office is given and the name is entered at that office and the name is marked paid but the other name is not ordered discontinued and the writer receives two papers, one at each office. These mistakes could easily be prevented if the person's name and post-office were always correctly given. Will you please help us to correct these mistakes?

CHURCH NEWS.

We have often urged upon our people the importance of some one in each neighborhood reporting the church news of their district, and we cannot pass by again calling attention to it. We are well aware that some people object to this on the ground that it may appear too much like boasting. We will not deny that it can be given in a boasting way that would be very objectionable. Yet it need not be given in that way. To give the facts as they are, in a truthful way, is not boasting. It is simply giving the church news as they transpire in the communities in which the writers live and it is certainly very satisfactory to those living in other communities, and especially to isolated members, or places where the membership is small. It acts as a kind of stimulant that may induce others to enter more zealously into the work.

The great drawback to the cause of Christian progress is worldly-mindedness. But this comes often not so much from a want of desire for the salvation of souls, as from a want of putting that desire into a practical working condition. We do not really believe that any Christian can be so indifferent that he does not desire the salvation of souls, but other things overshadow this great duty and it becomes too often so much of a secondary matter that we think we do not have the time to give to Christian work, or do not have the ability, or it is not our calling to labor in that direction, and it is crowded in the background. Now it is very apparent that these excuses will not exonerate us, and God will hold us accountable for what we can do and are not willing to do.

But it may be asked what has this to do with reporting church news? And that is what we want to get at. Well, to report church news is to give an account of how the work prosers in other places. Suppose you are in the condition mentioned above, you need a certain kind of stimulant, and the church news being reported from every locality of the Brotherhood, the first thought probably that will be presented to the mind is that you were not aware that the church was scattered over so large a territory, and the next may be that you were not aware that they were so active in the Christian work as they are. Well, if these points are once firmly established in your mind, the inquiry may present itself to you, Is the church in your neighborhood as active as it should be? Are you as active as you should be? And no doubt if you are honest with yourself the inquiry will come closer than this if you conclude that you are not. The question will arise, Why am I not as active? why is the church not as active? And it will be well if the answer does not come that the world has too large a place in your heart.

Now if reporting the condition, the interest, the progress, of other churches has its proper effect on you it will have this tendency. And if it does it will do you good, it will do all good. It will encourage the worker. He will try to enlarge the field of his and of the church's usefulness. Brother or sister, if you have not heretofore looked enough on the side of the duty you owe to God, to the duty you owe to your fellowmen it may, we earnestly trust it will, stimulate you to a more earnest work and, may we not say, a more aggressive work in the service of the Lord. We trust these lines may induce someone in every community to report the progress of the work of the church in their vicinity, let it be preacher or lay member, and if you do the Vislor will be alive with interesting matter from everywhere.

"Do not be disheartened if you find difficulties and hardships before you. These are the conditions of strongest manhood. Men who have been exempt from all trials and burdens, from hardships and perplexing difficulties seldom amount to much. But he who has found these things in his life-path from youth, and has bravely met and heroically conquered them, he is the man who counts in the world's galaxy of great men. Fret not, therefore, over your hardships, but endure them as good soldiers of Christ, and there will be ample compensation for you in the winter of life."
Evangelical Visitor.

Nov. 1, 1892.

For the Evangelical Visitor.

IN THE NAME OF GOD, GO.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

My dear brethren, who in the name of the Lord are called with a holy calling, get ready. Go at your Master's bidding, and the God of peace go with you. No doubt you all know how the tenth chapter of Matthew reads, but read it over again, and also part of the eleventh chapter.

Should not our ministers be more Christ-like? Should they not pattern after Him in the work He was engaged in? He devoted His time to doing good, and to doing the work His Father had left for Him to do, and so should His ministers do. In fact, should not all His followers be more like Him, and more active in the work of saving souls? If they were we would see more fruit to the glory of God. You remember where Christ and His apostles preached the blind received their sight, the lame were made to walk, the lepers were cleansed, the deaf were made to hear, the dead were raised up, and the poor had the Gospel preached to them.

Dear brethren of the ministry, one and all, how many villages and cities have you passed through and made no attempt to preach the glad tidings of salvation to them? How many have you visited, and preached to and pointed them to the Lamb of God which taketh away the sins of the world? Are you clear before God and man in your duties? Answer for yourselves. Remember, "whosoever a man soweth that shall he also reap." Will you reap life everlasting, or will it be of the flesh? May God grant that it will be a glorious reaping time, and may you have many sheaves for your hire!

You can have them if you are faithful. But dear brethren you are called with a high calling. He has promised you the Holy Spirit, and you will receive it if you ask in faith. Is there not a lack somewhere? Where is the love and zeal in the cause of the Master? Have you laid all on the altar? Are you a living sacrifice? Do you live holy lives? Do you walk before the Lord in newness of life? Is your worship acceptable to God? Remember it is but your reasonable service. God has a right to ask it from you. Remember what it cost to redeem you. Remember how deeply you were fallen, and oh! what joy you received in your soul when your sins were pardoned. Oh, dear ministers, think how many are starving for the bread of life, and think, too, that you might be the very one who could help them on the way to the celestial city.

And now, dear brethren and sisters as lay members, what are we doing to hold up the hands of our ministers? Are we praying for them? Do we try to encourage them all we can, or do we discourage them? Let us remember that it is the church—it is you and I, dear brother and sister, that can do much by our words and actions to help or discourage our ministers. Which will it be?

For my part I want to do all I can to encourage the work that it may prosper. Let us hold up the prophets' hands. Let us pray for them. Let us give of our substance to pay the way for those who go. Let us say go, in the name of the Lord, go, and I believe we will have much to praise God for. Your weak sister.

C. A. Myers.

EXPERIENCE.

I also feel it my duty to write some of my experience for the columns of the Visitor as I like to read what others have to say of their Christian journey. I was almost afraid to undertake it as I am such a poor writer, but by the help of God I will try. My Savior has done much for me. I was nine years old when I would get such a home-sick feeling for a better home than this earth can afford. I would weep and pray for the Lord to come and take me home, for I was so tired of living in this world, where I could not see any good thing.

Father and mother were poor and there was a large family of us, so we were put out among strangers to live. I happened to get among Christian people. I did not tell them that I had prayed the Lord to take me out of the world. When I was twelve years old I received more light. The Brethren had a revival that winter and there were a good many that made a start to serve the Lord.

During that revival both old and young were made to feel the need of a Savior, and quite a number found him precious to their souls. There was one who felt himself such a great sinner that he would fall down on his knees anywhere and pray to the Lord for forgiveness. There was a prayer-meeting at our house one evening and as they knelt in prayer, the Holy Ghost fell upon them and such a shouting that there was I have never seen nor heard of since. Some were kneeling, some sitting, and others were standing; some were singing, others praying and shouting for joy, at the same time. The Lord was praised for the blessing He showered on them.

That night sinners were made to see and saints were made to rejoice. And that winter I too was made to feel my sins and understand my condition. After prayer-meeting an old brother came to me and talked to me about my condition, and his words made a deep impression. I went to bed that night with a heavy heart. I wept, and prayed to the
Lord that He might give me a will to serve Him.

The next time I went to prayer-meeting it came to me so impressive that now was my time to say something. I thought I could not but I put my trust in the Lord and He gave me grace to get up on my feet and say what little I had to say. I felt some relief. The next trial I had was to pray in public. That seemed the hardest trial I had in my beginning, but with it came the duty of putting on a covering. As I became willing to do this then the duty of plain dressing as the sisters did was presented. Obeying in these things as the Lord directed me I received a blessing. I felt that my sins were forgiven. I could not tell of such a special out-pouring as some speak of, but I could say that I had passed from death unto life, because I received such a love for God's people.

Before my conversion I always was glad to see the brethren and sisters come and visit us, but when the time came to say farewell I was afraid they would say something to me about my soul salvation, but after I was converted I was glad when they would give me words of consolation and encouragement.

After I received peace the duty of baptism came up and when I obeyed in that I received another blessing. But before I was baptized I went to my parents and told them I expected to be baptized. Mother said, "Why, you were baptized." But the brethren that were with me explained the reason why my former baptism was not valid. Then they seemed to be satisfied.

Father and mother did not have much acquaintance with such plain people, and the first time father came to see me after I was converted I had quite a temptation about the covering. I did not see father until he was at the house and the tempter told me to take it off before he would see me. But there was another spirit said to me that I should keep it on and obeying this spirit I received power. That was my first and last temptation about the covering. Although I was laughed at for wearing it, yet I always put it on, and I do believe we should be more willing to suffer reproach for Christ's sake. I would be very much ashamed to go anywhere without a covering, because I think it is one way of letting our light shine.

For some time now I have felt great peace in my soul, for which I am thankful and trust it may continue, but I need the prayers of God's people that I may remain steadfast.

Hamlin, Kans.

For the Evangelical Visitor.

CLARA KERN.

THY LAW IS MY DELIGHT.

"My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy words: for all thy commandments are righteousness. Let thine hand help me: for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight." Ps. 119: 171-174.

This is my experience. I am trying to live a true Christian life the balance of my days, and with the help of our Master, I will try to do what we are commanded to do.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Mat. 5: 42.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven." Mat. 5: 44, 45.

I have been able to fulfill all so far.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." Mat. 5: 10.

"For though I be free from all men, yet have I made myself a servant unto all, that I might gain the more." 1 Cor. 9: 19. "And this I do for the Gospel's sake, that I might be partaker thereof with you." 1 Cor. 9: 23. B. C. Bashor.

Whitesville, Mo.

WHERE IS HEAVEN?

A minister preached about heaven one Sunday. One Monday morning he met with one of the richest men of his church, who said to him: "Pastor, last Sunday you preached a very good sermon about Heaven, but you never told us where Heaven is to be found." "Well," said the preacher, "I will tell you now. Up there in that house lives a member of our church a poor woman with two children. In her little room there are two beds, in the one you will find herself, in the other the two children, they are all ill, the stove is not heated because they have no coal, and they have nothing to eat, they are very miserable indeed. Now let me give you some advice. You go and buy from $100 to $200 worth of goods and send it up there, then you go yourself and say here dear sister, this I have sent you in the name of our Lord Jesus Christ—then read the 23rd psalm and pray with her and her children; if then you don't know where Heaven is I will pay the bill." The minister was not required to pay the bill. The man declared that the fifteen minutes which he spent with the poor woman, he felt as if in Heaven.—Christian Endeavor.

God never gives a command nor requires anything of us without backing it up with "grace sufficient for thee." "He is able to make all grace abound that ye having all sufficiency in all things may abound unto every good work."—Selected.
ABIDING AND CONFIDING.

I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in His word;
I have tasted life’s pure fountain,
I am drinking of His blood;
I have lost myself in Jesus,
I am sinking into God.

chores.
I am abiding in the Lord,
And confiding in His word;
And I’m hiding in the bosom of His love.
Yes, abiding in the Lord,
And confiding in His word,
And I’m hiding in the bosom of His love.
I am crucified with Jesus,
And He lives and dwells with me;
I have ceased from all my struggling,
’Tis no longer I, but He.
All my will is yielded to Him,
And His Spirit reigns within;
And His precious blood each moment,
Keeps me cleansed and free from sin.
All my sicknesses I bring Him,
And He hears them all away;
All my fears and griefs I tell Him,
All my cares from day to day.
All my strength I draw from Jesus,
By His breath I live and move;
Even His very mind He gives me,
And His faith, and life, and love.
For my words I take His wisdom,
For my works His Spirit’s pow’r;
For my ways His ceaseless presence,
Guards and keeps me ev’ry hour.
Of my joy the boundless spring;
Savior, Sanctifier, Healer.
Glorious Lord and coming King.
—Selected.

THE ROOT OF OBEDIENCE.

Why do I obey? Let every professor of religion ask himself this question. All professed Christians claim to be obedient, submissive to God’s Word.

There are two kinds of obedience,—voluntary and involuntary. Voluntary obedience only is acceptable with God. In the eyes of the civil law, involuntary obedience is placed on a level with the voluntary. Take away the civil law, and many who have been regarded as honest will prove themselves to the contrary. They are honest (?) from policy, not from principle. This opens up the most important part of our subject.

Prepare to locate yourself. Do you act from policy, or from principle? Is your obedience based on true love to God? Is it voluntary or involuntary?

Referring to the order of plainness, as prescribed by our fraternity, a sister once made this remark: “I know that I would not dress as I do, if I thought I could get to heaven without it.” I pitied her.

Why? Because her obedience was not the result of an abiding faith, rooted and grounded in the love of God.

I believe there are thousands who are the subjects of the same delusion.

Why is this? I fear it is largely the result of false teaching. A sickly, diseased, enemy-infested root manifests itself both in leaf and in fruit.

The remedy in that case can only be effectually applied to the root, the place where the trouble is located. If the root, soil, and environments are all right, we will have but little, if any, trouble about the leaves and fruit. The poet, Watts, was right when he said: “Love is the fountain whence all true obedience flows.”

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.” 1 John 5:3.

His commandments are not grievous. What a world of meaning attaches itself to that word—grievous! For much obedience is of this grievous kind, compulsory, forced, without reward. Very little things sometimes have big meanings. I will go to the sisters for another illustration.

More than once have I noticed at public worship in old, established places, where the membership is large, and the peculiar usages of the church generally known, the sisters remove their bonnets and exhibit the prayer-covering, which is to be admired and commended, but many of those same sisters, attending church at other places, where our doctrine is but little known, fail to make the same open confession, but keep their bonnets on as tho they were ashamed. This makes one think. I wondered if the observance of this command was not grievous to them. I thought, “Why burn our candles while the sun shines, and put the bushel over them when it gets dark.” If the cap were more needed in the one place than in the other, I should have given the preference to the latter, and not to the former.

True faith in Christ will produce entire submission and perfect obedience to the will of God in all things, just as naturally as the rising sun dispels darkness and produces daylight. If our obedience does not spring from this faith—faith which worketh by love (Gal. 5:6), we cannot hope to inherit God’s promises. To illustrate further: Bro. A gives a certain sum toward a work of charity, but if he does not do it willingly, voluntarily, what is the result? His money does others good, but he loses the blessing and reward.

2 Cor. 9:7 explains why. With him it was a matter of necessity. So, if this, or any other part of our obedience is a matter of necessity, we lose our reward. The same rule that applied to Bro. A will also apply to any other duty. It will likewise apply to the keeping of the ordinances of God’s house.

Many cling tenaciously to the strict observance of “the letter” and “tithing ‘mint and anise and cummin’,” while they may have omitted the weightier matters of the law, judgment, mercy, and faith.” Matt. 23: 23. How may we know this?

“By their fruits.” Their profession clams for strict obedience, but their lives bear the knotty, ill-shaped fruit of unbelief, coldness, and indifference. How common it is for man to reverse the divine order and arrangement. Another illustration:
We have heard ministers in speaking on the subject of feet-washing as a public ordinance, argue that its observance produced humility. This made us feel sad. If we understand God's arrangement, feet-washing, to be a blessing, must be the product of humility. Humility is not the product of feet-washing. If you are proud when you get down to wash your brother's feet, you will be proud when you get up.

Again we drop back to our first position: The person who has been truly born of God, loves him and obeys because he loves, and it is a pleasure to him to "do those things that are pleasant in his sight." John 3: 22. Then, if we obey because we love God and have been born of him, is not obedience a product of the true, Christian faith, and should it not be taught as such?

Is not this according to the divine arrangement? Does our teaching place it in this order? In Rom. 16: 19, obedience seems to be put for faith. See Rom. 1: 8.

This does not argue that faith and obedience are one and the same thing in the economy of grace. We may have obedience and no faith.—I mean true faith,—but we cannot have true faith and no obedience. We want the obedience of Matt. 6: 10, and Pa. 103: 20. Possess the faith of James 2: 23, and Gal. 3: 9, and you will have it. Possess this true faith and you will have no trouble in fulfilling Col. 3: 23. This, and this only, will insure reward.—W. M. Lyon, in Gospel Messenger.

PERSONAL DUTIES.

Observe strict cleanliness in your person and clothing. Bathe daily if you have the convenience. If not, wash freely with cold water every day.

Change your undergarments daily, or as frequently as your circumstances will admit. Be moral, regular in your habit of life, meals, exercise and sleep.

Be careful to dress comfortably for the season, avoid the night air as much as possible, and when thus exposed put on an extra garment, and do not go into the night air when in a state of perspiration.

Be careful to avoid the use of alcoholic drinks. Do not suppose that their use will prevent the occurrence of disease. On the other hand, those who indulge in the custom are always fair subjects for disease, and when attacked the intemperate are particular in a condition to offer feeble resistance.

Live temperately, live regularly, avoid all excesses in eating crude, raw and indigestible food, especially cabbage, salad, cucumbers and unripe fruits.

The boiling of milk and all water used for drinking purposes is a necessity.

Partake of well cooked beef and mutton, rice well boiled, and avoid pastry and laxative fruit.

Take your meals at regular seasons, neither abstaining too long at a time, nor indulging too frequently. An overloaded stomach is as much to be dreaded as an empty one.

Avoid bodily fatigue and mental exhaustion. Lead a calm and quiet life. Let all exciting causes be avoided. If you depress or impair the vital forces, it is prejudicial to health. By excitement or violent exercise you increase the susceptibility of the system to disease.

During the prevalence of cholera, do not neglect even the slightest diarrhoea, no matter how painful at first.—Pamphlet issued by the Philadelphia Board of Health.

A WHOLESOME LAW.

The rum business has never paid its way, and if it was obliged to do this, men would soon get out of it. Other kinds of business have to pay for the damage they cause—this has never done it.

There is in certain states a Civil Damage Law which ought to be enforced on every rum seller who infringes it. The working of this law in Pennsylvania is thus described by the Presbyterian:

"It provides that saloon-keepers shall be held responsible in damages for injuries resulting from their sale of liquors to intoxicate persons. The Supreme Court of the state has lately made a decision which sustains the law as constitutional and equitable. A poor widow sued a liquor-seller because he sold liquor to her husband until he was unable to guide his steps homeward, fell into a gutter and contracted pneumonia and died. A jury gave the widow substantial damages, and upon appeal the Supreme Court sustained the verdict and the law. It brushed away with out much ceremony the pleas made for the saloonkeeper that pneumonia, and not the liquor was the immediate cause of death, and that the man took the liquor voluntarily. The Court replied to the last plea: 'Every drunkard not only takes liquor voluntarily, but whenever he can get it, and because of his weakness the law makes the saloon keeper responsible for selling to such a person. He has not the will power to resist the temptation, and for this reason the sale to him is forbidden'. A very good, brief temperance lecture, delivered from the Supreme Bench'. One more still pointed will be delivered by and by, by the Supreme Judge of the quick and the dead.—Selected.

"The Christian who realizes to any extent what it means to be a Christian is not willing to take any risks, but avoids everything that is doubtful, and so keeps always on the safe side."
THE OVERLOOKED SUFFERER.

One evening in April of this year a man fell dead from his seat in the corridor of a large hotel on Fifth avenue. He was an old man, eighty-four years of age. He was shabbily dressed. He really died of want of nourishment. It was learned that he had frequently been without food.

His history briefly was this: In earlier days and even in middle life he possessed considerable wealth. He had frequently been without food. He really died of want of nourishment. This at last became impossible.

His sharp cry, which was the shriek of death, was like a bubble bursting on the surface of a pond, revealing a condition of things that is largely hidden from the gaze of the public. There are many like this old man in all our cities. Sometimes they are regarded as a nuisance. Yet what are they to do? Hunger's pangs render the individual desperate. It is not their pleasure to beg. They cannot keep a place in the swim of the industries of the day; and so they resort to various modes of gathering a few dollars, and pester us with their devices. Most of them are worthy. We should pity them. We should have kind words for them, even when we cannot assist. My mother used to tell a story that one afternoon she heard a knock at the door of her house. She opened it, and a beggar stood before her. She said in a pleasant tone, "I am sorry I have nothing for you." He replied, "Madame, I thank you for your kind words."

This old man had once a good home. He was surrounded with the comforts of life. But misfortune had stripped him of these, and he could not regain them. Look we in any direction and we shall find similar cases. We knew them in their better days, perhaps we were guests at their table; and we now see them come and go, and we speak about them to their acquaintances, but do not concern ourselves to know how they fare. Now delicately to put some additional income within their reach should be our study. Too often we wait for the startling cry, for the revelation of want. We do not look into the corners of their lives. These are they who suffer most. A few years ago a lady in Philadelphia a mother and pauper children, and scores of similar objects, while among us, sitting in our churches, are those whose days are painful through the pressure of severe want. Are we thinking of these as we should?

This old man was a Presbyterian. He had drifted away from their knowledge. Had his case been known, some provisions could have been made for his comfort. And there are many like him. Years ago in Philadelphia a mother and daughter were found in a state of starvation. The husband had been a physician, but he died leaving his family destitute. For a few years by struggle they maintained a decent appearance. Soon however they were compelled to live in a part of the city where rents were very low. One by one they withdrew from their old friends. The church of which they were members lost sight of them. When reduced to the direst extremity, a city missionary discovered them. He learned their story. He went to the pastor of their church and stated the case. Of course he was interested in it. He had only to lay the matter before some of the members, when gladly measures were taken for the permanent relief of this deserving mother and daughter. Such instances are coming to light continually. They can be found in every community.

Let this story of the old man stimulate us all to increased watchfulness. Let us recall our old acquaintances about whose circumstances we may be suspicious. Let us not wait for an appeal or a signal of distress. Let us assist these struggling ones by helping them to help themselves. We may be so provoked by the frauds of the beggar as to shut our eyes to real want. Deserving want sighs in secret places; it does not go from door to door, and for that very reason it is overlooked and neglected.—George S. Mott, D. D., in Christian at Work. Do not let your passion be your master. It may be that you are so constituted that even your "angry passions" will at times rise. Conquer them by refusing to give them vent. Make them your vassals; do not let them be your master. Do you want to "speak your mind" just then? Do it not. Do you want to write a letter, a communication for the press? Do it not. Master your passion first. Others will hear, or read, your words who are not under the evil spell of your passions, and they will see whether you are master or slave. You can not speak even the truth wisely when in anger. And a judicious silence is always better for you and for others than truth spoken without charity. You may deceive yourself by thinking you can still speak the unwelcome truth in love even while your passions are hot. Others know better. Master your-self, conquer your-self, let not want of self-control betray you into hard speeches or uncharitable judgments. You need not become stolid; you do need to assert your manhood and dethrone passion.—Sel.
OUR YOUNG FOLKS.

WHAT THE LORD WILL DO.

If you will turn away from sin
In childhood's early days,
The Lord will make you pure within,
And take your guilt away.
He'll show you all His matchless love;
He'll make you heirs of light,
And give you grace that you may prove
Still faithful in His sight.
He'll lead you in the pleasant way
Of holiness and peace,
And guide you thus to endless day,
Where sin and sorrow cease.
Oh! stay not in the road to death,
But to the Savior come;
And when you lose life's fleeting breath
He'll send and take you home.

CATHERINE A. WILDFONG.

GRANDFATHER'S LETTER.

In my former letters we had the clock to measure time. The clock was invented by man to divide time into hours, minutes, and seconds. But now we will take the Bible. There we learn how God divided time into days and nights and weeks—into, hours, minutes, and seconds. The clock to measure time. The clock was invented by man to divide time into days and nights and weeks. Now then from sunset this evening until sunset tomorrow evening is one day, that is the way Moses counts, seven such days make a week and fifty-two weeks and one day, or three hundred and sixty-five days, make one year. Then seven such years we call a day of our lifetime. You will remember in one of my letters I said twelve hours make a day. But now we are getting into a subject which I fear would make my letter too long, if I finish up this time. I don't like to occupy so much space in the Visitor at one time. So farewell until next time.

GRANDFATHER.

A HYMN IN A GARRET.

A friend of mine, John B. Gough, said, seeking for objects of charity, got into the upper room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. He climbed the ladder and found himself under the rafters. There was no light but that which came through a bull's eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"
"Hush! don't tell anybody, please sir."
"What are you doing here?"
"Mother's dead."
"Where's your father?"
"Hush! don't tell him, don't tell him; but look here!"

He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was bruised and broken. "Why, my boy, who beat you like that?"
"Father did, sir."
"What did he beat you like that for?"
"Father got drunk, sir, and beat me 'cos I wouldn't steal!"
"Did you ever steal?"
"Yes, sir; I was a street thief once."

"And why don't you steal any more?"
"I went to mission school, and they told me there of God and of heaven and of Jesus; and they taught me 'Thou shalt not steal,' and I'll never steal again if my father kills me for it. But please, sir, don't tell him."

"My boy, you must not stay here; you'll die. Now, you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing a hymn?"

Bruised, battered, forlorn, friendless, hidden from an infuriated father, he had a little hymn to sing. "Yes, I will hear you sing."

He raised himself on his elbow and then sang—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.
"Fain I would to Thee be brought,
Gracious Lord forbid me not;
In the kingdom of Thy grace, give a little child a place."

"That's the little hymn, sir, goodbye!"

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead, a victim of drink.—*Bible Reader's Record.*

PAT THY VOWS.

Oh man or woman of many broken resolutions, when you were on the sea in that storm you vowed; when you had that great sickness you vowed; when that last child was born you vowed; when you stood in that wreck of a rail-train you vowed; when you were bending over the grave of some loved one you vowed; when in some great revival, there was a stampede for heaven you vowed not plunge off where there are boulders.

The gate of refuge is open—it is wide open. The Spirit of God, with flying feet, will bear thee within if thou wilt. Let not the bells of eternity toll the death-knell of thy soul. Escape for thy life, lest thou be consumed.—*Talmage.*

OUR DEAD.

**FLAG.—**Died, near Sherbrook, Ont., October 4, 1892, Wilson, only son of Bro. Benj. Flag, aged 18 years, 2 months and 4 days. His death resulted from an accident which happened to him six weeks prior to his death. He was engaged with others in erecting a gas derrick and fell from a height of 56 feet. His sufferings were great, and before his death he professed to have found peace with God. Funeral services, conducted by the home brethren, were held October 6, at the Menno-nite church. Interment in the Lake cemetery.

**GEO. DETWIRE.**

**WINGER.—**Died, near Nieteral, Ont., September 15, 1892, Ida Winger, daughter of Bro. and Mrs. Benjamin Winger, wife of Bro. John Winger, aged 33 years, 10 months, and 28 days. Funeral service was held at Bethel church on September 16, and the remains were interred in the cemetery adjoining the church.

**H. L. SHAX.**

**WINGER.—**Died, in Rainham, September 15, 1892, a few months illness, Sister Sophia, Louisa Winger, wife of Bro. John Winger, aged 49 years. Funeral service was conducted by the writer.

**WANGER.—**Died, near Hope, Kansas, October 23, 1892, Bro. Abraham N. Melling, eldest son of Elder John and Sister Barbara Melling, aged 27 years, 7 months, and 17 days. Bro. Melling entered the service of the Lord at an early age and was taken into the church and baptized along with two others of the family when about twelve years old. Ever since he was a faithful and earnest worker in the Lord's vineyard. His sickness was congestion of the brain, superinduced by a fall he received a few weeks previous to his decease. He was sick about eighteen days and part of the time unconscious, but when conscious he expressed his confident hope in Christ and resigned to the will of God. Bro. Melling was married about two years ago to Sister Lizzie, daughter of Bro. Samuel Hoffman of Lancaster county, Pa. He leaves his wife and one child to mourn their loss, also father and mother, grandmother, four sisters and one brother.

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**J. W. HÖFTZER.**