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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 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 persecust 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 will 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 bonyanecy 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.


Union Deposit, Pa.

For the Evangelical Visitor.

TEPTATION.

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 to them 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 we have overcome that he may try to frustrate the belief of the Christian in the heavenly order, assuming to be wiser than what is written, and giving as a reason for their contradictions “that all things continue (without change) as they were from the beginning of the creation.” Such scoffers are “willingly ignorant” of the destruction which had already come over the earth, and also disbelievers of what is yet to take place for the perdition of the ungodly.

“‘But beloved,’ saith the Apostle to those dear brethren, “be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day.” The Lord does not reckon time as man does. Our duty is to leave all commuinsation with Him who worketh all things according to the counsel of His own will, and to consider His longsuffering and forbearance as a test of His mercy—"not willing that any should perish, but that all should come to repentance."

Dear brethren in Christ, we are living in those last days which the Apostle did signify, and we ought to receive the instructions which he set forth in his epistle the same as if it had been addressed to ourselves. A day is coming when all the visible things shall be dissolved, yes, shall be dissolved with fire, “and the elements shall melt with fervent heat.” Notwithstanding this, we are not left comfortless. We are looking “according to his promise” for a home wherein dwelleth righteousness,” where pain and sorrow shall never enter, and where our joy will be full. Beloved, having this blessed hope, does it not constrain us to live unto Him who is our peace, and to use all our diligence to live “without spot and blameless” through our pilgrimage here on earth? to consecrate ourselves more and more unto Him in whom we trust, and, whatever obstacles, trials, or difficulties we have to encounter here below, to cast all our care upon Him who “careth for us”? So that we may be “strong in the Lord, and in the power of His might,” that we might “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.”

To Him be all the praise both now and forever. Amen. A. B.

Yocumtown, Pa.

CHRISTIANITY.

Christianity is not an outward show of goodness, but an eternal love of it; it is not a fit of devotion, a long prayer, a sedate deportment, or a melancholy disposition which forms the Christian character, but a steady undeviating practice of goodness from a pure motive. It is doing unto others as we would be done unto; a loving of God above everything else besides, and our neighbor as ourselves—living a life of use unspotted from the world. This is pure religion and nothing else is; all else is nauseous cant, a burlesque upon virtue, whether it be shown forth in long prayers, lovefeasts, or wholesale condemnations; all, if unaccompanied by a hatred of evil, and a pure love of whatever is good and 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.—Selected 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 earnestly 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.” Acts 10: 31. His “prayer was heard.” vs. 31.

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, Kans.

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 Thisbe 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 3988. 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. Gabal.

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 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 dead, to be kind and honest, to never be envious, neither turn thy face away from any poor, and the face of God will not be turned away from thee. If thou hast abundance give alms accordingly; if thou have but little be not afraid to give according to that little.” Further to live a sober, honest and pure life, to never withhold the wages of those that labored for him, to ask counsel of the wise, to bless the Lord and be directed of Him.

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 every thing 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 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 destined to be Tobias’ wife. After the salutations and the rejoicings were over, Raphael introduced the subject of the marriage between Tobias and Sara. This was readily acceded to by Raguel and his wife.

Tobias and Sara began their married life by earnest prayer, just as all young people ought to do. According to the prevailing custom they celebrated the marriage feast fourteen days. This was no bacchanalian feast, but it was religious in character. While the feast was going on Raphael went to Rages and got the silver and as directed by Tobias brought Gabael. Raphael delivered up the “hand-writing” and received the silver in “sealed bags” likely just as Tobit had given it to Gabael. The amount was ten talents of silver. One talent of silver in our money is worth $1500, and ten talents amounted to $15,000, no mean sum. This was not coin but in the metal.

While the feast was continued Tobias and Anna had heavy hearts because of the delay of their son’s return. Anna had wept sorely when her son left their home. She had watched the trio—Azarias as she supposed him to be, Tobias and his dog—as they traveled toward Media until they passed over the last hill and were out of sight. When the last glimpse had faded away in the distance, she returned to the house quite disconsolate. She would have rather lost the money—poor as she was—than have her son venture on such a journey. A quite natural feeling for a mother to entertain. Now as her son did not return at the expected time her grief became almost unendurable. She cried and bewailed her son. Her nights were sleepless and in daytime she fasted, 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 rail-
roads, no stage coaches, no mail sys-
tem, no telegraphs 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 family to his father-in-law.
He became old with honor and bur-
ried his father and mother-in-law also
honorably. He inherited their sub-
stance 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 infirmi-
ties that belong to Adam's fallen
race. Human nature is the same in
all ages under the same surround-
ings.

SUMMARY

1. This family was intensely reli-
igious. 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 busi-
ness 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 of-
ered the half to Raphael who had
no use for it.

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 inti-
mate friend, but the truth remains
unaltered that every man in public
is taught his profession, or ministry
by some one.

Ruphus Choate, the great Balti-
more lawyer, on hearing Webster
make one of his famous pleas said,
"I can be a lawyer too, and I am go-
ing to be one." His determination
was granted him. The same fact
has been experienced and is contin-
ually 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 as-
spiring teachings of able and active
workers and you will see it rise in
majesty before its inciter to accom-
plish 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 pres-
ence of Christ proved to be a great
motive for the disciples to live simi-
lar 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 par-
cular 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 ap-
proached 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, "Whatsoever ye shall ask the Father in my name; He will give it you. Hitherto ye have 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,"
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 errs 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
Committee 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 but that it can be given in a boastful 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, 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 worldliness. 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? Well, to report church news is to give an account of how the work prospers 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 fellow-men 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 Vistron 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."
For the Evangelical Visitor.

IN THE NAME OF GOD, GO.

Go ye therefore and teach all nations, baptising 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 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, "whatsoever 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 faith-ful. 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.

MX 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 told 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.

Clara Kern.

For the Evangelical Visitor.

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 thy 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.

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 bears them all away;
All my fears and griefs I tell Him,
Of my joy the boundless spring;
By His breath I live and move;
E'en His very mind He gives me,
And His faith, and life, and love.
For my words I take His wisdom,
For my ways His ceaseless presence,
Guards and keeps me every hour.
Of my heart, He is the portion,
Of my joy the boundless spring;
Savior, Sanctifier, Healer.
Glorious Lord and coming King.

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" 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 clamors 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.” 1 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?

See Kom. 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 then 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.

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 your 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 painless at first.—Pamphlet issued by the Philadelphia Board of Health.

A WHOLESAVVE 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 saloon-keeper 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 had drifted away from their earlier days and even in middle life he was reduced to straits in order to procure a livelihood. For several years he managed to make a living, but as age increased his ability decreased. He tried to keep up some of the old time respectability, but 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 visiting an old couple who made a respectable appearance, found that they were compelled to deny themselves comforts which old age needed.

No one suspected it. Philanthropists are puzzling over the tramp 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 signs 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 stoical; 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.

Catharine 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.

"In the beginning God created the heaven and the earth, and the earth was without form, and void," it had no shape, and was empty, not inhabited, "and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters." Now it was night, and there was no earth, it was all water. The next that was done "God said let there be light, and God divided (or separated) the light from the darkness, and God called the light day, and the darkness he called night, and the evening and the morning were the first day."

Now you see it takes a night and a day for one day of time. The night comes first. God commenced to count in the evening, because it was first darkness; and so did man count at first, and the Israelites, or Jews, still count that way. When the sun sets on Friday evening, then Saturday commences, which is the Jewish Sabbath, or seventh day, which God commanded them to keep holy, and do no kind of labor. But the first Christians changed the Sabbath day, and we are now keeping the first day of the week for the Sabbath. Because Jesus rose from the dead on the first day of the week, the first Christians thought we should keep that day holy, and the day of rest.

"And God said let there be lights in the firmament of the Heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and years." We see that God did not only make lights for to divide the day from the night, but also for signs and for seasons. The greater light (or the sun) was to rule the days and years and the lesser light (or the moon) was to be for signs and seasons.

But as our subject is "time" we will let the moon go and take the sun for our ruler, as that rules the days and years. Now then from sunset this evening until sunset tomorrow evening is one day, that is the way Moses counts, then 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.

"Pain I would to Thee be brought,
Gracious Lord forbid me not;"
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 the last chance, tell him so. Let him not plunge off where there are no roads to go; 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 Sherckston, Ont., October 4, 1892, Wilson, only son of Bro. Benz-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 Mennonite church. Interment in the Lake cemetery.

WINGER.—Died, near Niersonville, Ont., September 15, 1892, Ida Winger, daughter of Benjamin Winger, after a lingering illness, aged 21 years and 18 days. The deceased was a young woman of good qualities and beloved by all. During her sickness she realized that it was not well with her soul. She sought the Lord and was made to rejoice in the knowledge of sins forgiven, and much desired to be baptized, but bodily weakness prevented, and she passed away. The funeral took place on Sunday September 18, at the Black Creek church in presence of a large congregation of sympathizing relatives and friends. Services by the home brethren. Interment in the cemetery adjoining the church.

WINGER.—Died, near Hope, Kansas, October 25, 1892, Bro. Abraham N. Mellinger, eldest son of Elder John and Sister Barbara Mellinger, aged 27 years, 7 months, and 17 days. Bro. Mellinger 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, induced by a fall he received a few weeks previous to his death. He was sick about eighteen days and part of the time unconscious, but when conscious he expressed his confident hope in Christ and resignation to the will of God. Bro. Mellinger 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. Funeral services were held at the Rosebank church and were very largely attended by sympathizing friends and neighbors. Interment was made in the adjoining cemetery.

KRUPP.—Died, September 18, 1892, Emma, only daughter of Bro. and Sister J. B. Krupp, of Dysart, Iowa, aged 20 years, 11 months, and 3 days. She was a consistent member of the Brethren in Christ church. She was a kind sister, loving daughter, and a friend highly respected by all whom she knew. It has been said of her that she never was known to utter a “cross or unkind word to anyone.” While it seems sad for this family circle to be thus broken, yet we must all remember “ Thy will be done not ours.” Sister Emma made her first acknowledgment of religion over five years ago, and was faithful until death, for she believed the religion of Jesus was too good to be kept in doubt, and if her testimony could help others it was her love to proclaim the light. Her last testimony was her great love for her God, and she beheld the light of Jesus in her spiritual vision before she closed her eyes. The funeral sermon was preached by the writer from the words, “Give place, for the maid is not dead but sleepeth.” Matt. 9:24. And all that was once mortal was laid forever to rest in the cemetery of the Brethren in Christ.

H. L. SHIEK.

WINGER.—Died, in Rainham, September 15, 1892, after a few months illness, Sister Sophia Louise Winger, wife of Bro. John Winger, aged 33 years, 10 months, and 28 days. Funeral service was held at Bethel church on September 18, and the remains were interred in the cemetery adjoining the church. Preaching from Amos 4:13, “Prepare to meet thy God, O Israel.” The service was conducted by the writer. Sister Winger was the daughter of Mr. and Mrs. Kimmet of Rainham, Lutheraans. She was confirmed to that faith at the age of 14, and in 1878 was married to John Winger to whom she bore 6 children, 5 living and 1 dead. In the year 1887, during a series of meetings held in Rainham by the writer and Eld. A. Winger, of Walpole, and others, she and her husband and several others were soundly converted to God and were baptized and united with the Brethren. Since then she was a faithful sister and member in the church. We all feel the loss of her very much. She was always ready to speak for Jesus and her testimony will not soon be forgotten. She leaves a sorrowing husband and 5 young children, one about one year old, to mourn the loss of a kind wife and mother. About two years ago her husband, Bro. Winger, was called to the ministry, and we looked to her for a good helper in the great work, but God’s ways are not our ways. Bro. John has the sympathy of all for the loss of a kind helper. Sister Winger was taken with the Leprosy last winter, and was taken with a severe cough which settled on her lungs and from that she never recovered. Consumption was the cause of her death. She bore her sickness with Christian fortitude. It was her wish to stay to care for her little family but still said, “God will be done.” The night before she died she called her family around her bed and bid them good-bye and praying her over in the care of God who governs all things after His good pleasure. May God bless her husband and children in their lonely hours. Oh the loss of a mother of a family of small children is more than tongue can express!

J. W. HOEYER.