THE PEOPLE'S PRAYERS.

Up to the merciful Father
The prayers rise day and night.
Away through the mist and darkness,
Away on the wings of light;
And none that was really earnest
Ever has lost its way,
And none that asked for a blessing
Ever was answered nay.

But why will the Father hearken?
If we cast away our sin
And knock at the gate of mercy,
He graciously lets us in.
Ah! why, but because He loves us
With measureless, mighty love?
For as dear are His earth-bound children
As the safer ones above.

And so let none of the people
Ever neglect to pray,
For prayer can bring some sunshine
Into the darkest day;
And patience and strength and courage,
And power to work or to bear,
And peace and wonderful gladness,
Are the answers unto prayer.

—Selected.

For the Evangelical Visitor.

"THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

This is the third petition in the "Lord's prayer," and seems to be plain enough to make any further explanation unnecessary, and yet people do differ as to the meaning of a part of it. Reference is had to the phrase "in earth."

Some understand it that the word "earth" in this passage means our mortal bodies, because it follows the little word "in."

This would make the petition the same as to say, "Thy will be done in these bodies of ours.

Now, while there can be no reasonable objection to such a prayer, yet, it is evident that "in earth" has a much wider range, and that "earth" does not only mean our earthly bodies, but that it means the whole of God's foot-stool, as well as heaven means the whole of his throne. For, he hath said, Isa. 66:1, "The heaven is my throne, and the earth is my foot-stool."

This already proves the correctness of this view; because in this petition heaven and earth are brought directly into comparison with each other; not the whole of one, and but a very small abstract part of the other, as would be the case if we prayed, "Thy will be done in our bodies as it is in heaven."

But some one may object and say, Why, then, does the word say "in earth" and not "on earth?"

The answer is, For the same reason that in Matt. 5:1, it is said, "He (Jesus) went up into a mountain." Evidently he only went on the mountain, and not beneath the surface.

Well, then, considering both these phrases, to wit, "in earth" and "into a mountain," it seems clear that either the translation is incorrect or that the original was faulty and did not express exactly what was intended. Most likely, however, the translation is at fault, and this from the fact that Luther's translation into the German has it "Auf Erden," which in English is "on earth."

Therefore, "on earth" is a more clear expression of what is meant than "in earth."

And, further, it is not likely that Christ taught his disciples a prayer that will never be fulfilled, or fully answered, which would be the case with this one, if "in earth" means in our bodies; because during the present dispensation, God's will is only partly done on earth, but very far is it from being done as it is in heaven. In heaven it is fully and completely done, and just so we pray for its being done on earth. Is it at all reasonable to suppose that this prayer will never be fully answered? Nay, verily. The time is coming when our Father's will shall be done on earth all the same as it is in heaven. Jesus has taught us to pray for it, and he is not going to let it fail. It is his word, and in Isaiah 55:10, 11, in substance he says, "My word shall not return unto me void, but it shall accomplish that which I please."

Well, then, as God's will is but partly done on earth at present, the question comes up, When will it be fully done as in heaven? The answer is given in the same words that Jesus gave to the question in Acts 1:6, namely, "It is not for you to know the times or the seasons which the Father hath put in his own power." So, likewise, the time when the Father's will must be fully done on earth is not up to us to know at present.

To sum it up in a few words, the view that this writer takes of it is as follows: It is our duty to continue praying and striving to the extent of our ability, to see God's will done on earth as it is in heaven; but, inasmuch as we know that this cannot be as long as Satan is permitted to deceive the nations, therefore we are anxious to see the new order of things as set forth in 2 Pet. 3:13, and Rev. 21:1-4, namely, a new heaven and a new earth without any sea, and righteousness dwelling therein. Then shall the meek inherit the earth and God's will can, and will, be done the same as it is in heaven.

C. Stoner.

Polo, Ill.
I promised to explain the mistake I made when I professed holiness and sanctification as a special and necessary second work of grace. It was twenty-eight years after my first clear experience of conversion when I experienced the blessing I am speaking of. So far as I can remember, I had never before heard of the so-called second work and therefore it was a new doctrine to me, and I accepted it without giving the subject proper investigation.

Although, as stated in the last article, I had a clear and powerful experience which I and the preachers surely believed to be the “new creation” and the second work, I soon discovered that it was not what is claimed for that work. During the twelve years since that time I have lived among the most radical class of the holiness people and closely watched them and have been intimately acquainted with the best part of them. I have never been able to discover that any of them have ever received any different experience, or blessing, than I had received. It is not permanent and lasting with them, for almost invariably they must renew these blessings at the annual revival, if not oftener. When I discovered the defect of the theory by my experience, I was prepared for the proper searching of scriptures, or investigation of the claims of this doctrine, to see if there is any “thus saith the Lord” for it. I could not then, and while I have kept my eyes open to the subject ever since, have not yet found any scripture that teaches me that we must have a first work to become justified and then after that a second work to become sanctified. Have you?

Here I wish to say that I fully believe in the new creation, perfect love, holiness, entire sanctification, christian perfection, etc., on the true bible line, but utterly oppose resting any of these doctrines on human authority or expositions.

The truth of the matter is that at the time I sought the blessing I was in a luke warm condition, Rev. 3: 16, and had left my first love, Rev. 2: 4, and was not aware of it, and it is my full conviction and observation that whenever those who think they are justified but need the second work, that they are mistaken about their spiritual condition, that they are backslidden into the luke warm state and that what they do need is to “repent, and do the first works.” Rev. 2: 5. While I believe that the bible does not teach any thing about a second work it clearly teaches me that there are conditions into which the disciples may get in which it becomes necessary for them to again repent and renew their first works. I am so glad that when we become luke warm that by the intercessions of our Mediator we may again renew our repentance and first works and be reinstated into the Father’s love and once more enjoy these refreshings of his grace, and sanctification and holiness. These blessings will become more powerful and sweeter at these times because we have enlarged vessels to receive them, and having had more forgiven we can love more in that proportion.

This subject is of such great importance that by way of emphasis I wish to dwell upon it and say that the condition under which the luke warm professor must “repent, and do the first works,” are exactly the same conditions under which the holiness people seek for the second work of grace. The same kind of consecration and altar service in the repentance as is in the other. I know and can emphasize it because I have been through it all. Perhaps I can still give a clearer understanding of the matter to those who do not see through it yet.

There are four different classes of religious professors who can make the mistake about two works. 1. Those who take conviction for conversion, or justification. 2. Those who once converted but became luke warm, but still suppose they are justified. 3. Those who build their hope on “salvation by faith alone.” 4. And those who believe that they receive forgiveness of their sins in water baptism. All these persons will feel better in these beliefs, and it will be easy for them to believe they are justified under their different systems of service, and then when they hear the arguments of the second work, apostles can feel the need of this higher experience, which is, however, nothing else but the experience of conversion, with perhaps only more intensity in degree, in some cases.

Under the Mosaical dispensation the Jews were justified by the works of the law. They needed even while justified under the law, the change now called the second work, to make them perfect, which the law could not do, but that was nothing but repentance and conversion. In 1 Cor. 6: 11 we learn that they were first washed, second sanctified, and third justified, but there is nothing to show that the three operations were not accomplished in the same moment. The indications all along the bible line are that under the dispensation of grace “the forgiveness of sin” and justification are the same thing and atone for the past. That washing, conversion, sanctification, the new birth, etc., are also the same thing, and that all of them take place the same moment the sinner completely repents.

Clay centre, Kans.
S. B. KOKANOUE.

For the Evangelical Visitor.
EXAMINE YOURSELVES.

"Examine yourselves whether ye be in the faith." 2 Cor. 13: 5.

We note in the text which we have
before us that there is to be an examination. Now we go on further and note that we are to examine ourselves. This is somewhat an unusual procedure when compared with man’s way of doing. In all competitions, some one besides the competitor does the examining. Sometimes it is a committee and sometimes only one, though never the examined. But in the text you are exhorted to examine yourself, and I myself, by divine authority. Let us then forever settle this fact in our minds that this examination is a personal matter, and that we have nothing to do with your examination and you nothing with ours, but it is “examine yourselves.”

This examination is only preparatory to a greater event which we speak of as the judgment, of which Paul, the author of our text, in 1 Cor. 11:31, says, “If we would judge ourselves we should not be judged.”

Having thus settled the fact (and we dwell on it so long because there seems to be such a universal desire among the children of men to examine every one but themselves) that we are not in this examination in any sense an examining committee to examine our brethren and sisters, let us see whether we understand what this examination is to find out, and how we shall reach correct conclusions. Our text says we shall examine ourselves “whether we be in the faith.” Not a faith, for there be faiths many and lords many, but “One faith, one Lord, one baptism.” It is whether we be in the faith, not the Brethren’s faith or the faith of any other creed, church or ism. The faith that saves (Rom. 10:9,) is what we must have to “judge ourselves that we be not judged.” This faith follows His commandment. “That we should believe on the name of His Son Jesus Christ, and love one another as he gave us commandment.” 1 Jno. 3:23. And see the next verse for a glass through which to continue this examination. “He that keepeth his commandments dwelleth in Him, and He in him.” 1 Jno. 3:24. And in the tenth verse of the same chapter we find that “the children of God are manifest,” &c. “Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” (Gal. 5:22, 23,) “virtue, knowledge, patience, godliness, brotherly kindness, charity,” (2 Pet. 1:5–7,) are the manifestations of the spiritual life, which are the result of dwelling “in Him and He in us;” while in Gal. 5:18–20, are catalogued the things which must be absent. Paul says, “They which do such things shall not inherit the kingdom of God.” And when we scan this list closely, with Paul’s words just quoted in mind, and find there, in the same class with the grossest sins, such every day things as “hatred, variance, emulations, wrath,” (who is free?), “strife, seditions, envyings,” we see that this examination is a serious matter. It should stir us up and make these common sins as revolting as murder would be.

Having examined thus far we find what we must be and what we must not be, and we find no variance. When “Christ is in us and we in Him” then the last list quoted will not trouble us. Oh that we might ever be kept in Him!

AMOS Z. MYERS.
Mechanicsburg, Pa.

TWIN EVILS.

Once I made a mistake that came near costing a young man his soul. He was the son of a Presbyterian minister, and had wrecked his life through drink. He was gloriously converted. Not only had he been intemperate, but he was addicted to the use of tobacco. In all my ministry I had never known a man who had been an inebriate but that when he was converted if he did not give up tobacco with the whiskey, he slipped back into his sin. For a long time this was a mystery to me, but when I learned that the cabbage and burdock and other ingredients used in making plug tobacco are moistened and bound together with Jamaica Rum, I realized fully the danger threatening an inebriate who indulges in tobacco. Six months after his conversion I met this young man on the street and noticed that he was chewing tobacco. He blushed when he saw me, for he knew that I was acquainted with the fact that he had not given up the habit. Fearing to discourage him and make him fear I had lost faith in him, I said,

“Well, my friend, it is a little better for a man not to chew tobacco, but there are thousands of better men than I that have done so.”

A week later I met this young man on the street drunk. I took him to my study and laid him on the lounge. While he was too drunk to walk straight, he had a good deal of sense; I said to him,

“How did this happen?”

He replied, “You are to blame for it. I had supreme faith in you. I knew I was doing wrong when I took the tobacco, and if you had shaken me up the first day I met you, that would have been the end of it; but just as soon as I chewed the tobacco I wanted to take the whiskey.”

Then and there I realized I would far better have rebuked him on the spot. By the grace of God, though he fell, he was reclaimed.—J. M., Caldwell.
perfect by works in its essential nature and office, but only its evidence. Compare Rom. 4: 2, 3, and James 2: 21–24. To maintain that Paul and James are representing the same aspect of faith is to bring them into irreconcilable contradiction. That Paul defined faith in its direct relation to God, while James referred to the evidence of its genuineness, are facts so transparent that it is amazing that any intelligent reader could miss their meaning.

But the most impressive illustration of the cardinal doctrine of salvation by grace through faith, is the penitent malefactor on the Cross. The supreme lesson of that stupendous event is generally overlooked. Of all the teachings of Christ there is nothing so wonderful as His concentration of the whole Gospel in a few words He uttered on the Cross to the dying criminal at His side. That poor sinner's hands and feet were nailed to the Cross, and he could neither work nor walk for the Lord Jesus. When all the world had lost hope, when even the Apostles saw nothing but gloom and despair in the future, this poor dying criminal, who had lost hope, when even the Apostles saw nothing but gloom and despair in the future, this poor dying criminal, had light and faith enough to see and believe that Jesus was going from His Cross to take possession of a Kingdom. "Lord, remember me when Thou comest into Thy Kingdom." In the whole Gospel there is nothing more sublime and inspiring than this prayer and its glorious answer. There Jesus taught the whole world for all time that salvation is by faith, and only by faith. As that criminal was saved, so must all souls enter the Kingdom of Jesus Christ. The faith that reaches so mightily and effectively Godward, will also most ardently and joyfully and constantly manifest itself in all the manifold forms given in the life of our Divine-human Pattern. C. H. BALSBY.

Union Deposit, Pa.

For the Evangelical Visitor.

SHORT WORDS ARE BEST.

As the servant girl, who, though untaught and unused to writing, sent to her folks at home a letter so simple and artless in style that all who read it gave her the warmest praise. When asked how it was that she who had little education wrote so plain and good a letter, and one so easily understood, she replied, "Well, you see, I have not much learning myself, nor have my folks, and to make it easy for them I took the short and easy words that I knew they would understand." It was so. On examination, the letter was found to be almost wholly filled with words of one or two syllables. It was this that made it a model of style.

Instead of the use of stilted language being proof of literary superiority, it is often the result of ill breeding and ignorant vanity. It is not often the college bred man who talks as if he had swallowed a dictionary, and all the long words stuck in his throat and came out of his speech. There is no better model of style than the King James' translation of the Bible and the works of Shakspeare. In both the short, plain words out number those that are longer and of Latin or Greek origin. Is not this also true of Jno. Bunyan, Benj. Franklin and Abraham Lincoln? Yes; all these used plain, homely words that anybody could understand. The late ex-Governor Horatio Seymour, of New York, made it his practice after writing anything to go over the manuscript and change all the long words for shorter ones with the very same meaning. He said that in this way he became used to thinking more clearly than he could by using longer words. There should be no set rule to write only short words, else the composition will seem strained, though the ideas may be clearly pre-
be a favorite quite as much as does the style which causes Macaulay to connected, that is, the wonderful love of God; that being the motto of all who would reach the writings handed down to posterity. In every man that hath this hope in him purified himself, even as he is pure." 1 John 3: 1-3.

I give the above portion of scripture in full, as no part of it could be left out in justice; as the subject dealt with there is so closely connected, that is, the wonderful love of God. What language that could be uttered so beautiful and so plain as the above, in reference to the manner of God's love. The apostle John in all his writings, delightfully basks himself in this unspeakable love. In his first word uttered in the above, "behold," is indicated, as it were, a wonderment in regard to God's love, in the manner of that love "that we should be called the sons of God;" and then express, as having been in this close relationship to God, that "the world knoweth us not because it knew him not." But no matter what the world think of us or how they view us, when it is a fact that "now are we the sons of God, and it doth not yet appear what we shall be," nothing yet to be seen about us to be compared to what we shall be in the future, even our own vision is dim in regard to what is laid up in store for us, as is written. "Eye hath not seen, nor ear heard, neither have they viewed in the heart of man the things which God hath prepared for them that love him." 1 Cor. 2: 9.

"But we know," saith the apostle, "that when he shall appear, we shall be like him," and then with unclouded sky and all darkness removed, "we shall see him as he is."

The apostle John, after rehearsing about the wonderful love of God, then presents a test in that positive sentence, "And every man that hath this hope in him purified himself even as he is pure." The whole aim of the child of God is to be pure and holy in thought, word and deed. Let each one of us, dear christian brethren and sisters, ask ourselves the question, Am I one of those beloved ones who are the sons of God? The question is of the greatest importance, and we should be at all times established in the faith; and this certainty is not to be proved by our feelings, but by a substantial evidence from the word of God; then we can "be ready always to give an answer to every man that asketh a reason of the hope that is in us with meekness and fear." 1 Pet. 3: 15.
SOWING AND REAPING.

"They that sow in tears shall reap in joy."—Ps. 126: 5.

These words were uttered by one who "was a man after God's own heart." What a precious promise to the sower! How often these words have cheered me in my lonely journey heavenward! How sweet they sound to us in time of trial and sorrow! "They that sow in tears shall reap in joy," (or singing), and again, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Dear sower, is not this enough to encourage you to an earnest zeal for God?

How often I look back over the years that have flown when this promise was so comforting. After the death of my dear mother when my health was poor and the cares of the family seemed great, when laid upon a bed of affliction, I would often look up to God and ask, "Why all this trouble?" The answer would come with a shower of tears, "They that sow in tears shall reap in joy." How sweet the sound of that still, small voice! Many years of toil and care have passed since then, and when I review my past labor and fail to see the fruits I expected, I cry, O God, is all in vain? But the same answer comes, "Sow, sow; go forward; the same Savior is still leading, the Comforter is just the same; then why not rejoice? the reaping time is coming and the angels will take the harvest home."

I am so glad that I can feel that the race is almost run. I fancy at times I can almost see the light of the eternal hills. O what a joy to the Christian! My prayer is that God may use me in his service. I know not where he may lead, but may I be ready to follow. The time is so short, it is very necessary that we consecrate our lives anew to his service. It is true, we often become discouraged, but we have so much to encourage us. We are not to expect the fruits here, the command is, "Cast thy bread upon the waters," &c. We are not to watch the wind and clouds. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." Let us begin in the morning of life.

"In the morning sow thy seed, in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be both alike good." Let us do our duty and leave the result with God. O for a complete consecration of self and everything to God and his work. "He that winneth souls is wise."

I often think of those who have left home and friends for the sake of Christ, but how near God is to them. They certainly enjoy more of his presence than those who sit with folded arms at ease in Zion. I love to read the reports of the meetings. May the Gospel Tent workers be filled with the power and spirit of the Most High. I often long to be in their midst.

Dear brother and sister, are we still sowing the precious seed? If not, are we ministering seed to the sower? May the Lord arouse us to a sense of our duty. The Master of the vineyard will soon return and what will our answer be if we have not been true to the trust he left us?

"There purity with love appears, And bliss without alloy; There they who oft had sown in tears Shall reap again in joy." Yours in His love.

ANNIE M. NEWCOMER.

Dayton, Ohio.

NECESSARY PREPARATION FOR A SUCCESSFUL REVIVAL.

As the season for revivals is drawing near, it is necessary that the proper preparations be made so that we may be wise as serpents and harmless as doves. Revivals are seasons of special interest and activity in religion, just as revivals of business are seasons of increased activities and profit in business. Strictly revivals can only be predicated of God's people—those who have once known the life of God and who by His Spirit are now revived. They are the quickening and stirring to an intenser, manifestations, grace and activities that have already had place in their life. Conversions are rather the fruits of revivals in the Church, and constitute what might more properly be termed awakenings. But by accepted and general usage the term "revival" is made to cover both the quickening of spiritual interest and activity in Christians, and the turning to God of the hitherto impenitent.

Revivals have marked the history of God's people throughout the whole period of God's dealing with them. They have blazed a path through all the centuries, the Scriptures themselves bear testimony to this point. Under the good King Hezekiah, 2 Chron. 30, the people were summoned to the house of God at Jerusalem to keep the passover; some laughed the invitation to scorn, but many humbled themselves, came up to Jerusalem and kept the sacred feast seven days. When these were ended, the people took counsel together to keep other seven days, and they kept seven days more with gladness, and there was great joy in Jerusalem, the like of which had not been known since the time of Solomon. It was a genuine protracted meeting, as true a revival of religion as ever was known.

Again and again did Israel in her history thus take on life. But the greatest lesson that we are to learn is from the words of our Master, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." The disciples stayed...
there until the power came, and what a wonderful revival broke out.

Evangelical Visitor.

As applicable only to the Church by thy free spirit, then will I teach and the Scriptural condition just named, point clearly to the antecedent steps to be taken in every case, before any mighty work of grace may be expected. The pastor must begin with his own heart. A fire in the pulpit is the best means of kindling a fire in the pew. The pastor should not talk about revivals, but should be revived. Let him expect nothing from his people that is not in his own heart. He should not be- moan deadness in the church before the congregation, until he has, in the closet, before God, bemoaned deadness in himself, and his own want of love to Christ. No search- ing and rebuking sermon to his flock will avail much if he has not himself already felt the rebuke of them, as the truth has reached his own soul.

Then the pastor should aim at great searching of hearts with his people, Sabbath after Sabbath preaching to the church, blow on blow. Let this be followed up in the closer contact of the prayer-meeting, compel Christians for the time being to forget the impenitent in their great concern about their own condition before God as unfaithful to Christ in their love and service. The tendency is to turn at once to the impenitent; the impression prevails that God is not working if conver- sions are not taking place. The mo- ment some Christians begin to pray for a work of God, they lose all sight of the church, in a great zeal for converts. Let the pastor correct this habit, and get his people to heart searching and penitence and confession and humbling of soul before God, and have them understand that this is more acceptable to God, and more likely to secure His larger blessing than a sudden zeal for the impenitent, and that they are in no condition to do the ungodly much service until they have humbled themselves before God.

As soon as the pastor finds a heart kindled with any unusual emotion, or bowed with any unwonted sense of sin, or yearning with any unwonted desire for God's glory, let him get along side that heart, lay it and his own together, and in the fellowship of that common sense of sin and yearning for a blessing, let them keep company at the altar of prayer. Arrange a half-hour for concert of prayer among the mothers in Israel, the devout and godly women who will agree quietly to observe a certain half-hour, or a quar- ter of an hour of the day together, or, better perhaps alone, for prayer, for the out-pouring of Gods Spirit. Call the Sunday-school teachers to- gether and have them interested in the same way for their scholars. Thus get circles of prayers started, get two's or three's agreed as touching one thing. Increase appoint- ments for public meetings only as there is demand for them; have the interest compel the meeting and do not appoint extra meetings to get up an interest.

Thus with a prepared church the pastor may turn to the impenitent and pour the hottest shot into their ranks, preaching the truth most di- rectly adapted to bring them to Christ, with fullest assurance that the conditions are now present for a great awakening. Preaching should so far as possible be by the pastor, and almost exclusively to the impenitent. The preaching should be by the pastor, because no one knows the needs so well as he. No one can, therefore, so well adapt truth to the special circumstances of individuals; he can thus work on a plan, supply what he knows to be lacking, look towards a definite and fixed result. It will also associate the pastor in the minds of the people, with the work of rescue and the souls born to God under his preaching will come to look upon him as their spiritual Father, and thus will be formed one of the tenderest, dearest and most sacred relationships on earth, bind- ing in bonds of sweet affection for all time, and probably for all eternity.
EVANGELICAL VISITOR.

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Entered as second-class matter at the Post-office, or Bank Draft, to Henry David­son, Abilene, Kans.,
The new church west of Turkey Creek, in south Dickinson county, Kans., will be held in the church Saturday evening and Sabbath morning at 10 a.m. A cordial invitation is ex­tended to all.

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Abilene, Kansas, October 15, 1893.

CHURCH DEDICATION.

The new church west of Turkey Creek, in south Dickinson county, Kans., will be dedicated to the wor­ship of God, October 22. Services will be held in the church Saturday evening and Sabbath morning at 10 a.m. A cordial invitation is ex­tended to all.

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We have a suggestion to make to those sending money, and that is this: We cannot use personal checks or Canada money except at a discount. We have heretofore accept­ed both and have done the best with them we could, but it is more diffi­cult for us to dispose of them now than formerly. Send remittance by bank draft, post-office money orders, or express orders. Abilene is an international money order office, and Canada can send by money order direct here.

We hope our agents everywhere will exert themselves to increase the sub­scription of the VISITOR this year far beyond what it has ever been be­fore. And it can be done by a united effort; all we want is a per­sonal and continued effort. The paper is all that you can desire; it is safe, it is pure, and it contains the best thoughts of good men and women; it is cheap, only one dollar per year if we had all remained there

Duty requires that we should re­mind those of our subscribers that are in arrears that we need money. It may be but a little matter to them, because the sum of one dollar does not seem much, but when there are hun­dreds of dollars scattered over the country in sums of one or two dollars, and we see our debts increasing from time to time, it becomes a very im­portant matter to us; and we are obliged to urge all that know them­selves to be indebted to us to remit what they owe; and it is very easy to ascertain what that amount is by looking at the label that accompanies the name. We trust that all will take particular notice and remit at once what is due. The rule we are obliged to adopt is pay in advance, and we hope all will kindly remem­ber us and aid us with their remittances.

About the first of September we paid a short visit to our old home in St. Joseph county, Michigan, where we spent ten years of our life. It was indeed a pleasant reminder of the years we spent there. We met many people there we formerly were acquainted with and some whose faces were not familiar. We traveled over some of the ground that had become so familiar to us and it brought to our mind many thoughts, and when we passed places where death had visited and called away those whom we were acquainted with the question would come up, Where is the soul? what has become of the immortal part? were they ready to die? And naturally we would have been glad to have said, they were at rest with God, but that we could not answer; we had to leave that with God. Others we met seemed to have grown older like our­selves, and probably before we meet again we will all have passed over to the world beyond.

Our principle object in our visit was to sell the Riverside church in which we did not succeed. In visit­ing the church and entering into its sacred walls, we were very sensibly impressed with the good work that had been accomplished there. We thought of the souls that had been converted there, and of the steadfast­ness of nearly all; we thought, too, of some who had strayed away, and in our thoughts we were led to won­der if we had all remained there whether we could not have served God just as faithfully and accom­plished as much for Zion as in the
course we did pursue, but that opportunity is passed and not likely to return again. But we would say to all who may read these lines and are in any wise concerned in the work of saving souls or of seeking salvation for themselves, let us not neglect in doing what God wants us to do in the work of preparation for eternity.

Another year of the Visitor has passed and gone into history and since the first of October we have entered upon the seventh year of its publication. What it has accomplished for good is alone known to Him who seeth not as man seeth, and before His all-seeing eye we will have to stand and be tested.

That there have been no mistakes made we do not pretend to say, but that there have been mistakes made by us intentionally, we most emphatically state is not the fact. We have given now six years of faithful, honest work to make it what we thought a christian journal ought to be. It has, in the main, though not always, been pleasant work. Sometimes we have felt discouraged and have almost been ready to lay down the work, at other times the work has been pleasant, and generally speaking, profitable.

One of its lessons we have been taught is the peculiar training that it brings with it. In these six years of constant care we have been able to learn more of the duty of forbearance, and to accept the lesson as something that is profitable to the soul.

Another lesson we have been taught in this time is a better acquaintance with the church at large. We had cherished the idea before we entered upon this work that we were pretty well acquainted with the brotherhood, but it remained for us to obtain a much better acquaintance with nearly all than we formerly had, and we are thankful that we can say, that in nearly every case our acquaintance gave us more confidence in the integrity and christian worth of those we had correspondence with than we had before. Occasionally we were not so favorably impressed, but we have no complaint to record against any one, and we trust as we continue in the work of this conference year we will be permitted to renew our acquaintance and increase our friendship, and all draw nearer together and nearer to Christ in the great work of spreading the gospel and seeking to bring others to Christ.

One thing we are ready to promise, and we hope to be able to perform through the grace of God and the co-operation and prayers of God's people, and that is that we will, if possible, do more to forward the work we are engaged in than we have at any time done in the past. Sometimes articles are admitted into the columns of the Visitor that are not accepted by all, and really it would be far too much to expect that all would accept everything that was published, but we think there are a few articles, if any, published that do not have any merit and we think in this as well as any other christian work we should not so readily find fault. We believe criticism is not out of place on this kind of work, as well as any other, but our criticisms should always be from a christian standpoint and not from the fault-finder's stool. And yet we are glad when brethren and sisters write us when they see anything that is wrong. It is only by this way that we can correct what others claim as mistakes. But after all, the editor of a paper should be the judge as to what should be published or what should not be, otherwise controversy and confusion would result. But we did not think, when we commenced this article, we would make it so long and duty reminds us that we should close.

We trust that our past experiences may be a mutual help in our future work, and may God so mold our hearts and guide our pens that his name may be glorified and we may be prepared to inherit the home that is fitted for the just in the world beyond, is our earnest prayer.

DANGER AHEAD.

In this age of new publications and new ways of studying the Bible it is very hard sometimes for some to see their way clearly. We are very glad to see the efforts that are put forth to become acquainted with the scriptures, and to become acquainted with what is required of them, and we hail with joy the anticipated day when all shall know Him from the least to the greatest. But is there not danger in the fact—for we believe it is a fact—that the study of the bible is too superficial, or too much of the bible is omitted in these studies, that the selections made by those whose duty it is to select probably do not believe in a whole gospel, and the result may be incomplete teaching and a partial study, and sometimes great stress laid upon minor points and more weighty matters ignored. Such was the charge made by our blessed Savior against the Jews when he said, "Ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith. These ye ought to have done and not to leave the others undone," Matt. 23: 23. And in his charge against them he says, "Ye compass sea and land to make one proselyte, and when he is made ye make him two fold more the child of hell than yourselves." In this we can readily comprehend that Jesus saw danger even then and he gave a note of warning. The danger did not consist in the effort put forth or the work done but in the manner in which it was done.
The Jews had zeal but it was not a godly zeal and the result that followed showed the danger.

So it was in the early history of the church that even in the apostles' time corruptions began to show themselves, and it was not many years after until tradition was taught and accepted in place of the pure word of God. We see this in the introduction of popery, in the separation between the eastern and western churches; we see it in the decline of Christianity, in the corruptions and dark ages that followed that even down to the time of Luther it was almost treason and in many instances was death to uphold a pure gospel. May we not be drifting even in our boasted Christian light and Christian liberty, in the same direction, and may there not be danger that there may at no distant day come a time in which pure and undefiled religion will not be tolerated.

AN APOLOGY.

Dear Editor:

Having learned that some of the brethren and sisters are grieved because of an article written by me on "Sanitation and Religion," published in the Visitor of August 15, I would say, I am sorry that I grieved anyone, having had no thought of such a result. If any one thinks that I argued against the holy kiss, or kiss of charity, please read my article over again. I think it possible that I might have been misunderstood. I beg pardon for all grievances I caused and if any one should not feel satisfied, please write me a private letter. Yours in love.

W. O. Baker.

Louisville, Ohio.

If we really traced every blessing we received to God, and at the same time referred all our trials and sorrows to Him also, ever looking upon Him as the one great cause of all that befalls us, regarding man as His instrument only, how much of sin, ingratitude, and folly should we escape! — From the French.

The Brethren's yearly Joint-council of Canada was held September 14, in the church near Gormley, Ont. The council passed off nicely with love and good feeling to each other.

On September 15, at 2 p.m., the brethren had an instruction meeting to instruct the members in the doctrines which we believe to be Bible rules, which the brethren practice. There have been four received into the church by baptism, who do not know the rules of the church, and for this reason it was held so all could understand what we believe. There were a large number of strange ministers from other parts. We were glad to notice among them Bro. D. Steckley of Ramona, Kans., who came in to see his father, who is sick in bed, although he is not suffering much pain, but is very weak. May God be with him and comfort him in his lonely hours till God shall call him home to meet his loved ones who have gone before. Bro. J. H. Myers was also here from Mechanicsburg, Pa. He also tried to encourage us to put on the whole armor of God, and not to be discouraged but to put our trust in the Lord. The brethren seem to be concerned about themselves to see if they have been building on the sand or on the rock. Christ Jesus. Our love-feast was held September 16 and 17. It was well attended and good feeling prevailed.

Gospel Tent.

From the date of our last report our meetings at Sedgwick were well attended. On Sunday evening's we could not accommodate the crowd, but withal we had the very best of order and attention. Two persons presented themselves as seekers for salvation during the meetings and they both claim to have found peace, and we hope that by the grace of God they may now become followers of the meek and lowly Lamb of God.

We have found the people of this place and community very sociable and agreeable company, and many have expressed themselves as having been greatly benefited by the services. The residents who are professors are mostly of the M. E. and Congregational churches, and the Pastors of both these churches took quite an active part in the services, and all, seemingly, were quite anxious to see a general revival of religion; but in this they, with us, were disappointed for reasons best known to the Searcher of all hearts.

A goodly number of persons attended these meetings that never go to church and we have evidences whereby to know that many persons, old and young, were much impressed by the plain Gospel truths which they were permitted to hear. One man made the remark that if the truth heard on one occasion would be practiced there would be one of the busiest days in Sedgwick that the place has ever known. But to acknowledge to the truth being the truth and practicing the same are two very different things. And now that the meetings are closed we wish to commit the seed sown to the watchful care of the Eye that never sleeps, having the blessed assurance that the word of the Lord shall not return barren or unfruitful; and we pray the blessings of divine favor upon all the dear ones who have been administering to our wants with the necessaries of life, as well as also with the means for our expenses.

The meetings closed on the night of the 10th inst., and today we are moving to Newton, as our next field of labor, where we can be addressed for, perhaps, at least the next two
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weeks. And where we will gladly receive any who may feel disposed to visit us. We are all well and are enjoying the labors into which we have been called. Pray for us that we may be as vessels broken and empty, made meet for the Master's use. Yours for the Kingdom.

NOAH ZOOK.

Sedgwick, Kansas, October 11.

WHAT NOT TO DO IN TRAVELING.

Do not monopolize seats which are not actually in use, unless there is plenty of room for all.

Do not accept an accommodation from another, even though it was no more than he was in courtesy bound to render, without saying, "Thank you!"

Do not proffer a courtesy as though it were an unwelcome necessity; the true gentleman is such at all times and in all places.

Do not stand in a passage way if it can possibly be avoided; if obliged to do so, be sure to allow free passage to those who require it.

Do not indulge in loud conversation, singing, whistling, or other exercises which will disturb or annoy fellow-travelers.

Do not dispute or scold an employee. If he is in fault, courteously call his attention to the nature of his transgression; if he is obstinate, report his case to higher authority for investigation.

No aged or feeble woman, or mother with a child in her arms, should be allowed to stand in any public place while an able-bodied man occupies a seat; young and strong women are often quite as able to stand as men who from courtesy feel obliged to give up their seats.

Never be guilty of going aboard a public carriage of any kind with a stick or umbrella thrust under the arm; it is criminal carelessness to thus endanger others.

Dispense as much as practicable with eating and drinking on board conveyances, except in the places set apart for refreshments; but where it becomes a necessity, as on long and continuous journeys, let it be done as unobtrusively as possible.

In procuring tickets, take position in the line—if a line is formed—and on reaching the window transact the business and get out of the way as soon as possible; do not delay others to inquire about this, that, and the other, which can as well be learned elsewhere.

Never stand upon a walk, in a doorway, or passage, so as to obstruct the free movements of those who are going about their business.

If it is considered a necessity to smoke, do not annoy others by doing so. Remember that to three fourths of the people the fumes of burning nicotine are offensive, and to many most decidedly poisonous; as to chewing tobacco and squirting the juice at random, no man of decent habits any longer does so in the presence of ladies—or elsewhere.

Do not monopolize public conveniences and comforts of any description to an unseemly degree, while others with an equal claim are kept awaiting their turn.

In standing up for your own rights, and expressing opinions connected therewith, do not overlook the rights, or forget to respect the opinions, of others.

Do not forget that the true gentleman or lady is as surely such when amid strangers as with friends.

Do not forget that kindness pays, and that true courtesy is its own assurance of a reward in kind.—Good Housekeeping.

ARE YOU DRIFTING?

Some years ago there was a vessel coming down the Niagara River, which, when a few miles above the falls, took fire. It was soon found there could be no particle of hope for saving her, so the crew and passengers were taken ashore in boats, and the vessel abandoned to her fate.

It was night, and the scene is said to have been grand beyond description. The banks were lined with people who waited in breathless suspense for the inevitable moment as she swept toward the awful verge.

At length, with a frightful plunge and hissing sound, amid flashing fire and gleaming spray, she made the bound, and disappeared in that awful flood.

How sad it is, but it is none the less true, that there are hundreds of young men in our cities and villages just as hopelessly on fire with evil habits; and through the dark night of temptation they are floating down with the current toward a more awful plunge. But surely this is not a manly course.

There can be no glory in mere drifting—going with the current. Floating is essential weakness. A cork can do that. Going against the current is strength. Surely no manly young man needs ever to be convinced that moral weakness is a disgrace, and moral strength is pride and glory.

And let it not be forgotten that vacillation in regard to beginning the Christian service is as unworthy, if not more so, than any other. If you have not done so, my brother, you owe it to your manhood to begin a decided Christian life. You know it. Your reason, your heart, your conscience, all tell you so. You not only owe it to him—but you owe it to your own self to take this step, if you have not, and to do so at once.

Nothing lovelier can be found in woman, than to study household good. And good works in her husband to promote. —Milton.

Mount, mount above bereavements and pain,
There count the loss and th' infinite gain,
'Neer a shadow, but beyond there's light.
Day sits enroned 'bove blackest of night. —Nina Gray.
PREREQUISITES TO CHURCH MEMBERSHIP.

HOW WE BECOME SONS OF GOD.

In the year 1834, in my twenty-fifth year, the Spirit of the Lord began to work on me in a special manner. I had been convicted from boyhood, but was never willing to come to the point that is required of the poor sinner. As I was at my work one day, I heard, a little above my head in front of me, a voice, saying, “Do you want to get to heaven?” My answer was, “Yes.” Then there came another voice: “You will have to mend your ways.” And in a very short time, I was a miserable man. All the sins I had ever committed were heaped upon my heart; it seemed like a mountain on my soul; and I was constrained to cry to God for mercy—even to that God against whom I had raised the puny arm of rebellion so often and so long.

The agony of soul I had to endure, I cannot express, God being in my view all the time and the sword of justice drawn to cut the sinner down—oh! I thought if I could get out of sight of God, I would be a happy man. So I thought I would go down to New Orleans, where I might get sick and die and then be out of his sight. But while thinking to do this these words came into my mind, “If I should ascend to heaven, God is there; if I should make my bed in hell, he is there; or if I should take the wings of the morning and fly to the utmost parts of the earth, God is there.” So that settled the point that dying would not put me out of his sight.

And now I thought if I would be a good man God would accept of me. So I tried to live under the law, and it thundered upon my guilty head from Mount Sinai; but I found it my schoolmaster to bring me to Christ. When I would be by myself or at night upon my bed, I would view my sinful heart, and my agony was so great I could not sleep. I read in my bible that Jesus came to seek and to save the lost, and if ever there was one that felt himself lost, I was that one. To Calvary I cast my eye; there I saw Jesus on the tree, and he seemed to charge me with his death. But I presented my case to the good Lord, it seemed every breath was a prayer.

One evening I seemed more calm and resigned to the will of God, and that night, while upon my bed studying about the goodness of God, light shone into my heart and I thought the heavens were opened to my soul. Old things passed away and behold all things became new. My own cow-bell had a different sound. I said to my wife, “What bell is that?” She said, “It is our bell.” The cow was eating close by and the sound seemed to me so different that I got up to satisfy myself that it was our own bell, and found it so. Now this was not done through the excitement of preaching, but by reading my bible. It told me my condition as a lost sinner, and it told me to repent of my sins, which I truly did, drinking the bitter cup of repentance, and found peace in believing.

I did not join the church for about two years, but did the best I could. My wife having been raised by unbelieving parents, was almost an infidel, and this lay as a great burden upon my heart. Our children began to notice this and did not want them to embrace infidelity. I said to my wife, “I feel it my duty to have family prayer.” “Well,” said she, “why don’t you have it then.” So I felt somewhat encouraged and was bound to take up the cross, but it seemed very heavy, and that night I failed to perform the duty that God had made known to me. The next night came on and the cross seemed so heavy I was going to let it pass again; but as we were in the act of going to bed, I became spell-bound so that I could not move. I told my wife I could not go to bed without prayer, so we knelt down both together and I opened my mouth and God filled it with that ardent prayer that was so much needed. And then the way was open, it was no more a cross but a joy.

As my wife had been such a vile enemy to religion, I wanted to be as mild to her as I could. I said to her one day, “I will have to give it up, I am so weak in prayer.” “Oh, no,” said she, “don’t give it up; if it were not for your prayers I don’t know what I would do.” This I did to find out her mind, and I found that God was working on the great deep of her heart. Then I could by the help of God point her to the Lamb of God that taketh away the sin of the world. We then attended services regularly together, and as we had been to church one Lord’s day, at night, when at the altar praying, it came into my heart to pray that this might be the good night that the Lord would speak peace to her troubled soul. As we retired to bed, there was no rest for her, so she got up and went out and soon returned and said, “Oh! I feel so happy, I feel like shouting. When I was out, I heard such sweet music in the air, the sweetest I ever heard. Oh! I feel like shouting, for He that is mighty hath done to me great things, and holy is his name. He has appeared unto me the chiefest of ten thousand and the one altogether lovely.”

Then we both presented ourselves to the Missionary Baptist Church and were baptized; and I will say she lived a consistent Christian life to the day of her death, which took place March 4, 1856, in the 48th year of her age. “Precious in the sight of the Lord is the death of his saints.” And I, through the mercy
EXPERIENCE.

This is my first attempt to write for the Visitor. Through the help of the Lord and through his divine guidance, I will write a few of my thoughts, which may perhaps relieve me and further me on in the christian work, which I greatly desire.

I thank God for the bible, which we can read for ourselves and know the truth of its teaching, and need not be deceived by the teachings of men. Oh, how grieved I must feel to think that the gospel is not preached, as Christ teaches us, by such that preach to large congregations.

I wish to give up all for Christ and walk humbly at the foot of the cross. I was young when I started out for the kingdom, about the age of eleven, nearly ten years ago. I have not been as faithful as I should have been during this time, but part of the time was in a deplorable condition. I sometimes wonder how I could grieve my Master as I did, and how God could be merciful and forgive us after walking astray. But certainly I had to repent and turn to Him and amend my ways. Before I became disobedient, God had certain things for me to do, and when I returned to him he brought them before me again, and he wants me to take up the cross and do his will. Unless I do so I cannot have Christ with me.

When I had wandered away from God, I would often lie sleepless until late hours weeping and thinking over my past life, and when I did fall asleep it was only to wake with the same agony of heart, until I became willing to confess my trespasses to my brethren and sisters, and to do those things which the Lord bade me do. But I must say that I had trials and temptations for not becoming willing at once to do all and give up that which is unnecessary and displeasing to my Master. I know Christ desires to lead me in paths of righteousness, but I must be willing to be led by him, and if he leads me to be more humble than my sisters, I must follow if I would have peace and joy within.

Past experience has taught me that by overcoming trials and temptations, and conquering the foes that assault me, I gain more strength and willingness to do the bidding of my Master. I want to fight more manfully to gain the victory. Oh, that I may be able hereafter to say, "Satan get thee behind me!" I know I would be further advanced in my Master's work had I observed this in years gone by.

I mean to give up the pride of life and the lust of the eye, and I want to be zealous in the observance of the teachings of Christ. Lately, in one of our Sunday-school lessons, we were taught not to be stumblingblocks to others. I have been tried in the past few weeks because the Lord wanted me to give up certain things for the sake of others, which I knew were an offense to them, but which I had years ago not been willing to give up because they seemed nice to the eye. The enemy offered many excuses and I was almost conquered again, but last evening coming home from church I made up my mind to give up; let others do as they are led, I will take up my cross and follow him who is my Redeemer, so that all I do or say may correspond with my profession. I lack yet in having the true holiness in my conversation. I want to be up and doing so that I am ready to meet my God when I leave this world. I desire to persevere unto the end of the journey of life through sunshine or darkness. It seems cloudy to us sometimes, but "he that shall endure unto the end the same shall be saved." Matt. 24: 13. It is through love for my Master that I wish to attain these things and not for man. But I have been unwilling to give up the lusts of worldly things; I did not want some to see how humble my Savior was leading me, but I find we cannot indulge in the pleasures of this world and also serve God. We must forsake one or the other, so let us cling to the Lord for he is our refuge. I ask you that know the value of prayer, to pray for me. 

EMMA BRUBAKER.
Abilene, Kans.

The recent report of the Census Bureau shows that in San Francisco there is a saloon to every 103 persons. In Buffalo there is one to every 128 persons. In Philadelphia, one to every 370 persons. If the average were one saloon to every 220 persons, there would be three hundred thousand saloons in the country. This is possibly too large. Two hundred and seventy-five thousand would be about the number.

Now, these saloons cannot well exist without regular customers, and four to each would seem few enough to keep them in existence, but that would give over a million of drunks in the United States, and at least ten per cent. of them would die every year, which would give a sad procession of over one hundred thousand to a drunkard's grave every year, and if an epitaph were written on their tombs, it would necessarily be: "No drunkard shall inherit the kingdom of heaven."—Selected.
Slander.

Slander is like a cancer. It eats the life of its victim. It will be found among the rich and poor, the high and low. Its forked tongue is charged with the same poison. It searches all corners of the world for victims.

It is remarkably strange how soon people are induced to believe a false report, and more strange how soon they will circulate such reports and that, too, before they know the truth, or ascertain the facts. There is a sad propensity in our fallen nature to listen to some scandalous report and then go to one of our good friends and say, "But don't you tell this to any one else." Soon it will be well published.

Be not hasty to credit evil reports. They are often the result of misunderstanding, or there may be an evil design to break down some one's character. Envy and jealousy often lie at the bottom of slander. Jesus met all this. While here, doing good to the children of men, some became jealous of him. Then assembled the chief priests and the Pharisees in council, and said, "What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." John 11:47, 48. The Jews were jealous of Christ, hence sought his destruction. Matt. 27:18. Christ knew that for envy they had delivered him.

Some people are shamefully slandered because they will expose sin in all of its various forms. Jesus told the Jews, "Ye are of your father the devil and the lusts of your father ye will do." This enraged the Jews; hence they sought our Savior's downfall and destruction. A Christian must expect to pass through some fiery trials. 1 Pet. 4:12. Paul would have us live "peaceable with all men as far as in us lieth," but not to shun to declare the whole counsel of God. In doing so we often, like the Savior, have some who will slander us. "Woe unto you when all men shall speak well of you." Luke 6:26. "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

A minister will sometimes expose sin, and by so doing will meet the displeasure of his hearers. Some will go so far as to slander such. One great trouble, often met with, is this, if the world starts a slanderous report on a member or preacher, some members are apt to carry the report, and finally believe it. They keep on slandering the person until he is almost ruined. In such cases a member who will not first go to that brother and ascertain the facts, is no better than the world, who started the report. I have had some knowledge of several who were almost ruined by false reports—all started by the world and not a word of truth. Oh, where is that charity that thinketh no evil?

There seems to be a natural inclination in some to pelt others with stones. The slanderer may be compared to a "mote-puller," "straining at a gnat and swallowing a camel." In doing this, he must have a magnifying-glass. His tongue is forked like that of the serpent, his heart is filled with envy and ill will, his feet swift in running to mischief, his hands raised to crush his brother or friend. I have great sympathy for those who are innocent, and thus are almost ruined. Envy and jealousy are two great causes of this trouble. May the Lord keep us humble and enable us to say like the Blessed Savior, in his prayer upon the cross, "Lord, forgive them, for they know not what they do." May these troubles and trials in life bring us nearer to God!—J. H. Miller, in Gospel Messenger.

The Secret of Happiness.

One of my neighbors in town and church is an old lady whose dress is of no period of fashion. I wonder sometimes if for forty years the cost of it has exceeded as many dollars. Her step is as light as a girl's, and her manner bright and cheery, and over her otherwise homely face spreads the glow of a heart at peace with God. Her youth was spent in a struggle for daily bread, and scarcely was the pressure removed before she was called upon to mourn the loss of the first one, then another loved member of her family, until she had outlived every relative. Her home is plain, almost bare of luxuries considered as indispensable to comfort, yet there is no one from whom I so much enjoy a visit as this solitary woman, ever so warm in greeting, so cheerfully companionable.

"There is so much heart-ease about you," I once said to her, "that it refreshes me to meet you. Why, you are the youngest and happiest person I have seen to-day!"

"O, yes," she replied smilingly. "I have stopped growing old, for each day brings me nearer the possession of endless youth in my better home. And how can I be so sad in this beautiful world where my Heavenly Father has placed me?"

"Still you had your full share of trials and sorrows."

"Yes, I have surely passed through the valley of Baca, but by the grace of God I have been able to make it a well."

"But, my friend," she continued, "I have been happy only since I ceased to strain after what was beyond my reach, and resolved no longer to hug to my bosom my griefs and disappointments, but take them all to God, and leave them with Him, content to be what He wishes, and only that."—Christian Weekly.
Oct. 15, 1893.

**OUR YOUNG FOLKS.**

**THE BLESSING OF SONG.**

"What a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
All her hopes were dim and bleary;
Grieved, yet not without a sigh,
She was moved by child's reply—

"All our sins and griefs to bear."

She was pointing out the Savior,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so.

In one of our large cities there
Lived a man who professed to be an infidel. He had two little girls who learned of Him through their influence. A childish thought spoken in a childish manner sinks deeper into hearts than we are apt to acknowledge. The following instance affords us an example:

"In one of our large cities there lived a man who professed to be an infidel. He had two little girls who were not permitted to attend Sunday-school like other children. When asked the reason why, they always said, 'My papa don't love Jesus.' One day, when asked the reason, a little girl of only six summers heard this reply and resolved to know why this man did not love Jesus. Shortly afterwards she met him on the street and accosted him in this manner, 'Mister, why don't you love Jesus?' He gave her no reply, but hastily hurried on to his place of business, with this question ringing in his ears. Seated in his office he began to answer a few letters and before he was aware of it his own hand had written these words, 'Why don't you love Jesus?' He set himself about other work but only to be troubled the more, for every man he met seemed to say, 'Why don't you love Jesus?' He left the store and started home thinking that there he might drown the feeling which afforded him so much uneasiness. But that question had come to stay. At home he became angry at the thought of his ill attempts to drown that question, and at last he took his bible determined to find some contradiction which he could give as a reason why he did not love Jesus. He opened at the gospel of John and read. But if a man wants to tell why he don't love Jesus, he will be obliged to search some other book than that of John, for he was too well acquainted with Jesus. At last he turned away from his searching and cried unto the Lord for mercy, and obtained pardon of the Lord, who freely forgives all our iniquities when we call unto him.

This little child accomplished that which the most argumentative lecture or eloquent sermon could not effect. The Lord needs just such instruments in his vineyard to-day: "Out of the mouth of babes thou hast perfected praise." Parents encourage your children to work for the Master. Children say all you can, to whom you can, and where you can, that will honor Jesus, so that when he comes you may be honored with a crown of life that faeth not away, reserved in heaven for you. —Selected from Young Pilgrim by A. E. Peg.

**THE WINTER'S EVENINGS.**

Most of the leisure time of many boys is in the long winter evenings, and on the improvement of those evenings may depend the future of the man. Wasted evenings may lead to a wasted life. Evenings spent in that which may please but will not profit, may bring regrets at the end when regrets are unavailing.

The time of youth is a time of learning, of preparation for life's work. When a young man or woman goes out into the world to make their way, the question arises, "What can you do?" "What do you know?"

If time has been well improved the answer will be ready, and the work will be ready too. But if a boy or girl only knows how to play or frolic, to joke or "train" to "coast," or dance, or play base ball,—who is going to give such a person employment?

If you are to prosper in this world you are to see to it that you can do something which most people cannot do, and do it better than most others.

But some have few opportunities. Let them make the best possible use of what they have. If they cannot go to school let them learn at home.

Let the girl learn to cook and sew and mend and darn and do housework as well as her mother, and better if she can. Let her learn to write plainly and elegantly; to "reck-on" in her head, to make change quickly, to punctuate her letters properly, to write an article for the village paper which will be fit to print without correction; to cut her own clothes, and make them, and have them large enough so she can breathe and grow; and a thousand other things which can often be learned at home better than anywhere else. And let the boy learn arithmetic, grammar, good pronunciation, history, etc. Let him learn poetry, art, science and travel. Let him learn how to saw, and hammer, and bore, and not spoil his tools; let him also learn how to cook and mend, so that he may be a model
GROWTH OF THE CIGARETTE HABIT.

During the fiscal year ending July 1, 1892, there were 44 cigarettes manufactured in this country for each man, woman and child in the United States. The total number, according to the internal revenue statement just published, was nearly 3,000,000,000. Accurately speaking, 2,892,992,840 paper cigars were made in the United States during the twelvemonth, an increase of 214,444,000 over the previous year. The tremendous rate at which the consumption of tobacco in this form is growing is seen from the fact that in 1884-5 the number of cigarettes produced did not much exceed 1,000,000,000, the exact figures being 1,058,656,280. In other words, nearly three cigarettes are smoked in the United States to-day where one was consumed seven years ago. Comparatively few—perhaps 100,000 packages—are imported from Turkey, Russia and Cuba, so that the recommendation made by the Senate committee on epidemic diseases, to the effect that the importation of foreign cigarettes should be prohibited, would seem to be aimed at a very small object. —Boston Transcript.

NOTICE.

The publications on the ordinances are now ready. All orders on hand will be filled as promptly as time will permit and all new orders will receive prompt attention as soon as old orders are filled.

Prices: Baptism 10 cts.; Supper 5 cts.; Washing the Saints’ Feet 5 cts.; Combined 20 cts.; Combined in cloth 60 cts. Carriage paid by the buyer. Those that have subscribed for the cloth bound book, that live in the vicinity of Abilene will get their books together by express addressed to Samuel Zook, others will get them by mail. W. O. Baker, Louisville, Ohio.

All of the above pamphlets, except the “Combined in cloth,” may also be had by calling at the office of the Visitor, or addressing J. G. Cassel, Abilene, Kans. When ordering to be sent by mail, add postage as follows: 1 cent each for Supper and Washing the Saints’ Feet; 2 cents for Baptism; and 4 cents for the Combined.

LOVE-FEASTS.

Oct. 21, at the Mowersville meeting-house, near Shippensburg, Pa. All are invited.

Oct. 21 and 22, at Woodbury, Pa. A cordial invitation is extended to all.

Oct. 21 and 22, at Louisville, Stark county, Ohio. Bro. J. B. Wingert and others are expected. All are cordially invited.

MARRIED.

HOSTETTER—FIKE.—By Eld. H. David-son, at his residence in Abilene, Kans., October 5, 1893, Mr. Abraham L. Hostetter and Miss Almeida B. Fike, both of Hope, Dickin-son county, Kans. Mr. and Mrs. Hostetter took the evening train on the U. P. for Rooks county, Kans., for a short visit to the bride’s mother, after which they expect to locate near Hope on one of the farms belonging to the groom’s father.

OUR DEAD.

STOUFER.—Died, in Milltown, Juniata county, Pa., September 28, 1893, Sister Lydia Stoufer, aged 78 years, 1 month and 2 days. The sister died in the hope of a glorious res-urrection. Funeral services were conducted by the home brethren from Heb. 9: 27, to a large congregation of sympathizing friends and neighbors. J. H. SMITH.

KLINCK.—Died, at Siloam, Ont., Sister Klinck, wife of Bro. Geo. Klinck, aged about 47 years. The sister had the dropsy for some time and had to keep her bed for some months, till at last the Lord released her from all trouble and pain to go and dwell with Him for ever more. She leaves a hus-band and two daughters to mourn the loss of a kind wife and mother. The remains were brought to Victoria Square cemetery for in-terment. The funeral services were conduct-ed by the brethren in the church near Gorm-ley. ALICE HEISE.

BURKHOLDER.—Died, in his home near Casstown, Miami county, Ohio, September 23, 1893, of typhoid fever, John M. Burkholder, aged 57 years, 6 months and 10 days. Funeral was held September 25, in the Bap-tist church, in Casstown, and was very large-ly attended. Services were conducted by Eld. J. B. Wiggert and Bro. A. Egle from Rev. 14: 13. Interment in the Casstown cem-etery. Bro. Burkholder was born in Dauphine county, Pa., married to Catharine, daugh-ter of Eld. Levi Lankenbach, to which union were born twelve children, eleven of whom are living. He was a faithful member of the church for about thirty-five years, often earnestly pleading for his children in prayer-meetings, to which several gave head and have given their hearts to God. He will be missed in the home and church, but we be-lieve our loss is his eternal gain.

A. D. NOE.