For the Evangelical Visitor.

REDemption's Story.

A wayward son of Adam,
A prodigal from home;
Encompassed by deep darkness,
Left in the night to roam.

Wandering through earth's wilderness,
Hid in the mist of sin;
Covered by flesh's pavilion,
Crying from earth's loud din—

"Where is the God who in nature
Doth his manifestations make?
Is there a God? Is there a Maker?
Is there a being to whom all creation
Doth his manifestations make?"

The thought! Beyond my hope
Encompassed by deep darkness,
A wayward son of Adam,
Is there a magnet which can draw
In the depths of deepest darkness
As prodigal I've wandered;
In depths as yet unfathomed,
In distance yet unseen,
The vast expanse of ages
'Twixt bourns doth intervene.
To mortal eyes 'tis darkness,
To Glory's sons 'tis light.
The morning stars together sang
In conference for right.

I'll sacrifice earth's greatest fame
My soul redemption hath obtained
A sister soul received my soul
In yon celestial sphere;

Not jasper, gold, or jems aflame,
Mack out the glory there.
That court celestial was not decked
With diamond or pearl,
Its walls celestial wisdom are,
Banners of Truth unfurl.
Its throne is not of ivory,
But Justice rules the throng;
Its occupants and mortals are,
Earth's millions to set free.

"Tis done; 'tis done. The word is said
By one whose self is God.
"T'll be a brother man to learn
The roughness of sin's road.
"T'll suffer scorn, rejection, shame;
But ah! Shall I alone receive
Rehabitation wrought by grace
Till earth redeemed shall be.

"The Word was made flesh and dwelt among us."

Redeemed earth! Oh rapturous thought!
When sin cast out shall be!
The knowledge of our God shall run
As sea-waves o'er the sea.

Redeemed from earth! Oh saints rejoice!
Rise and your lamps prepare;
The Bridegroom's welcome voice I hear
I'll meet Him in the air.

Words are the medium of communication between mind and mind. By the use of words man reveals to man, his purposes and intentions. The Word of God is the mind of God. The purpose and object of God's Word is to communicate and reveal the relation between Jehovah and His creatures. Since there is a God (and only the fool asserts the contrary), it is of the utmost importance that His mind should be communicated to man. Man's deviation from rectitude necessitated the giving of the Word. God forsees the lapse of man, not as a necessity, but as a contingency, and provided a plan or remedy through Him who says of himself, "I was set up from everlasting, from the beginning or ever the earth was."

Thus God has spoken and revealed to man, in all ages of the world, His wondrous purpose of redemption. His first word was spoken in Eden as a manifestation of divine forbearance and mercy, as also to comfort our first parents on the day of their transgression. It was God who spoke subsequently through the patriarchs Abraham, Isaac and Jacob, through Moses, Samuel and David, and forward through the great and minor prophets. Heb. 1: 1. At last God spoke himself (Heb. 1: 2.) and the divine mind became incarnate. John 1: 1. The Word was made flesh and dwelt among us. John 1: 14. Thus in "the fulness of time," "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1: 1.

In the "seed of the woman," the manifested Son of God, we have the fulness and completion of the promised restorer of the fallen race—the manifestation of divine power to a divine end—salvation.

Life springs from a seed. Of the
new life, "the seed is the Word of God." The seed must fall "into good ground," and into the understanding. Matt. 13: 23. By the Word of God man is born again not of corruptible seed but of incorruptible. 1 Pet. 1: 23. The subsequent development of spiritual character is dependent upon the Word of God. "Every man has his chain and his clog; only it is looser and lighter to one man than to another; and he is more at ease who takes it up than he who drags it." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17.

Affliction comes in many ways and is a common inheritance among the children of men— inherited by them from the fall of Adam. No one is exempted from it; but how to bear under affliction is variously looked upon by men. A certain one said, "Every man has his chain and his clog, only it is looser and lighter to one man than to another; and he is more at ease who takes it up than he who drags it." There is a yearning desire in every heart to be free from affliction or grievances. From youth up, in
Dec. 15, 1892. \textit{Evangelical Visitor.}

It leads us to confide more and more in Him in whom we “are complete,” in Him who is our “wisdom,” our “righteousness,” our “sanctification” and our “redemption.” Although affliction, at times, may seem bitter to endure, yet afterward it “yieldeth the peaceable fruit of righteousness” to us, when we view it in the proper light.

Beloved in the Lord, I trust we can say with the Psalmist, “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneath thee with lovingkindness and tender mercies. O ye His saints, sing unto the Lord, “and give thanks at the remembrance of His holiness.” Bless the Lord, O my soul. Amen. A. B. Stayner, Ont.

For the Evangelical Visitor.

THE GOSPEL.

“He came unto His own, and His own received him not; but as many as received him, to them gave He power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of man, nor of the will of God.” John 1:11-13.

In the natural sense Christ came to His own Jewish people, but in our day He comes to all with His Spirit and His Gospel. The Spirit reproves and shows men their condition, and the Gospel shows the way out of their lost and sinful condition, if they believe and diligently seek to be delivered from their sins. Faith comes from hearing or from a knowledge of the Gospel. The Word of God is the seed sown and this must be accepted or “received” in honest hearts, where it will develop itself through faith and repentance unto a fully developed creature that is accepted of God through Christ, the hope of glory being fully formed.

Now when this Christian character is thus formed it appears that it is quite essential that the start in the Christian life should be right, for it will not do to be born of blood, nor of the flesh, nor of man, but alone of God, or after God’s direction, which is “of water and of the Spirit.” This may be considered as the separation of the Christian from the sinful world, as Noah and his family were separated by the waters of the deluge, and as the Israelites were separated from Egypt by passing through the Red sea. In both cases they were accepted of God before the water was applied; and just so with the Christian. In nature we do not look for life in the birth unless there is life before the birth. The birth never produces life but life is sometimes destroyed in being born. And just so in spiritual life, hence the caution how we are to be born.

Moses and the Israelites landed in a new country, so to say, and their enemies were destroyed; and so with the Christian, he is to walk in newness of life and shall reckon himself to be “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Now the Apostle says they shall “desire the sincere milk of the Word that they may grow thereby;” and the Savior says, in the commission, “teaching them to observe all things whatsoever I have commanded you,” and as they are born of God they have power to do so. Being now in the kingdom of God, it becomes them to shun the frivolous things of the world with the fashions and styles thereof, and instead present their bodies a living sacrifice, holy, acceptable unto God: “and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God.”

In this the young Christian is apt to have a struggle with the flesh, and the appearance of older professors who still dress and go with the world in many things, and who are pointed out unto them as patterns by the adversary. And many are weakened and become sickly, but if they will only look to Jesus as their pattern and will follow and learn of Him they shall find rest and comfort, for He came that we may have life and that abundantly. Let us then walk humbly before God and enjoy His blessing.

J. E. MISCELL. Canton, Ohio.
SUBMISSION.

1 Peter 4: 12, 13.

Think it not strange, O ye whose gladsome hours
Float on through vales of loveliness and song;
Long have ye mingled earth's decaying flowers
With the pure garlands that to heaven belong.

Think of the time when those bright scenes
Round you
Lost for the yearning heart their only grace;
Think of the day when pard'ning mercy found
Long have ye mingled earth's decaying flowers
Think it not strange, 0 ye whose gladsome hours
Think it not strange, if, when your footsteps,
Thy eye should meet a scene of sharper trial,
Think it not strange, thou child of self-denial,
"Partaker of my suffering and my glory,
And lit your pathway with new loveliness.
And One shall meet thee "like the Son of
Thine eye should meet a scene of sharper trial,
Still is thy Guide and Keeper strong to save,
What tho thine earthly plans be all defeated,
Go fearless through the furnace seven times
heated,
And One shall meet thee "like the Son of
Soon shall the pearly gates unfold before thee:
O, listen! 'tis thy Shepherd's gentle voice:
"Partaker of my suffering and my glory,
Think it not strange, beloved, but rejoice!"

For the EVANGELICAL VISITOR.

A REPLY.

To a near friend in Oregon.—A pro-

fessor and clairvoyant of

Spiritualism.

Dear Friend:—

Your favor is to hand and contents noted. I am glad you took
the trouble to answer mine, and by it I learn the drift of your sen-
timents. But I am sorry you did not tell your feeling and more of your
experience, instead of following the assertions and quotations of those
by whom you are captivated.

Depend upon it, any sect of religious professors that are trying to
deceive, always send out their smartest men, and have their doctrine and
writings so cunningly framed together that they can creep into houses
and lead poor souls away into cap-
vity. 2 Tim. 1: 8. Thus the apostle
warns in these last days of perilous
times that we are in. But one
thing you say is sad in the extreme,
that is you deny the Bible as in-
spired, and say that it is only a "man
made book like all others." If that
is the stand you take there is no use
of talking. Dear friend, that is the
first step toward infidelity. You
say I ought to read your history of
the council of Nice and I would
know how the Bible was brought
about. If you have such a history
and it intimates that the Bible is hu-
man or uninspired, it is a false his-
tory. I am somewhat acquainted
with that and I tell you, flee from
such doctrine. But there is a query
about the position you take. You
deny the inspired authenticity of the
Bible, and then take that very book
and quote largely therefrom to prove
your position. If I wished to prove
a point at stake I would not take a
writing that is doubtful or that I
called spurious, but one that I could
rely upon as truth and nothing but
the truth.

I do claim that the days of mir-
cles have ceased, and no one on
earth has power to do miracles as in
the apostolic age. In the infancy of
Christianity it was necessary in or-
der to get the kingdom of God es-

ed, "for they were slow of
heart to believe." Even it pleased
the Lord to shorten the days of per-
secution, as well, lest no flesh should
be saved. These are changes that
God has made and not man. But to
return to your spiritualism. I am a
stronger spiritualist than you are,
but in another sense. I believe in
being led by the spirit of God, Take
notice. Does not John say in his
epistle that there are many spirits
gone out? In this we should be
more than careful what spirit we are
led by. For Paul in his epistle to
the Romans says, "As many as are
led by the spirit of God they are the
sons of God." And being led only
by God's spirit will make us heirs
and joint-heirs with Him in glory.

You say, "Can you show in the
Bible the impossibility of commu-
ning with departed friends?" Yes, I
can. Did you forget to read the
parable of the rich man and Lazarus?
When the rich man desired father
Abraham to send Lazarus to cool
his parched tongue while in that
torment (but you don't believe there
is any), and also desired the medium
to rise from the dead, or cause one
to be raised, and go to his five breth-
ren and warn them that they come
not in this place of torment; but
none of this was granted. Luke 16.

You say you "would not give up
such a truth (as you now hold) for
the whole world." That decides it.
When a person will not, that is, will
not look or learn, they are in a very
bad predicament. In the days of
the Savior's ministration on earth,
He at one time said He "would have
gathered His children together as a
hen doth gather her brood under her
wings, but ye would not." Exact-
ly the reason. People now as well as
then don't want to learn of Him who
says, "I am the way the truth and
the life."

You try to prove by your human
Bible for doing work and receiving
communications in the dark. This
is my greatest objection. If so glo-
rious and truthful a work, why not
communicate with departed friends
and transmit through the medium in
broad day light, that others may see
your good works "and our Father in
heaven may be glorified?" "For he
that doeth truth cometh to the light
that his deeds may be made manifest
that they are wrought in God." Jno.
3: 21.

You must remember that many
instances are quoted in the Bible be-
sides those you refer to that had
their origin in the dark, yet all
discovered out into the light. You
mention the visitation to the shepherds by the angels, on the plains of Bethlehem, announcing the birth of the Savior, the transaction and announcement being in the night in order to substantiate your theory of doing your so-called miracles and trance medium at night. But it soon burst forth into a new and glorious light as an emblem of the one that was to be a "light to enlighten the gentiles and the glory of my people Israel." And just then a heavenly light burst forth and overshadowed the shepherds with such a brightness insomuch they were sore afraid. No darkness or night now; all was light and that coming from the Father of lights, "in whom there is no variableness nor shadow of turning." John 1: 17.

In Genesis we read of the creation, it being the first work of God on record, when "there was darkness on the face of the mighty deep." In the night God is going to work and His work is transformed into day, and He said, "let there be light, and there was light." All was now translated from darkness to light.

Now you know mankind must be brought from darkness to light and made to believe in it, in order to find favor with the Creator; and when God says "let there be light" then there is light in the soul. Yet it began in the dark; all now is brought from darkness to light. Is this the kind of doctrine you preach? If so, the more of it the better; and God will bless you and make you walk in the light as Jesus is in the light, and you will also have fellowship one with the other and the blood of Jesus Christ His Son will cleanse you from all sin; for without this cleansing power applied to your soul you are yet walking in darkness. Notwithstanding all this you must first be lost before you can be found, or feel yourself lost. For Jesus says, "He came to seek and to save that which was lost."

You also call up the Bible narrative (though you don't believe in it) and the circumstance of Abraham of old being tempted to commit murder and say only an undeveloped mind could imagine such a thing; and how the angel stayed the arm from committing such a rash deed. There is no such thing on record as Abraham being tempted of God, for the Apostle James says, "For God tempteth no man," (though the word tempted may have slipped in by undeveloped translators). God called Abraham and said, "Take thy son, thine only son Isaac and go up into a mount which I shall show the of," and there to offer his son as a sacrifice. But before this God had called him from his country and from his kindred into the land which He (God) showed him, for "to make of him a mighty nation." In order to fit him for the great work before him, and that he might not shrink from duty, his faith was to be severely tried, and by standing the test, "for he believed in God," it was imputed unto him for righteousness, "therefore he was called the father of the faithful," (or the faithful father). No undeveloped mind there, but an act of obedience, for "he believed that God was able to raise his son from the dead."

It is strange you refer so extensively to a book that you say is not "the best book," and then jump from the Old to the New Testament and say God tempteth no man, as though the Book contradicted itself. But we say James does not contradict Moses in regard to Abraham's severe trial and faith, "for the same God over all is rich unto all that call upon him," and is "over all and through all and in you all." Rom. 10: 12; Eph. 4: 6.

Dear child, why don't you make your doctrine hang together? It is because you deny the inspiration of the Bible, or may not be in the spirit yourself, consequently you do not make the right application, "for the carnal mind cannot discern the things of the spirit for they are spiritually discerned."

I wish you could be a close observer of the teachings of God's spirit, and read the sacred volume with a praying heart; not so much for contradiction, but to learn the "new and living way.

"Ye must be born again" is the language of the great "I am." Have you passed through that ordeal of experience, by being brought by the power of God from darkness unto light, and know that you have been a sinner and that your sins are forgiven, and the love of God is shed abroad in your heart by the Holy Ghost, and "Christ formed in you the hope of glory?" Gal. 4: 19; Col. 1: 27.

Never mind your clairvoyant and trance medium at your spiritual circles, but be a close observer of the Spirit of Truth; and follow it up to your journey's end, and you will be, not only happy in this world, but in the world to come through all the ceaseless ages of eternity.

I remain your friend and obedient servant.

A. BEAVERS.

Ridgeway, Ont.

"The evil which is recognized as self-will is of such a character that no efforts should be spared to cure it. In relation to every interest of a man its baneful effects are clearly seen. In society, in the church, in the home and everywhere else it works mischief. It is an insuperable obstacle in the way of a man's salvation. Had it power equal to its disposition the very throne of Jehovah would not be safe. Some one has said that it 'is so ardent and active that it will break a world to pieces to make a stool to sit on.' Make every effort to prevent its development or to cure it in your children."
What we know not now we shall know hereafter. Our souls are in their childhood. They will one day understand things which are now hidden. The veil will be removed, and we shall know even as we are known.

When we were children we talked and understood as children. We now see that many childish thoughts were foolish. Things are plain which sorely puzzled us. Mysteries have vanished. We have out-grown joys, sorrows, hopes, and fears. We have put away childish things. So the soul will put away the things of its childhood. It will understand things now hidden. The being of God, the work of the Spirit, and the joy of heaven will no longer be veiled and darkened. Then face to face "it will know the full enjoyment of God and of Heaven."

"What I do," said the Savior, "thou knowest not now, but thou shalt know hereafter." This is the Christian's hope. It is his comfort in the time of trial. It strengthens him against temptation. The world may be dark, but he looks beyond. His life may be a battle with evil, but he sees victory and its reward. His way may be hedged and rough, but he journeys to a sure place—"to a land of which the Lord has said, I will give it thee." Our Savior, for the joy that was set before him, endured the cross, despising the shame. So His followers, in the hope of heaven, bear their burdens, counting it a joy that they are allowed to suffer with him.

Unbelievers may doubt the value of this comfort and strength. They may ask us to demonstrate it and prove its value by figures, as men prove earthly good. So we may ask a child to prove its father's love or demonstrate of its faith in him. We have no just conception of heaven, No more has a little child a true idea of its country or of liberty. We can only say, we know in whom we believe. We know that God is true. We know that if "our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens." ELMINA HOFFMAN.

Narrewo, Kans.

For the Evangelical Visitor.

WHAT IS LIFE?

The apostle teaches us "it is even a vapor that appeareth for a little time, and then vanishest away." Jas. 4:14. And the prophet saith, "We all do fade as a leaf." Is. 64:6. Thus we see we have no abiding city here.

Let us for a moment meditate upon a leaf. In the Spring it comes forth as a bud, and at last becomes a perfect leaf. But its beauty soon fades away. Some leaves drop sooner than others. While some drop off in the early part of the Summer others follow later in the season. They all gradually fade until they are ready to crumble to dust.

Is it not so with our lives? One is dropping off here, another there, and they are going to yonder world to reap the due rewards of their stewardship here. While many are thus passing away we are still here to fight the battles of life.

Christ has laid for us such an humble plan of salvation, and we all can be saved if we are but willing to follow in His footsteps. May we always remember the words of the poet:

"Weary pilgrim on life's pathway,
Struggling on beneath thy load,
Hear these words of consolation:
Cast thy burden on the Lord."

I spent the few last days with my father before he took his departure to yonder world, and while he is dead his words are yet ringing in my ears. He admonished us so often but we shall hear his voice here no more. He said it takes every effort that we can put forth to hold out faithful. When we leave this world there is nothing left but the body—lifeless clay which will crumble to dust. But I am assured that our loss is his eternal gain. I would sometimes ask myself the question, Why was he taken away so soon? There is a still small voice which tells me, It is to draw you nearer to God. I feel that I have a treasure in heaven to draw my mind higher than any thing the world can afford.

I'm but a stranger here—
Heaven is my home;
Earth is a desert drear—
Heaven is my home;
Danger and sorrow stand—
Heaven is my home—

These lines are indeed a great consolation to me. Pray for me, a weak one in Christ.

MARY K. LANDS.


For the Evangelical Visitor.

CHRISTMAS.

How it cheers the hearts of all, both young and old, to hear the name of Christmas! It brings to the mind of the young a time of feasting, and of giving and receiving gifts; and a time when the family, and often relatives and friends, are gathered together. Not only the children, but also many older ones, we are sorry to say, have this thought uppermost in their minds. But the Christian's mind should be, and is directed toward the babe of Bethlehem—the Christ-child—the Savior of the world. Our hearts are made to rejoice and to praise God for this Savior.

Some historians tell us that this day, which we celebrate as the anniversary of Christ's birth, is not the correct time of the year; that shepherds could not be watching their flocks by night, on account of it being the rainy season of Judaea. We are glad, however, that we have one day which we can celebrate as the anniversary of the
birth of Christ, when we can put aside all work and care and praise Him from whom all good cometh. Especially should Christmas be kept sacred this year, being on the Sabbath day, a day which is set apart by God as holy, and to be devoted to His service.

Well do I remember Christmas day five years ago, when it was also on Sunday. I attended a young people's meeting in our village. A great number were present, and all had a praise or a word to say for Christ, except myself. Oh! what a heavy heart I had. How I wished I could have something to say to the praise of God, for I felt that I had many things to praise Him for, but was not willing to confess Him before men. When I reached home, I went to my room and knelt down and asked Him to make me willing to confess Him before another Christmas; and as He always answers the earnest prayer, as far as it is for our good, so He answered mine. Since then, I have always had a praise for God. We should all praise Him for keeping our lives until this Christmas day. If we should be spared until another Christmas, would we praise Him? If we should be called to our home beyond, could we praise Him then in Heaven?

IDA A. DAVIDSON.

For the Evangelical Visitor.

ENCOURAGEMENT.

I have been many times impressed to write for the Visitor, but still delayed from time to time, thinking I was not able. But while reading in the Visitor the other day, the thought came to me again that I should write, and I will now try, by the help of God, and write a few lines. I enjoy reading the Visitor, and often received encouragement therefrom. I was in my thirteenth year when I set out in the service of the Lord, and have never felt like turning back. But oftentimes feel my weakness and shortcomings, but by the grace and help of God I desire to press on toward that heavenly home, for I know that we have no abiding place here. Daily observation teaches us that we are born to die. Just a few weeks ago the Lord called away a dear little boy of ours. We loved him very much but we are made to believe the Lord loved him more; yes, loved him too much to leave him here in this troublesome and sinful world. While it goes hard to part with these dear little ones, yet we feel to say, Thy will, oh Lord, be done. And I desire so to live that when it is mine to leave this world that I may be prepared to meet those loved ones gone before. Pray for your unworthy sister. CLARA MILLER.

Martinsburg, Pa.

For the Evangelical Visitor.

DO NOT SCOLD.

For the sake of your children, don't scold. The effect of everlasting complaining and fault-finding is to make the young who hear it unamiable, malicious and callous-hearted, and they often take pleasure in doing the very thing for which they receive tongue lashings.

Scolding is always an expression of a bad spirit or loss of temper, and should never be indulged in, especially with children.

Many a mother who would not beat a child, feels free to scold on any and all occasions; and between a scolding mother, and a beating mother, the scolding mother is usually considered the model one. This is far from the case; a whipping many times has good results, but a scolding never.

A much better way than either scolding or beating is a quiet, earnest talk with a child, and such a talk usually carries more weight, and is remembered longer than half a dozen whippings and scoldings, for a child soon learns that a scolding is a fit of passion, meaning much less than a quiet talking, and soon blowing over. Children often come to have a certain 'don't care' satisfaction in waiting until a scolding mother has blown off her surplus feelings. Most parents scold their children more or less, and many children are well trained, notwithstanding. But no child is ever benefited by any scolding. Scolding is not always ruinous, but it is always out of place.—Selected.
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BENEVOLENT FUND.

Catharine A. Wildfong  $1.00
Rebecca Wilson  50

We publish in this issue the first letter from Bro. Zook of their trip West. It will be found interesting reading. We expect to continue the publication of these letters from time to time for the satisfaction of the readers of the Visitor.

About one thousand eight hundred and ninety-six years ago one of the grandest events took place that ever occurred in the history of the world. That was nothing less than the birth of Christ. This birth was heralded by a choir of heavenly angels, who appeared to the shepherds on the plains of Judea, while they were watching their flocks by night. The 25th of this month is the day we celebrate as the birth-day of Christ. Although we cannot positively say that it is the day, or not even the time of year that he was born, yet it is sufficient to remind us of the annual birth-day of our blessed Redeemer and should be a day of thanksgiving and joy to the world.

A SUGGESTION.

We would suggest to our ministers everywhere, through the United States and Canada, that at every appointment for preaching, morning or evening service, December 25, they preach a mission sermon and hold especial mission services, and report the result to this office.

SETTLED.

The question with regard to a constitutional convention to repeal or amend the organic law of the state on prohibition is, we trust, settled in this State for all time to come. There was really no justifiable reason for submitting the question again to the people. They want no change. The law-abiding and sober people of Kansas are satisfied with the law, and only the sa loin men and drinking men and unscrupulous politicians wanted a chance to defeat prohibition. But they were defeated and the constitution with prohibition stands.

Now what we do want is the carrying out of the law. There are too many violations of the law, too many places where intoxicants are sold, too many men drink it, too many souls are ruined. But since the question is settled let us thank God and take courage. Let all good men, all Christians, use their influence more effectually to bring about a complete prohibition of the sale and use of intoxicants. Total abstinence should be the watch-word of every Christian, and should be lived up to by all. Oh may God help to eradicate the evil everywhere. One evil connected with the sale and use of intoxicants should be abated and that is the law justifying the shipment into a prohibition state of intoxicating drinks in original packages. If spirits or fermented wine are needed in medical practice which we think is doubtful then let it be in the hands of the druggists only, and place them under penalty for the violation or abuse of their privilege. Let the good work go on.

THE CHURCH'S DUTY.

Is there not great cause for the church to take more advanced grounds in the work of converting the world? We certainly cannot claim that we are doing all we can in this great work, and it is our duty to look the matter squarely in the face, and compare our present inactivity to our duty and see if we cannot take at least a step or two in advancing the cause. We are aware that many of our people look back to the early history of the church and compare the course then pursued and the efforts now made, and try to reconcile the thought with the fact that we are doing much more now than our fathers did in their day, and our fathers were good men and very zealous in the cause of Christ. This may all be so, but we would not be justified in comparing ourselves with former work in the church, but it is our duty to do what we can now to rescue our fellow-men from sin and ruin, and any effort short of this cannot be justified by any subterfuge or excuse we may make.

But while there may be some who are alive to the fact of a want of devotion to the cause and see that we should do more than we do, yet they either do not see how more can...
Dec. 15, 1892.

**EVANGELICAL VISITOR.**

be done or are fearful of expressing their views on this subject, fearing they may be misunderstood in what they advocate. We are well aware that it is not always a pleasant task to undertake, but we think the object in view justifies the effort, and while we have long waited and hoped that some person more competent would write on this subject, since nothing has appeared for publication and since the time is approaching that our district councils will be held, preparatory for the work of our next General Conference, we will venture a few suggestions in the hope that some others who have had wider experience may present something better, and that our district councils will act on it and shape their work for a more thorough organization for the evangelization of the world.

We will then begin with our General Conference by stating that our General Conference should be more generally represented than it is. It is true there may be, and generally are, enough members of the church present but they sometimes do not represent officially the different districts of the Brotherhood. Sometimes there are districts that are not represented by a delegate or delegates chosen by themselves and as a matter of course their district is not as satisfactorily represented as it should be, even if Conference takes the liberty of substituting some one to act for them—a custom that we think is of doubtful merit and should not be encouraged.

Then again much depends on the organization of Conference. If we expect the best results the officers of Conference should be placed there by a vote of every member of Conference. In our present system only the delegates can vote in the organization, and if that representation is small, as it often is, then the organization of Conference rests in the hands of a very small minority of Conference. And when the votes are divided among those who are eligible to the office, it can readily be seen that the moderator or chairman of Conference can be placed there by even a minority of the delegates. So also with the assistants.

This we think should be changed so that the officers of Conference would be elected by at least a majority—it would be better to have a two-thirds vote—of Conference. We may not at present see any necessity for this change, but time will demonstrate that the question is a grave one.

Then, too, Conference should redistrict or divide up the work into states or large districts, which, of course should be composed of smaller districts as at present. And in addition to our present conference arrangement there should be councils held annually in each state or large district. The object should be to arrange for internal or home mission work, which we think has been very much neglected. We will take for instance Western Pennsylvania. We remember very well when the church there had a very good beginning, but now only a few scattering members can be found. The question may be asked, Why is it so? We answer, Largely for want of more thorough organization. That district is not included in any arrangement of mission work. Some forty or fifty years ago the brethren from Bedford and Blair counties frequently visited through Western Pennsylvania, but those old pioneers of the cross are dead, and in later years the work has not been encouraged, we think, as much as it should have been.

The same, or nearly the same, might be said perhaps of Ohio, Indiana and Illinois, and in fact of many other localities. We do not think that the church is indifferent to the work of missions. In fact, we know that there are those who are willing to go and devote much of their time to evangelistic work; and we believe, too, there are many who are willing to give, and who do give, to the mission fund, and are willing to contribute more—really we think it does not lack for men or means to go, but we are weak in organized effort. Our efforts are not governed enough by system; it is not concentrated enough, and consequently not as effective as it should be, and as a matter of course the result is not what it should be or otherwise would be if we had our arrangements formed on a more systematic plan.

We might learn a lesson from successful business men. Their work is governed by some system and is executed according to the plan laid out. Perseverance in the right direction brings the desired result.

Then, too, we could learn from our political parties. During a campaign they generally make a complete canvass of every state, county, township and school district in the United States, and almost every individual is interviewed, and they know the condition of every voter, and most likely how he will vote. We do not wish to be understood as commending the work done by politicians any further than the effectiveness and thoroughness in which they do their work. We think this is commendable and we might profit by it.

But it may be said that the work is too large, that we cannot expect to do so large a work. But we will here say, Will we not try and at least do what we can? Jesus says, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

But we will close without formulating and specific plan and we do hope to hear from our brethren on this subject. We hope, too, that our district councils throughout the Brotherhood in the United States and Canada will act upon this suggestion, and bring it before their district councils preparatory to action in General Conference.
A WESTERN MISSION TOUR.

According to previous arrangements Bros. Eli Hoffman and John Forney, my son Christian, and myself started from Abilene, Kans., on the evening of November 29, 1892, for an extensive visit to the far west, expecting, the Lord willing, to take in Washington, Oregon, California and Arizona. The object of this visit is to hunt up scattered members and brethren's children, and to preach the Gospel when opportunity will afford. As we promised to write to many friends and brethren we thought we would write through the visitor to all that would desire to hear from us.

We traveled via the Santa Fe route leaving Abilene as above stated. The next day we crossed the extensive plains of Southwestern Kansas. We arrived at Denver, Colorado, on the morning of December 1. We stopped one day at this place and visited among friends and others, being very kindly received. We had one specially good visit with a young family, and after religious conversation had prayer with them. They were both deeply affected and when we left them the young wife very kindly received. We had one visit that I thought we were already so abundantly blessed in making this visit. The young man also gave us an earnest, tearful prayer for her. The evangelist also earnestly and tearfully asked us to pray for her. The young man also earnestly and tearfully asked us to pray for her.

On Friday morning, December 2, we started for Salt Lake City, passing through Colorado Springs and Manitou Springs at the foot of Pike's Peak, which is the highest mountain in Colorado. The mountain scenery is wonderful all along the route—about seven hundred miles. No one that has never seen it can form a correct idea of what it is. There is very little timber on these mountains, some, in fact, are entirely bare, which gives them a very desolate appearance, and a journey through them, without seeing for the most of the way any living thing, not even a bird, makes it seem like passing through a desert. But, while this was the case, all at once we emerged from behind these barren hills into the beautiful Utah valley, and oh! how we all enjoyed it. It made me think how much this seems like our religious experience. Sometimes when our journey seems cheerless and gloomy, God suddenly leads us out into green pastures and by the still waters, and oh! how our souls appreciate His blessings.

This is a well-watered and fertile valley. In the Northwest part of the valley is Utah lake—a beautiful sheet of water; and the whole valley seemed like a meadow. From appearance I would suppose it to be from ten to twelve miles wide and perhaps twenty-five or thirty miles long. After leaving this valley we passed over a narrow mountain range and then arrived in the Great Salt Lake valley, which for improvement and seeming fertility still excells the Utah valley. This part is to a great extent inhabited by Mormons, who seem to be prosperous in a worldly sense. At 11 o'clock we arrived in Salt Lake City and will remain here until Sunday night when we continue our journey Westward. In my next letter I will try and give a description of this place and what interested us here.

One thing I was impressed with while on our journey, and that is the need of suitable tracts to distribute. We have some tracts from the Tract Society, but why not have some that fully express the Gospel truths as believed and practised by the church of the brethren? When will the church awake to a sense of this duty?

SAMUEL ZOOK.

Salt Lake City, Utah, Dec. 3.

A TRIP TO OHIO.

On November 15, wife, daughter and I took the train at Dunville, Ont., at 9 a.m. and arrived at Buffalo at 2 p.m. We visited friends at that place until 12:30 in the night when we left for Dayton, Ohio, via Cleveland and Columbus. We arrived in Dayton at 3 p.m. From there we went to Harrisburg where we were met by Bro. Samuel Herr, who took us to the home of Bro. A. M. Eagle, where there was a meeting appointed.

On the evening of the 17th a meeting was commenced in the Fairview church and was continued until November 27. The meeting at this
Dec. 15, 1892.

**EVANGELICAL VISITOR.**

For the Evangelical Visitor.

**EXPERIENCE.**

I often thought I would write my testimony for the Visitor, but I am so weak and fear I cannot express myself as others can. I am glad that I know that I have come from darkness into the glorious light of the Gospel. I can truly say I do not get tired of this way. But I often feel sorry that I am not as faithful as I should be. I often promise to live nearer to my God, but I must fear that I am not very perfect. In my beginning I felt so full of the love of God that it was no burden for me to speak a few words for Christ. I am often not as willing as I should be, but if I obey Him I feel such a blessing, that I can hardly account for it. My desire is to go on in the service of the Lord and to make heaven my home. I know that the crown is at the end of the journey. I do so much desire to see some dear ones who have gone to eternity and to meet them on the other shore. The Lord has brought me thus far on my way. I trust He will give me the needed grace to continue on to the end, so that I may be found faithful. And then when my trials of life are over I may enter into the rest prepared for the people of God.

O, that heavenly home which remains for God's people of which the poet so beautifully writes:

- Now pilgrim let us go in peace,
- While thru' this world we rove;
- Till all these parting moments cease,
- And we shall meet above.

- Trials here our souls annoy,
- And foes beset the road.
- We're hastening to eternal joy,
- Where we shall rest with God.

- Let us rejoice in God our king,
- While pilgrims here we rove!
- And join with heart and voice to sing
- The wonders of His love.

- Soon shall we reach the heavenly land
- And tread the peaceful shore;
- And there unite the glorious band,
- Our Jesus to adore.

I ask an interest in the prayers of all God's people that I may hereafter live a more devoted life and not be overcome with evil but overcome evil with good.

Your unworthy sister,

CHRISTINA MAYER.

North Hampton, Ohio.

For the Evangelical Visitor.

**THE OLD YEAR.**

Dear readers of the Visitor.—We are near the close of another year, and when we look back over the changes that have taken place we see that they are many. I know that in our father's family sad changes have taken place. A dear mother has passed away and gone to her long home. Nearly every Christmas I visited my parents and spent the day with them. Last Christmas when we were eating dinner together mother said, “This will be the last Christmas dinner we will ever eat together.” And how true it has come. Now when we go back to the old home, oh how lonely it does appear with no father, no mother to greet us with their kindly welcome. But they are at rest, and I will try and live so that I can meet them over there. I must confess that my short-comings are many and that I do not live as consistent a life as I should but my earnest desire is that God will be my helper and that the year soon to close may yet witness more earnestness in my life, as well as the lives of many others with me, in the service of God, and that I can feel the assurance that the following lines give comfort to me:

- Yet again I hope to meet them,
- When the tear of life is shed;
- Then in heaven with joy to greet them
- Where no farewell tears are shed.

ANDREW CLIMENTHAGA.

Niagara Falls South, Ont.

“General Booth, of the Salvation Army, has established a colony on a farm near London, for the reformation of drunkards and of the idle and vicious. The farm embraces 1,500 acres of excellent land, and there are now about four hundred residents, many of whom are physically, if not morally, regenerated by their new surroundings and employment. The experiment so far gives promise of success.
CHRIST’S BIRTH.

BELIEVED FOLLOW-PILGRIM:

Your pathetic letter is here.
Just like thousands I have received before, full of the sorrows of earth, and fuller of the joy of the Lord and the hope of glory. Your widowhood only makes the presence and fidelity of the Celestial Bridegroom sweeter. Your six orphan children will only put renewed energy into your soul to train them faithfully and wisely for the glory of God here and forever. Amen and Amen.

I thank God that one more soul has escaped from the shackles of Calvinistic Predestination. It represents God as a “respecer of persons,” and as giving us a Gospel full of perplexing and revolting contradictions. God’s Predestination is consistent, and offers the grace of Christ to every soul on the earth. That a certain number were foreknown as the Elect, does not necessitate an arbitrary decree, or deny salvation to a single sinner. Omniscience, Omnipotence, and Righteousness give us a Predestination and Election which excludes only those who exclude themselves.

The any, of 2 Pet. 3: 9, is as comprehensive as the race. Do not fear, beloved, that any soul will be lost because God has so predestined apart from His Foreknowledge of that person’s deliberate choice of sin and perdition. That God is a Trinity of Persons can no more be refuted than that He is Personal at all. To dispute about the mode of His Tri-Personal Being, is idle work. That the Lord our God is one Lord is a Biblical Truism. Mark 12: 29.

Monotheism is a necessity of Eternity. That He is in an incomprehensible sense a Trinity, is equally incontrovertible. The Son was in the Jordan, the Father addressed Him from heaven, and the Holy Ghost descended upon Him from the Father. This distinction is maintained throughout the New Testament. How One, we know just as little as how Three. “Without controversy, great is the mystery.” 1 Tim. 3: 16. God in the flesh toiling and preaching; and wandering up and down Palestine is as really the Eternal One as the Father not in the flesh. The Holy Spirit as truly came as Jesus went, and His work is as personal and universal as that of Emmanuel.

Into that Trinity we are baptized.

That there should be “one baptism” with three similar actions, is not any more incredible than that there should be one God and Three Persons. The formula in Matt. 28: 19, is not only very beautiful, but Divinely philosophical. Such a unity of Being, and such a division of functions as characterize the Economy of Redemption, is fitly symbolized by trine immersion. Nothing can be more in accordance with the radical principle of all Divine Dispensations. Single immersion is a typical denial of the Holy Trinity. The point which you wish especially elucidated is the burial into the death of Christ.

Your opponents press you with the interrogation, “Was Christ buried three times, and did he rise three times from the dead?” Does not Christ’s answer to the Sadducees well fit this case? “Ye do err, not knowing the Scriptures, nor the power of God.” Matt. 22: 29. I know not where to find a more fundamental, significant, and solemn passage of Scripture, than Rom. 6: 3, 4. It is the pivot of our Christian life. The question there is not as to backward or forward, once, twice, or thrice, but relates to the fact of our identification with Him in that solemn crisis of His history which constitutes our atonement. To be baptized into His death is the profoundest spiritual reality we can ever know. To be immersed once backward or thrice forward, is not per se to be baptized into His death. Only
those who by faith stand in the relation to God which Christ's Propitiation effects, can be baptized into His death.

The contrary view is popery of the blackest type. Water makes no saints; but it symbolizes the fact of sainthood, and the mystery of Godliness by which they were made such. A more impertinent question cannot be asked than "whether Christ was buried and rose three times," with a view to invalidate trine immersion. Nothing less than a Triune God in Unity of Being and end, could make such a death and reconciliation possible. And nothing less than trine immersion can truly represent that unique fact.

Do not argue so much with your pastor and friends. The texts and facts herein stated are enough to upset all controversy on the points involved. Let your life be your irrefragable argument. Show them that Gal. 2: 20 is the beatitude and glory of your being. If they pronounce you lunatic, or on the verge of craziness, let your only answer be Acts 5: 41. The inebriation and insanity of Acts 2: 13, and 26: 24, are the highest glory and wisdom of human nature. Let everybody know that you are baptized unto the death of Christ, by the unimpeachable exemplification of Gal. 6: 14. These are the predestined ones, the "Elect of God."—C. H. Balsbaugh, in Gospel Messenger.

LITERATURE FOR OUR YOUNG PEOPLE.

AN ADDRESS DELIVERED AT THE MENNONITE S. S. CONFERENCE BY C. H. BRUNK.

This subject naturally suggests itself to our mind under three subdivisions:

1. What is implied to us by the term, Literature?
2. The character of Literature.
3. What is our duty toward our young people in supplying them with Literature?

Literature in its broad sense, as defined by our dictionaries, is "knowledge preserved in writing." Its value here is very great, as it preserves for each generation the richest thoughts that mind has ever produced. But literature implies much more. It has become a very general medium of communicating thought, and a great part of our living is in our thoughts. We can scarcely conceive how little we live within ourselves, and how much we live in the hearts, the sympathies and the affections of others. Our minds are highly reciprocative, that is, they desire a mutual exchange with other minds. We communicate our thoughts for the purpose of informing and influencing other minds, and when influence is sufficiently strong to make an impression, it forms habit, and habit is the basis of character, and character is what determines our worth both in the sight of men and in the sight of our Maker. And so literature is one of the principal sources through which character is built up. But you say there are other ways of communicating thoughts,—other ways of influencing the mind. That is true. But would we not be at a loss to name a single line of influence that is not also exerted in some form of literature? Take man for example, each individual, whatever be his character, is exerting a certain line of influence peculiar to himself. His conduct at home towards his parents or towards his companions or children, as the case may be,—towards his neighbors and friends, or even towards his horses and his cattle,—all is telling something—is exerting an influence. But human nature and human character are almost as vividly portrayed in literature and are therefore exerting a similar influence. And this is true of every position that a man may occupy, whether private or official.

Much is written on parental relationship. Teachers are giving the world the benefit of their thoughts and experiences through the press. Ministers do not only preach, but write sermons and publish them. Societies, churches and schools have their publishing houses, and representatives through which they are holding forth to the world their respective code of principles, and all this being true, we conclude that literature is exerting a broader and more powerful influence than any other medium known to us. And the question of literature is therefore one of the most vital that can engage the Christian mind. The subject is really not receiving the attention that its importance demands.

And again, literature is bringing the people of the world into closer relationship—in more direct communication with each other. And the closer a people are related mutually, financially, and, shall I say morally, the closer must the character of influence be guarded.

The last half century did much to bring people mutually closer together. There are, no doubt, persons before us now that can recall a period in their own history, when there were no railroads, no steamboats, no telephones or telegraphs—when there were but few large cities—when farms were much larger than now, and therefore farm houses much farther apart, and perhaps miles from the nearest post-office—when nothing was known of a daily paper, and perhaps few read a paper of any kind. But how is it now? We can know to-day what transpired in New York, Philadelphia or San Francisco yesterday. We may know in the evening what particular crime was committed in Chicago, St. Louis or Baltimore in the morning. We can sit by our cozy firesides, on Sunday, and read a sermon preached the preceding Sunday in London or Paris.
And every additional post-office or mail route that is established, every additional railroad that is built, and every additional steamboat or telegraph line that is established, brings us closer together. And yet there are those who think that duty towards our fellow-man demands no more of us than it demanded of our fore-fathers generations ago. We should not forget that new relations and new temptations have greatly multiplied, and that our duties must be expected to multiply, at least, in the same ratio.

Let us now look a little at the character of the literature to which our young people are exposed. This day and age of cheap and rapid printing, and improved mail facilities, is sending out a flood of literature that is finding its way into every nook and corner throughout the country. As the winds blow. But the worst and most dangerous of all the literature that is afloat, is that which comes to us under false colors. Unscrupulous men through selfish motives are loading the mails with literature that has just enough of religious coloring in it to give it a respectable appearance and to hide the selfish ends for which it is sent out. It is therefore dangerous literature in the hands of children and those not on their guard. And again there are loads of papers, etc., sent out as advertisements with glaring but unchaste pictures, portraying and lending human nature with its appetites and passions, whose tendency is to debaue the mind and defile the heart. How many a father has a wayward boy, a mother a vain and thoughtless daughter, who have fallen victims to the influence of obscene literature that is sapping their minds and blunting their sensibilities, and, worse than all, neither parents nor children may be aware of the real cause of their waywardness. Oh, if only fathers and mothers could become fully alive to this state of things!

What can we do for our young people in providing them with better literature? Shall we go to these unscrupulous publishers and tell them of the curse they are bringing upon humanity? No. It would be like going to them with principle in one hand and a dollar in the other. They will take the dollar every time. Money is the object of their traffic, and they will make it regardless of consequences. Some one has said, “The best way to destroy vice is to paint the beauties of virtue.” That is, magnify and raise the standard of virtue so as to outshine vice. Much may be done by keeping our own reading tables and libraries, as clear of bad literature as possible, and to supply our young people literally with good literature as a counteracting influence. Here comes the necessity of a good publishing house, in which we can have confidence that whatever is put out has been scrutinized and approved. These should be strong reasons in favor of using our own publications and encouraging our Publishing House at Elkhart to supply what is needed. May God direct, help and bless, is my prayer.—Herald of Truth.

PUTTING ON CHRIST.

No man’s example will precisely fit his fellowman; but there is this strange virtue about the character of Christ, that you may all imitate it, and yet none of you be mere imitators. He is perfectly natural who is perfectly like Christ. There need be no affectation, no painful restraint, no straining. So wonderfully is Jesus the second Adam of the new born race, that each member of that family may bear a likeness to him, and yet exhibit a clear individuality. A man advanced in years and wisdom may put him on, and so may the least instructed, and the freshest comer amongst us. Please remember this; we may not choose examples, but each one is bound to copy the Lord Jesus. You have a special personality; you are such a person that there is not another like you, and you are placed in circumstances so peculiar that no one else is tried exactly as you are;—to you, then, this exhortation is sent: “Put ye on the Lord Jesus Christ.” It is absolutely certain that, for you, with personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances, and are only tried by common temptations, you are to “put on the Lord Jesus Christ;” for he will be suitable for you, also. “Oh,” cries one, “but the Lord Jesus never was exactly where I am!” You say, this from want of knowing better, or from want of thought. He has been tempted in all points, like as you are. There are certain relationships which the Lord could not literally occupy; but then, he took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does any one demand how he could be an example for husbands? Hearken! “Husbands, love your wives, even as Christ also loved the church and gave himself for it.” He is your model in a relationship which, naturally, He never sustained, but which in every deed, He has more than fulfilled. Wherever you may be, you find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful, and ought to be quitted. In any place, at any hour, in any circumstance, in any matter, you may put on the Lord Jesus Christ, and never fear that your array will be unsuitable.—Charles H. Spurgeon.
Dec. 15, 1892, EVANGELICAL VISITOR.

OUR YOUNG FOLKS.

OBEDIENCE TO PARENTS.

Let children that would fear the Lord,
Hear what their teachers say,
With reverence meet their parent's word,
And with delight obey.

Have you not heard what dreadful plagues
Are threatened by the Lord
To him that breaks his father's law,
Or mocks his mother's word?

What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.

But those who worship God and give
Their parents honor due,
Here on this earth they long shall live,
And live hereafter, too.

—Selected by Clara Ulschut, New Paris, Ind.

A LETTER TO AUNT MARY.

Dear Aunt Mary:

I take the present opportunity to write a few lines to you through the Visitor. I read your letter in the Visitor and enjoyed it very much. I wish you would write again. I am a little girl eight years of age, and I wish to live so that I may meet him in heaven. I am glad that I am a Christian and work for Jesus. My father is dead; he died two weeks ago (Nov. 4). I was so sorry to part with him. I have no father to comfort me now, but I wish to live so that I may meet him in heaven. I am glad that I have a Christian mother who can instruct me.

Zeilgerville, Pa. —Emma K. Landis.

ADVICE TO CHILDREN.

Dear children,—I thought I would like to write a few words to you as I see there are quite a number who write for the Visitor. I am always glad to read your letters and hope you will continue to write, and try to be good and obedient to your parents, which is the first command with promise. I often feel sorry that I was not more obedient to my parents, and if I had my time to live over again I would do very different than I have done. But you have now the opportunity to show your respect to your parents by being obedient and good and kind to all around you. If you have not been so obedient in the past, make your parents glad by confessing your faults to them and by living better lives and being more obedient in the future. You will find how willing your parents will be to forgive you, and you will find how ready your Savior will be to forgive you. If you confess your sins to Him He will take away that evil heart and give you a new heart. Yes, I would say, Come to Jesus; He is the sinner's best friend. You know what Jesus said, "Suffer the little children to come unto me and forbid them not." Jesus died to save you, he shed his blood for you.

REBECCA WILSON.

GETTING RICH.

Little Roy Sanford sat by the fireside thinking. At last he looked up into his mother's face and said, "Mother, I want to be rich." "And why do you want to be rich, my son?" "Because people praise rich folks, and ask about them. You know that strange man that came here to-day asked who was the richest man in town. All the girls think it is smart to run with Dolly Pardee, because she's rich. But they would think it awful if some poor girl did as she does. And Johnny Burton don't half study his lessons, and talks bad, too; but the boys think it all right, because he is rich."

Roy's mother saw that he was in great danger of thinking that riches might stand in the place of goodness or be an excuse for idleness. So she asked, "What kind of riches do you want, my boy?"

"Why, money, of course," replied Roy. "It's money that makes people rich, isn't it, mother?"

"Not always, my son," said his mother. "There is a kind of riches better than money. There are many ways in which money may be lost. You might be rich in money and in a very short time become poor again; then you would feel worse than ever. Men get very tired toiling for money, and only a few can get that kind of riches; and when they die, they have to leave it all behind. Jesus said, 'What shall it profit a man if he gain the whole world and lose his own soul?' When we strive for the true riches, we get something that we can enjoy forever in the next world."

"Well, then, mother, how can I get that kind of riches? Can I get it now or must I wait a long time for it?"

"If you are willing to be poor in money as Jesus was, and spend your life in doing good, you may have the true riches now," said Mrs. Sanford. "Some people may laugh at you, and call you foolish, but God will bless you, and that will be worth more than all the money in the world. The praise of God is far better than the praise of men. —Sel.

MOTHER.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of holy love, which can never fade. Ah, yet, she is a dear old mother! The sands of life are nearly run out; but, feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues, until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—Exchange.
A TRUE INCIDENT.

A carload of young people were enroute to a Christian Endeavor Convention. The possible monotony of a six hours' ride was broken when soon after starting some one began singing.

"Alas, and did my Savior bleed, And did my Sovereign die?"

It was but a moment before the car walls resounded with the sweet strains of the melodious hymn, nearly every occupant joining. Then "Blessed Assurance," "Wonderful Words of Life," "I'm the Child of a King," and many another soul-stirring hymn were wafted out through the open windows and carried on the autumn breeze, as the train sped along.

Perhaps none of the earnest young Christians on that train knew that in the car with them was one with whom the Spirit was wrestling; but when a certain young man returned home and approached the pastor of one of the churches, and told him that he had accepted Jesus, and was ready to identify himself with the people of God, and that his stony heart had been melted by the Gospel in song during that six hours' journey, it brought many to realize more than ever before the power of Gospel hymns.

What a sermon on the converting power of sacred song! Would that it might teach us to sing the sacred words as though they were prayers, to sing them with our whole heart.

Golden Rule.

WEEK OF PRAYER.

The annual program for the Week of Prayer for this country has, however, issued its annual invitation for a week of united and universal prayer for Christians of all lands, to begin on January 1, 1893. The program suggested by it for the week is as follows:


UNTIL SEVENTY TIMES SEVEN.

The great majority of Christians believe that Christ meant what he said to Peter. Then came Peter unto him and said, "Lord, how often shall my brother sin against me and I forgive him? Till seven times?"

Jesus saith unto him, "I forgive him? Till seven times?"

And unto him said, "If thou forgivest not, neither will thy Father which is in heaven forgive thee."—Matt. 18, 23.

Christ's command to forgive seventy times seven, or, as he no doubt meant, without number, is very hard for us to carry out in a practical way. After our patience has been thoroughly tried two or three times, and we find it hard to forgive, we are apt to say that patience has ceased to be a virtue, and so make ourselves believe that we are not called upon any further to forbear. This is very apt to be true of people who have led a dissipated life. As a general thing they forget where they came from, and they have little or no patience or forbearance with their fellows. We need all of us to be reminded often of this command of the Savior, not to limit our forbearance or forgiveness.—Sol.

THE WHITE-WINGED SISTERS.—Cardinal Gibbons has completed for The Ladies' Home Journal what he considers one of the most important articles written by him. It will tell the complete story of "The Life of a Sister of Charity."