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TILL THEN, GOOD-BYE.

Thy mild, sweet presence sweeping through the room
Surrounds me, and it seems that I can see
Thy sweet, bright face, so wont to smile
When thy pure life was in its youthful bloom.
Yes, through my tears, my sorrow, and my gloom
That presence, in its sweet serenity,
Surrounds, encourages, and comforts me;
It says to me, "My father, do not grieve—
Through Christ I've fully triumphed o'er
Its wisdom, goodness I some day shall see.
In the room, the grave."

One day, it shall not be, I'll trust to him the keeping of my soul,
And through my blinding tears look up to thee,
And in his angel robes at heaven's gate
Will meet me when the Savior brings me home.
Oh, then our happiness will know no bound,
Hosannahs loud we'll shout! Heaven's vaults resound
With songs victorious, while the world's Redeemer
Crowns us his heirs forever and forever.

For the Evangelical Visitor.

"Go ye into all the world and preach the gospel to every creature." Mark 16: 15.

Notice particularly Christ's commission here quoted. In the more frequently quoted passage from Matt. 28: 19 we have "all nations." We have referred to Mark's version because of the special emphasis we want to give to the far reaching field which Christ has given us, or, we should say, commanded us to work in. "All the world," "all nations," as above and "among all nations." Luke 24: 47. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," is the manner in which the prophet Isaiah saw the command and the fulfillment of it. Isa. 52: 10.

To whom was the commission given? To the twelve apostles, you say. To them only? Then the gospel was given to them only also.

Notice particularly Christ's commission here quoted. In the more frequently quoted passage from Matt. 28: 19 we have "all nations." We have referred to Mark's version because of the special emphasis we want to give to the far reaching field which Christ has given us, or, we should say, commanded us to work in. "All the world," "all nations," as above and "among all nations." Luke 24: 47. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," is the manner in which the prophet Isaiah saw the command and the fulfillment of it. Isa. 52: 10.

To whom was the commission given? To the twelve apostles, you say. To them only? Then the gospel was given to them only also.

Nay, but it was given to the church in all ages through the apostles as the foundation pillars of the church, and through them communicated to us in this late day. It is important that we do not lose sight of this fact that this commission reaches the church of this late day. It is further needful to note particularly the fact that we are all, both lay members and clergy in the church, included under the injunctions of this commission.

We now turn to Rom. 10: 13-15, and find here Him on whom they shall call and be saved; they which call, they which preach and they which send. As we analyze more carefully we find that they which call must first believe and that they cannot believe until they have heard. The reasoning goes on, and they cannot hear without a preacher—some one who will come and tell them. But how shall they preach or go and tell them unless they are sent? Who is to send? The church. Who is the church? You and I and all of us as members of the church, to whom the commission was given as we learned it when we started out with our lesson. We cannot all go and preach. We cannot all go as missionaries or even evangelists.

Realizing the truth just stated we have been too much at ease in Zion as if the fact that we could not go ourselves settled the entire matter so far as we are concerned. The facts are that our responsibility is as great as if we were to go, though our duties and our sacrifices may not be nearly so great as are the sacrifices of those called to go. Our dollars in the mission fund show how much we are heeding the command to go or send, not so much from the number of them as from the sacrifice required of us to give them. The widow's two mites counted more than did the contributions of the wealthy in the eyes of our Lord, and while they will not send so much as the wealthy brother's contribution, yet the poorer members have reason to feel encour-
aged to make some sacrifice, to do what they can.

Those who have not heard, who know not the gospel of Jesus Christ, make a strong appeal to us who know to break to them the bread and water of life. "Our Christ," "in whom we live and have our being," died that they might live; and what will we do to assist in their salvation? If he did so much will we not do something? Let us examine ourselves, questioning ourselves to see whether we have done our part in this matter. Will we have any sheaves to bring to the Master, or will we be held accountable to the Lord for failing to participate in this "going unto all nations?"

AMOS Z. MYERS.
Mechanicsburg, Pa.

"GIVE US THIS DAY OUR DAILY BREAD."

Or, as it is given by Luke, "Give us day by day our daily bread." The plain meaning of each evidently is, Give us daily the bread that we need. In considering this petition, let us for a moment look at the first mentioning of bread on record. We find it in Gen. 3: 17, "In the sweat of thy face shalt thou eat bread."

It is not said here what bread consists of, or how it is made, but doubtless Adam was instructed on this point in due time. The very sentence itself, "In the sweat of thy face," conveys the idea that it is a thing to be gained by toil. We also get the idea from the same sentence, that although a man may subsist on a variety of things that are not bread, in the common acceptance of the term, but yet that it is the most common and usually the cheapest as well as the most wholesome food for man.

Again, although men use a great variety of vegetables and animals as food, which is also sanctioned in Holy Writ, yet bread only is mentioned in this model prayer. This seems to convey the idea that, barring everything else, even milk and honey, as long as we have bread there is no danger of death from starvation. It is no wonder that bread is sometimes called "The staff of life."

A starving soldier, in the Andersonville prison, in his last moments feebly held out his hand, and imploringly in failing voice, said, "Bread, bread, bread!" Little did he think of luxuries; if he had only had bread he might have lived, even if it had been a week or two old and no butter to put on.

We notice also that in this petition we are instructed to pray for our bread only for the day being,—not for to-morrow or next week or next month—evidently because we have no promise of life for the future. Of course, it is our duty to labor and make provision for probable future needs, and having done our part, we should let unnecessary cares and anxieties rest with the Lord, who only can make the weather and cause the crops to grow. "Sufficient unto the day is the evil thereof."

Thus far, we have been considering only bread that consists of wheat ground into flour, this mixed with milk or water, and a little yeast, kneaded into dough, and then baked in an oven.

The process of making bread is somewhat tedious, and, to make a good article, requires skill on the part of all that have a hand in it. First, the farmer must use care in preparing his ground and in selecting seed and in putting it in at the proper time. Then, when ripe, he must immediately harvest it, and see that it is threshed, well cleaned and delivered to the miller, without the smell of must on it. The miller, too, must understand his business, lest he fail of making flour of first quality. When made it comes to the baker, and it need not here be sketched at any length how carefully the dough must be manipulated and the oven heated to the exact temperature, before a loaf of well baked bread, light and spongy, can be expected.

No wonder that by reason of Adam's transgression he was sentenced to eat bread, and that in the sweat of his face, for the acquirement of bread is a laborious process. And yet we are taught to pray the Father for our daily bread; and this, no doubt, to keep us in remembrance of our duty to labor, and that, though we may both sow our seed and water the plants, it remains for God alone to give the increase. Well may we pray to him for our daily bread, knowing that he could withhold it at pleasure.

When Christ had fasted forty days he became an hungered; then the devil thought it a good time to test his stability by challenging him to convert stones into bread. No doubt Christ desired bread but he knew that his Father would provide it in due time, without furnishing it at the instigation of the wicked one. Hence the tempter was reminded that "man shall not live-by bread alone, but by every word that proceedeth out of the mouth of God."

This exhortation has reference to man's spiritual life in God, and was a severe rebuke to the devil for it is his purpose as much as possible to cause men to disregard God's word, and attempt to live without it; and this the devil knows cannot be done. To live without God's word, is to be spiritually dead—dead in trespasses and sin. This is what the devil wants men to be.

And, further, we want to look at the term Bread in a somewhat different aspect of the matter. In the sixth chapter of John we have quite a lesson from Jesus himself, relative
to the bread that came down from heaven. In this exhortation he uses the word metaphorically, or, rather, in a spiritual sense, and wants us to understand that if we want spiritual life here, followed by everlasting life after the natural death, we must accept him in every phase of his being—spirit, soul and body. This means a complete trust in him, and a full surrender to him, and an unsuwerving fidelity to him. This is what this writer understands him to mean by eating his flesh and drinking his blood; and well may it be so called, as it gives life to the spirit of man which cannot be obtained in any other way. But to take the plain literal meaning of it, as some people do, is that at the communion table the bread and wine are changed into the real flesh and blood of Christ. Such supposed change is known by the term transubstantiation. Now, supposing that transubstantiation is true, can it make any difference as to our acceptance with God, when we observe the rite in the manner taught by the Savior, and believe that we are partaking only of emblems?

Anyway, however that may be, we are taught to pray for our daily bread; and to pray for it and do nothing in the way of sowing and harvesting would not be living according to God's ordinance, which says, "Six days shalt thou labor," &c.

And, above all, we must not forget that we also daily need a portion of the bread of life for spiritual sustenance, and so manifest it in our prayers.

C. STONER.

For the Evangelical Visitor.

COMMUNION.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

Communion is defined by Webster, "The body of Christians who have one common faith and discipline." Chambers has it, "Union in religious service, the body of people who so unite."

From the above definition it is plainly discernible that there can be no communion unless there is a union. Union denotes concord, harmony, that which is united or made one. A people that are in union, are logically speaking one in faith and practice.

The Savior, when he prayed for his disciples, said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

John 17:19-21.

From the language of the Savior, we can easily comprehend that it is God's will that his children (no matter of what race or sex) should be one in faith and adhere to one religious system. To this agree all the writings of the apostles, especially those of the apostle Paul, who in his various epistles makes mention with emphasis of the all important oneness of God's children.

In Eph. 4:3, we read on this wise, "one Lord, one faith, one baptism," which cannot be otherwise explained than that it is the will of the Lord that all his followers upon the face of the earth, regardless of nationality, should be of one accord in their faith, and to be all of them baptized with one formula of baptism.

Again in 1. Cor. 1:10, we read, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgement."

Consonant with the above is the infallible doctrine of Jesus Christ, and also all the writings of the worthies of Holy Writ agree to this end, that all the children of God on the face of the earth should be one in faith and practice. But, when we look at modern christianity, what a spectacle do we behold? Divided and subdivided, until it appears to our view like a garment patched with many different kinds of texture, wherein we can scarcely discern the original.

Whilst christianity at the present, presents such a sad picture to our view, and is in such a dilemma, many an honest person is at a loss to know what course to pursue in regard to communion. This is made so much the more difficult, inasmuch as some of the popular churches, as well as some communities which have of late come into existence, have taken the attitude of open communion. It is claimed by these open communionists that all that call themselves christians regardless of name, faith or practice are entitled to commune together. In order to support their theory, they make use of the words which we have chosen for our subject. These people labor hard to convince their hearers from this scripture that members of the different denominations existing on the earth have a right to sit at the Lord's table and commune together. They say, that we have no right to exclude anyone from communion, who has examined himself, and found that he is at peace with God and man. This exposition seems plausible at the first sight, but by a closer scrutiny, by the aid of the word of God, we find that it comes far from the mark.

When we consider, for a moment, who those are that are requested to examine themselves, we find that they are such that are born again and have come to the unity of the faith. All such, before they com-
mune, are to examine themselves whether they be “in the faith,” “the faith which was once delivered unto the saints.” Jude 3. At the same time it is also requisite for all such, who intend to commune, to review their past life to see whether they have “a conscience void of offence toward God, and toward men.” When such, after they have examined themselves, find that they come up to the requirements of the gospel, then let them “eat of that bread, and drink of that cup.” 1 Cor. 11:28.

As there were “lords many,” so it is obvious there are also many faiths, but, as we have above shown, unless there is a union in faith there can be no communion. If we want to commune with Christ, we must be in union with Christ. To be in union with Christ, is, as a certain writer puts it, “to be in union with his word.” If our faith and practice is at variance with the word, we are not in union with Christ. Hence, we are not in a proper state to commune.

The query will then naturally arise, what attitude are we to take towards those who differ with us in faith and practice? Where shall we go to look for a satisfactory answer? Shall we go to man? Nay, verily not, for man cannot be trusted. Jeremiah says, “curse is the man that trusted in man.” What then is to be done? Beloved reader, this will we do, we will go and search the oracles of God. They are infallible. They never change. They are like God himself, for God changes not. “For I am the Lord, I change not.” Mal. 3:6.

In 2 Thes.3:6, we read on this wise, “now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” If we are to “withdraw” ourselves from those who walk disorderly and keep not the traditions of the apostles, it is evident that we cannot commune with such. Withdraw means to draw back or away, to retire or to go away.

Inasmuch as we cannot commune with such a one who calls himself a brother and walks disorderly and who keeps not the traditions of the apostles, we are as little capable of communion with those who keep not all the commandments of the Lord, or with those who differ with us in faith and practice, even if they profess to be the followers of the Lord.

Again in Rom. 16:17, we read, “Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.” What doctrine had Paul reference to? Why, to the doctrine which he and the other apostles taught, for he says, “I have not shunned to declare unto you all the counsel of God.” Acts.20:27. Those that cause divisions, and teach otherwise than we have learned from the Lord, we are to avoid. Avoid means, to try to escape from, or to shun. If we shun a person, we have nothing to do with him. Thus you see your beloved reader, if we are to avoid those that “cause divisions and offences, contrary to the doctrine which we have learned,” that we cannot commune with those of another persuasion, who leave undone some of the commandments of the Lord, or who differ with us on some of the fundamental principles of the gospel.

Even the devil has one good quality—that if we resist him he will flee from us. Though cowardly in him, it is safety for us.—Tryon Edwards.
12. Certainly we have an equal need of patience, as the Hebrew brethren had, and are perhaps, too prone to let our confidence drop in despair. In these critical moments when, as it were, weary and faint in our mind, let us look "unto Jesus the author and finisher of our faith." He who knows the feeling of our infirmities, whereas he was "in all points tempted like as we are, yet without sin." Let us then hold fast our confidence "for he is faithful that promised," for the reward is certain for them who shall patiently wait for it; and "the God of all grace" will make us to stand perfect and complete in all His holy will—"To him be glory and dominion for ever and ever." This confidence which we have, and which the apostle exhorted to not "cast away," is our reliance upon God; and we as as fallen beings inclined to sin and subject to many imperfections, have the greatest need of patience, and implicit confidence in the unchangeableness of Him that promised. In this our strength and courage and safety is secured.  No wonder the apostle Paul exhorted the Hebrew believers, in saying, "Cust not away therefore your confidence, which hath great recompense of reward." The reward spoken of here, is not to be had on account of any merit of our own, but is given freely to all those who are "in singleness of heart fearing God," and "casting all their care upon him who careth for them."

Let us, dear brethren and sisters in Christ, thus have patience and resignation in all our difficulties and trials, while here in this present life; and then we shall find that we can say, and that from experience, in unison with David, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay and set my feet upon a rock. He hath put a new song in my mouth, even praise unto our God." Psalm 40:1-3. So be it, amen. A. B.

**HOW TO READ THE DAILY PAPERS.**

That the daily paper is a great educator I presume no one will deny. But there is education and education. The saloon educates, as well as the church; the prize-fight, as well as the debating club. The average city daily is not discriminating, but serves its readers with the bad as well as the good and is usually more liberal with the former than with the latter. We want the news, but can we afford to read and have our children read the sensational reports of murders and robberies, scandals, prize-fights, etc. Such matter is especially damaging to the young, and is just the class of reading that they are apt to choose if left alone with the daily paper.

How can we give them the good, and keep them from the bad? Bro. Blank has solved the problem. During a recent visit of a few days to his neighborhood I was domiciled at his home, and was much pleased with his course. Now, he is a very busy man, and most men in his business would find no time for their families; but not so Bro. Blank. One hour after dinner, every evening, is spent with the daily paper and his children. John and Susan, the older children, armed with their geography, and the father with the newspaper. He begins on the first page with the foreign news. As names of places are read, the children are asked to locate them, and failing to do so unaided, they refer to their maps. The mention of places may recall certain important historical events, and questions are asked, and information given concerning these. This is repeated as names may occur, until the facts are finally fixed in the minds of all. Questions are also asked concerning the names and titles of prominent persons, terms are explained, etc. Thus information is given in geography, history, science, politics and religion. The accounts of murders and other sensational matter are never read nor discussed.

I can suggest but one amendment to Bro. Blank’s plan: Let the time be extended say 30 minutes, during which let the Bible be substituted for the newspaper, and at the close of the reading let all kneel while the father leads in fervent prayer to the Giver of all good. Who can doubt the good effects of such a course.—Exchange.

When a saloon proposes to locate next door to a church, and right in the midst of its homes, hundreds of members of the congregation who never showed their hands against the saloon before sign a protest. If the saloon will only locate near some other homes they have nothing further to say. On which the Christian Enquirer says: "The liquor saloon elsewhere will be just as bad as if placed at the door of the church. Why not fight the whole system, and demand that the saloons which are places of death and destruction be driven out of existence? We are too willing that saloons shall live and thrive, if they do not come near our homes and churches, no matter who else is injured." The New York Observer also adds: "We are not sure that saloons are at all more out of place near churches than they are elsewhere. Nature often puts the antidote near the poison. Church-going people need to be impressed with the universality of the saloon, for some of them are altogether too willing to let the saloon have its way provided it does not approach too near to the churches and the children."

"Many who are at their wits' end are not at their faith's end."
For the Evangelical Visitor.

THE GROWTH IN GRACE.

Peter said, “As new-born babes, desire the sincere milk of the word, that ye may grow thereby.” 1 Pet. 2:2. This was spoken to those who had “tasted that the Lord is gracious,” that is, to those who were converted. This and many other passages indicate that the figure used in the ancient oriental language to symbolize the young convert was that of a little infant.

The distinguishing features of a little child are those of growth and development physically and mentally. The type then indicates that the young convert must grow, or develop, in the spiritual life just as the child does in the natural life. Hence the appropriateness of Peter’s exhortation, “grow in grace,” etc., in closing his second epistle.

This last admonition was given to the disciples to urge them to advance themselves into the spiritual maturity of an advanced discipleship, wherein they could understand the deep spiritual mysteries of Paul’s writings, and other scriptures, which are hard for those who have not attained unto this growth and spiritual maturity to understand, and which shipwrecks so direfully the unlearned and unstable, those who have not the stability which this growth and its consequent knowledge of Christ imparts.

Paul, in the fourth chapter of the Ephesians, shows that the church is an institution peculiarly fitted to lift its membership out of their spiritual infancy into the spiritual knowledge and discernment of 1 Cor. 2:13, 14 and 12:10, “till we all come in the unity of the faith....unto a perfect man,” and to accomplish all this he exhorts them to “grow up into him in all things, which is the head, even Christ.”

In the second chapter of the same epistle he assured the Ephesians that they were called out of their gentile alienship to the people of God, that they also might, equally with the Jews, be partakers of the knowledge, wisdom and revelation of the covenant of promise, and be built on the true foundation of the apostles and prophets, of which Jesus Christ is the chief corner stone.” This holy, whole or perfect temple undoubtedly refers to them individually as well as to the church as a whole. It is the standing and character of the individual members which determines that of the church as a collective body.

In writing to the Hebrew brethren, Heb. 9:12-14, Paul tells them that they have not advanced to the high standing in which they might be teachers themselves, but now they have stood still to such a degree that they must still have the tender care and nourishment of babes. If they had used and exercised their senses they would now be of full age, but as it is he admonishes them to start again on the upward shining way by going “on unto perfection.” Heb. 6:1.

The passages cited above show us that both Peter and Paul had the same kind of growth and development in view while penning these words of inspiration for our edification and instruction in the knowledge of the things pertaining to the kingdom of God’s dear Son.

Here we have the different steps of development or growth in grace from the convert’s first experience, or infancy, into that of maturity, full age and completeness (James 1:4), in the unity of the faith (Eph. 4:13) and into the perfection of manhood, a perfection which is not measured by the limits of human perfection, but by that of the divine “stature of the fulness of Christ.”

This shows us where the advocates of the second work of grace make shipwreck of their theories. They claim that this holiness, this whole-

ness, this spiritual conception of Christ’s reign in the hearts of men, is accomplished by a second work, but our deductions show us that it comes to us through our faithful obedience to the will of God. In still other words, by engaging in the good works in which the pure, peculiar people are so zealous. Tit. 2:14.

It is not the divine life and union in us that grows, that is the gift of God, the gift of the Holy Spirit, and is awakened in our hearts, in our inner consciousness, at the moment we are converted, washed, sanctified and justified. 1 Cor. 6:11. This gift, or life, is always, everywhere and at all times the same, it is as pure, as perfect, as mature in the first moment after conversion as it will be after ten years of the most faithful purging from dead works and growth in grace. It is the senses (Heb. 5:14), it is the vessel (2 Tim. 2:21), which grows, which is purged, which is built up. It is the vessel or senses through which the divine nature or life is perceived.

It is the condition of this vessel, or these senses, which gives us the degree, or intensity, of our experiences in this divine life, hence the more we exercise these senses, the more we exercise them unto godliness the more experience, the more love we get, and the greater the union appears to us.

No difference how perfect a child in the natural world is, it must eat, it must be trained, it must have experiences, it must have its period for growth, but the greater the perfection of the senses through which it has its experiences, receives its instructions, etc., the more readily we can bestow the educational and developing appliances. Just so it is with the young convert. It is the condition of the vessel, or religious senses which determines the bestowment of the different spiritual gifts, “by the same Spirit.”
The young convert himself may be born a perfect child into the kingdom, but he is not a perfect man, and as the perfect child in the natural world must grow to develop into a perfect man, so the young convert must grow in grace to perfect holiness, or a holy life. We see then why a man cannot say yesterday, or a week, or a month ago I was born a justified babe into the kingdom, and to-day I had a second work of grace by which I was born into perfect manhood, into entire sainthood, by which I can now sound the length, the breadth, the height and the depth of the divine love of God, and was made to grasp all the divine wisdom of God's grace.

This is not all done in two blessings, but rather in a succession of blessings as the growth progresses. Therefore the necessary feeding, care, nurture and admonitions for promoting the growth in grace should be daily and momentarily applied to the young convert, so that there will never be any falling away of the precious new creature life. I hold that the inspiration of God's word, when properly understood and applied to the spiritual conditions and needs of the young convert, will keep him growing continually in grace into the full maturity of Eph. 4:13, without any backsliding and without any leaving of his first love (Rev. 2:4), and without getting into any lukewarmness. Rev. 3:16.

Reader, if you doubt this, as you read after me, just turn to the Word and carefully and prayerfully read the epistle to the Ephesians, especially the fourth chapter, and decide the matter in your own mind before God.

There should be a constant watching and praying over this matter. It is so important that the growth in grace properly advances. There should be more seeking after a deeper experience. We should be more diligently engaged in keeping our experience clear with God. There should be more altar service both for those who are repenting and those who have some experience. This seeking the nearness of God by saints with the earnestness by which the deeply convicted penitent seeks the forgiveness of his sins, is the real sincere milk of the word whereby even the most mature saint can get the most completely into the divine love. No disciple, in any stage of his progress, can neglect this earnest devotion and mature and enjoy the union from the Holy One.

Clay Centre, Kans.

For the Evangelical Visitor.

PERILOUS TIMES.

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1.

When we look about us, we have reason to conclude that we are now living in perilous times, according to Paul's prophecy in the chapter referred to. Just read on to the end of the seventh verse, and you will find there enumerated not less than eighteen different classes of sinners; and what makes it all the more perilous, these are among Christian professors, having a form of godliness but denying the power thereof.

There is, indeed, no lack of form and ceremony among the greater part of the professors of our Lord and Savior Jesus Christ, but where is the power? Of how many of those who profess to be called of God as ambassadors for Jesus can it now be said, "These that turn the world upside down have come hither also?" A certain minister said, not long since, that he was so glad that there are so many ways, that all can be suited. How is this? The Bible speaks of but one way that leads to life, and that is the narrow way, the way of the cross. The way of the cross means that the old man is crucified, and crucifixion means sure death to the old man.

Examine, if you please, the different traits of character described in the scripture referred to above, and see if these are not all the works of the flesh, and though not one individual may be guilty of all of them, yet if any one of them is in us, that will be enough to condemn us. And how many more might we name which too often manifest themselves among those of whom we may rightfully expect better things. Suppose that even none of those referred to apply to us, yet we may, perhaps, be honor-loving or honor-seeking, and "how can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. Oh! that we might all put on the whole armor of God, and "be all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8. "Bear ye one another's burdens and so fulfill the law of Christ."

But what is the lesson that we learn, seeing these prophecies are being fulfilled? It is this: we are in the last times, and the time of the gentiles is perhaps about fulfilled, when we may reasonably expect the return of our Lord, when the dead in Christ shall be raised and the living righteous shall be changed and caught up, according to 1 Thes. 4:13-18.

We do not know, however, what may be before us, or what we may yet have to suffer before that notable event takes place; but this we know, that Jesus said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Jno. 16:33. Hence, let us look unto Him who is the author and finisher of our faith and salvation, and "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev 1:5, 6.


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CHURCH DEDICATION.
The house of worship in Abilene, Kans., is completed and the day of dedication has been set for November 12. Services will be held on Saturday evening, November 11, at 7:30 p.m., and on Sabbath at 10 a.m. It is expected that Bro. George Detwiler, of Sheerkston, Ont., will be present on the occasion of the dedication, and a series of meetings of several weeks duration will follow.

We extend a hearty invitation to all.

Messrs. W. A. Wilde & Co., Boston, have just issued “Peloubet’s Select Notes” for 1894. It is Dr. Peloubet’s 20th annual commentary on the International Sunday-School Lessons, and, like its predecessors, presents the scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

The new church southwest of Abilene was dedicated with appropriate services on Sunday the 22nd of October. A large congregation was in attendance. The house is 36 by 48 feet, neatly and well finished. It is on a high location, and in a community of church-going people. It is to be hoped it will prove a great blessing to those who attend there. The house is in Newbern township and the name “Newbern” was given to it. The meeting will be protracted.

CHURCH NEWS.
HOWICK, ONT.
Bro. John H. Myers, on his visiting tour through Canada, has called on the Howick brethren. He arrived here on the 2nd of October and left on the morning of the 9th for Nottawasaga. While here he visited the brotherhood throughout and filled seven appointments. His short stay here was enjoyable to us and his discourses were appreciated. May God’s blessing attend his labors, and while he is endeavoring to break the bread of life to others may his own soul share the quickening power of the Holy Spirit.

JOHN REICHARD,
CLARENCE CENTRE, N.Y.

Our lovefeast at Clarence Centre is past, and we had an enjoyable season together. We were made to feel the presence of the Lord. There were not many present on account of the terrible storm that raged from Friday night all through Saturday till near midnight. Our visitors were Bros. Daniel Steckley, of Ramona, Kansas, George Detwiler, of Bertie, Ont., Ira Baker, of Victoria Square, Ont., Samuel Leedy, of Pelham, Ont., and Sister Roda Near, of Bertie, Ont. Though few in number we felt the presence of the Lord, according to his promise. How good it is if the Christian examines himself in time to feel no hindrances in the way of partaking the sacred emblems of our Lord’s body and blood. I am often led to wonder why brethren sometimes stay back; I think if we would give ourselves more fully into the hands of the Lord and be like the clay in the hands of the potter, saith the Lord, according to his promise. Brethren and Sisters let us try to enjoy these blessed privileges and then we shall certainly receive God’s blessings.

THOMAS LEWIS.

GOSPEL TENT.

Our last report was written on the morning of the 11th inst., when we were about to pull up and move to Newton, Bros. Joseph and Isaac Eshelman having volunteered to haul the tabernacle and outfit. After several hours of bustle and hurry everything was loaded and the teams on the road by ten o’clock a.m. About noon the wind turned and blew from the north and it soon became quite cool. We arrived at Newton about 2 p.m., and then we had several hours more of hard labor to erect the tabernacle and other tents, the wind blowing at the rate of, perhaps, forty miles an hour which makes it pretty hard work to set up anything of the kind, but sturdy hands helping us we finally
succeeded, but owing to the unpleasantness of the evening, we had no services in the tabernacle. This, according to my recollection, was the second night that we had no services in the evening on account of the weather. Having no services we joined in with the Evangelical brethren in their weekly prayer-meeting.

The weather, for several days, was quite cool so that our meetings were not so largely attended as we hoped for, yet they kept on gradually increasing in numbers and interest up to Saturday night, when one young man, a school teacher, very manfully presented himself as a seeker, and on Sunday night the tabernacle was crowded to its utmost capacity; we had a very interesting meeting and another young man presented himself as a seeker after the kingdom of heaven and His righteousness. What a noble choice for young men to make! We find the cry here, as elsewhere, of the deadness and torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but being faithful to the charge committed to our trust. Yours in hope of Eternal Life.

NOAH ZOOK.


If conscience smite the once, it is admonition; if twice, it is condemnation.—Cecil.

There is something inspiring in new thoughts entering in and taking possession of men's minds. Truths, which have lain dormant in the hearts of others for years, flash with wonderful light, when, for the first time, they are grasped by a devout and inquiring mind. There are men who gaze on the stars without emotion; but that man, who, from his infancy had been confined and had never seen a star, looked upon the midnight skies, for the first time with an emotion to which those familiar with the sight were strangers.

It is natural, when new thoughts, new themes, and new inspirations take possession of men's minds that they exhibit zeal in their advocacy and propagation. They frequently become extremists; the disciple out-runs his Master; the convert becomes wiser than he who led him to the Lord; and the novice is more certain concerning matters of doubt and dispute, than those who have spent their lives in careful, prayerful investigation and research.

It is not wise nor well for such persons to forget the hole of the pit whence they were digged, nor the helping hands which were stretched out to them in the days when they needed sympathy, friendship and assistance. It is not wise for persons to be too sure that they are qualified to decide every doubt, and settle every difficulty, concerning which wiser men question and suspend their judgment. A zeal for God is a glorious thing, but zeal should be tempered by knowledge, guided by wisdom, and controlled by the fear of the Lord, and sound judgment and good understanding. When this exists, zeal with knowledge becomes a steady and abiding flame, and awakens before the mid-night cry. 

We are now nearing the close of our summer's work and have concluded when we leave here to fold up the tabernacle for winter storage, when we expect to return to our homes and loved ones for a short time until the Lord may call us into other fields of labor. Our next report will probably be the last one to make of this work. We, as workers, have been greatly blessed in our labors, especially so of late and we hope by the help and grace of God to be faithful to the charge committed to our trust. Yours in hope of Eternal Life.

NOAH ZOOK.


The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—F. W. Robertson.

If conscience smite the once, it is admonition; if twice, it is condemnation.—Cecil.
EXPERIENCE.

I felt very much impressed this morning to write for the *Visitor* and give some of my experience. I started to serve the Lord when I was about eleven years old. At that time the brethren were holding a series of meetings. It was in the winter. Being young, I had not committed so many sins and there was not so many things in the way.

The only thing that kept me back was pride; I was ashamed to stand up for Jesus and to ask the Christians to pray for me. I was afraid some one would talk about me. I very well remember the night I rose up for the first time to ask the prayers of God's people. It seemed as if I was tied fast to the seat, but thank God, I rose up, and I and one of my associates went up front; it seemed as if it would be easier for us to be among the Lord's people.

After that there were quite a number more came out. There were some young brethren from Dickinson county present and they seemed to be so happy; it seemed to me they were so plain and humble and it gave me so much encouragement. I did not then have any temptations, but I had a great desire to follow the Lord. But temptations did not stay away; after awhile they presented themselves but it seemed easy to bear them. But other things came before me when I felt it my duty to humble myself and wear plain apparel or when I had to get up and speak for Jesus, and I had quite a trial to give up the world, so I lost ground and turned again to those things that I felt it my duty to forsake. But the good Lord did not leave me; he called me through affliction and he humbled me so that I again turned to him and prayed, and he heard my prayer and forgave my transgression, so that I could feel he was near.

But after I had received forgive-

Do we imitate the life and example of Christ? Is he our example?
Whoever really knows the grace of God in truth, and the way of salvation as revealed in Jesus Christ, and feels the hardness of the human heart, the blindness of the human mind, the stubbornness of the human will, will often be impressed with the utter powerlessness of man to accomplish the work of human salvation, and overcome the obstacles which conspire to resist the progress of the work of God; and he will say with the apostle, “Who is sufficient for these things?” Neither human eloquence, intellectual power, or personal influence can avail to renew the life, to change the heart, and to bring the sinful soul back to its allegiance to the living God. And yet the work, difficult though it is, must be done. Men are perishing without Christ; they must be won, brought nigh, redeemed, saved. They must be rescued from the thraldom of sin, from the chains of lust, from evil passions, and habits, and must be brought into the liberty of the sons of God, and the loving fellowship of his true disciples, and “Who is sufficient for these things?” No man, unless he be himself renewed, quickened, strengthened, endowed with power from on high, equipped with the whole armor of God, and thus made ready to war this heavenly warfare, casting down every high thought, and bringing the whole man into captivity and submission to the Lord Jesus Christ. Our sufficiency is of Him. He who is the Savior, alone can point out the way of salvation. He has been pleased by the foolishness of preaching to save them that believe; but it must be a preaching of the gospel with the Holy Ghost sent down from heaven; not in words of man's wisdom, but in the words which God has spoken. Human intellect must lie in the dust, and the name of the Lord must be exalted, and the truth of the Lord declared. The mightiest man without the presence of Christ is powerless to save a sinner. The weakest and feeblest of mortals, if called of God and equipped by the Holy Spirit, can do wonders in the name of the Lord.

Let those who would be workers with God learn that their sufficiency is of Him; let them ponder the solemn words, “without Me ye can do nothing,” and let them seek to be filled with the Spirit, to walk closely with the Lord, to hide beneath the shadow of his wing, to stand in his counsel, and be witnesses for him in the midst of a crooked and perverse generation.” Thus, and thus only the Lord can make us “mighty through God to the pulling down of strongholds,” and “more than conquerors through him that loved us.”

—The Christian.

Suffering becomes beautiful when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—Aristotle.

A whole village in Brazil has accepted the Gospel through the instrumentality of a young business man, who invited a missionary to that place.

Patient waiting is often the highest way of doing God’s will.—Collier.

THE IDEAL PRAYER MEETING.

The prayer-meeting has been and should still be a means of great strength to the church, and with a view to increasing its efficiency, we wish to present an ideal prayer-meeting. And first, the whole church, young and old, and as many of the irreligious as can be induced to attend, should be present. Second, it should begin promptly, and, if possible, end more promptly. Third, it should be a prayer-meeting and not a meeting for essays or lectures on previously selected subjects, or for the rendering of special songs. Fourth, neither the leader or any one else should feel himself under obligation to ask, in particular, for every blessing he can think of, both for himself and every body else, as if it were the only opportunity he would ever have at the throne. Fifth, the young, as well as the old, should be given an opportunity to lead the prayer, and if they do not embrace it, they should be called on by name. Sixth, when one is leading in prayer let all follow—let all pray, but let no one become so boisterous as to prevent the one leading from being heard. Seventh, as a rule, let each prayer be followed with song, and let all sing, but let them sing from the heart. Eighth, as a rule, don’t limit the petitions by assigning a particular subject, but let each one pray for what his heart most desires, under the influence of the Holy Spirit. Ninth, let the leader lead as little as possible himself, but let him depend on the Holy Spirit to lead. Tenth, let every body expect and beseech the gracious presence or outpouring of the Holy Spirit.

Let every one who perceives the contrast between this ideal and the real as exemplified in his own church, set himself to the work of realizing the ideal, and he will be surprised at the change wrought in a short time.—Selected.
WHY ARE WE GROWING WORLDLY?

Probably no one doubts that we are growing worldly, though it is not at all likely that we all agree as to the reason why we are doing so. Several reasons might be found, but there is one in particular which we should consider very earnestly just now, for the future of the church depends largely on the way we decide to act in the matter. We profess to believe in plain dressing, and not at all likely that we all agree as to the simplicity of the gospel as we well can. There are not very many things done by the people of the world that are not done by some of us. Of course we are not guilty of some of the grossest sins, at least, not openly; but it would be well for us to find out just where we are. Are we living to promote the cause of Christ in the world, or are we living for the gratification of the lower and perishable part of our being? Not long ago I read the instructions of a monk to the members of a nunnery; they were written some time during the first half of the twelfth century. In one place he speaks thus: “As to clothing; you will especially avoid high-priced clothing, which is absolutely forbidden by the Gospel.” We claim to be very much enlightened in this latter part of the nineteenth century, but in our practice we are behind this monk who wrote more than seven hundred and fifty years ago.

So much for the effect. What is the cause? But one class of persons will so depart from the Law of God, and they are those who have not consecrated themselves to him. There can be no doubt about this. And why are our members not consecrated? For some years it has seemed to me that we are too anxious to increase our number. To talk and preach and try to get people into the church is one of the best things we can do; but there is a very great danger of getting persons in who should be outside. If there is any one step taken which ought to receive thought and prayer, it is the step one takes when he comes into the church. He is not deciding a question for a day and for himself, but for eternity and for all who come in contact with him. To come into the church and promise to obey the Gospel in all points, and at the same time purpose in your heart not to obey them, is worse than remaining out of the church. And so persons want to be sure they are converted before taking this step. And ministers are often guilty of over-persuading, almost frightening people to get them into the church. This is all wrong; we don't want that kind of members.

It is a very pleasant thing to hold meetings and baptize a great many, but it is a really good thing to convert one soul. It sounds very well to say we have a large number of members, but in reality there is nothing in it. What are numbers before God? This compassing sea and land to make one convert, who is worse after than before conversion, is not God's work. This desire to have a large membership, the desire on the part of the preacher to be able to say and have it said of him that he has brought a great many into the fold, is, it seems to me, one reason why we are getting so much of the world in the church; and it is not the least reason either.

And why should we care for numbers? Are we any more sure of reaching heaven if we are in a company of a hundred thousand, than if we are in a company of one thousand? It is a great deal better to be a member of a body of ten who are righteous, than it is to be a member of a body of ten million who are unrighteous; it is better by far to be alone with God, than to be with all the world against him. If might made right, then we should be justified in trying to get on the side where there is the greatest number; but might never did and never will make right. Nothing is more contemptible than a body which has nothing but its might to sustain it.

We often speak of the progress we are making, and we are making progress; but is it all in the right
EVANGELICAL VISITOR.

The Church does not save us.

Not long since we heard a dear sister tell of her conversion after having been a church member for a number of years. Expressions of this kind are getting to be quite common. And we have no right to doubt their sincerity. It is no credit to ourselves nor the church to make such a confession. Now this is not as it should be; the church is the home of the saved and not of the unsaved. It is the place where the saved abide, and where the sinner is brought after conversion. But it does at times seem as though it were necessary to first convert some in the church in order to influence those without. Why this state of things? There are many reasons. The church may to some extent have lost her power of spiritual discernment. Some put the church in Christ's stead. Others make themselves believe that uniting with the church and observing her ordinances will save them. Many get into the church some other way than by the door which is Christ. All these are fatal mistakes: errors that were prevalent in the old Roman church, which neither the early reformers nor many others since then have been able to eradicate. The church being the bride of Christ, members must first become united with Christ before they are in any sense to be called His beloved. We have the mind of Christ, therefore our purposes and aims are one like those of man and wife. An unconverted soul is as much out of place in the church as a woman would be to live with a man not her husband. There is no other name given in heaven and upon earth whereby we can be saved alone in the name of Christ. Honor that name proportionately more than that of the church. Christ and His word first; the church second. When this order is reversed there will be trouble. The teaching of Christ and His apostles should be strictly adhered to, and not so much attention given to church discipline, or old customs which have by long usage become law to some. It is only by obeying the blessed Word that we come into the blessed liberty of the children of God, and into a higher religious life. If we would follow God's order in all things giving His word preference, all heaven-ordained usages would be recognized means of grace and not become offensive to any, neither would they be considered dangerous innovations to the church. Unsaves church members may finally through adversity be brought to a knowledge of the truth, but the good resulting from such a risk is overbalanced by the harm done. There is danger of their never being saved. There is such a thing as making people believe they are saved when they are not. Again it is not according to the divine order. We believe that God intends His church to be a saving power, a medium in His hands through which He accomplishes good. The more unsaved there are in the church the less the spiritual power. The worlding in the church is a stumbling block to those outside, and his influence will "eat as doth a canker," as Paul said of Hymenæus and Philetus. So much is this the case that those who are conscientious, and adhere strictly to the true principles of the gospel and abstain from all appearance of evil, are termed a little eccentric. All this results from tolerating the unsaved in the church. The church should be concerned about her spiritual power. Just what the conditions of church membership should be we must learn from God's Word. One thing all can know and that is that for Christ's sake has pardoned us. Conviction is sometimes taken for conversion. How willing any one under conviction becomes to do all he can to work out his own salvation, by being baptized and by observing the ordinances. They are often more willing to do this than to call upon the name of the Lord and be saved. It is so natural for us to believe works will save us; to believe that our own efforts and connection with the church has much to do to save us, when the blood of Christ is the only remedy. We must be saved before a union with Christ and His church can take place.

As believers in Christ Jesus, our Lord, as members of His body, as those who have come from darkness into the marvelous light, as those that know the efficacy of His shed blood in the taking away of sin, how we long for the time when the church we love shall regain its primitive power! That day when 120 of the disciples of the blessed Lord were together in earnest and expectant prayer, God gave them power by the Holy Ghost that through the preaching of one man's hearts were filled with consternation and thousands turned to the Lord in a single day. Must we continually witness the church slowly but surely declining in her power over sin and iniquity? Let us pray with the prophet—"O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy."

—A. K. K., in Herald of Truth.
THE SIGNS OF THE TIMES

The present summer has been marked by so many and such great disasters that the most philosophic among us stand aghast, and the world exclaims, “What does it mean?” The destruction of life by fire, flood, cyclones, suicide and accident has been greater than ever before in the history of the land, in times of peace. A financial panic such as the country has never before experienced is now upon us; factories are closed or closing, silver mines and iron mines are abandoned and myriads of laborers are thrown out of employment, for whom there is no prospect of work and wages in the near future. Many of the banks in which the hard earned savings of thrifty labor were deposited for safe keeping have collapsed and general distrust and confusion reigns in all parts of the land. Wheat, one of our great national sources of wealth, has declined in value until it is 25 per cent. below the cost of raising it. Grasshoppers and drouth are laying hold upon the corn and other growing crops and the outlook now is truly discouraging, not only for farmers but for all classes.

Suddenly like a mighty avalanche has this condition of things come upon us; there were no signs of warning, we were in the midst of our jubilee year, with the thought of our national greatness and prosperity uppermost in our minds when, as it were, from a cloudless sky descended the mighty thunderbolt that has rent us from one end of the nation to the other.

It is time therefore that we stop and reflect as to the cause of all this unrest, devastation and destruction, for surely such wide-spread calamity could not have come to us without a good and sufficient cause. To the reflecting mind the causes generally assigned are scarcely adequate to produce results so varied and so far-reaching. Neither the uncertainty as to the action Congress will take on the tariff, nor the shrinkage in silver value in view of its possible demonetization could bring about the existing state of things.

To the believer in an over ruling Providence the cause lies beyond these natural ones. If we turn to the 28th chapter of Deuteronomy and the 26th of Leviticus we will find there described a condition of things so similar to our present surroundings that one is astonished; and the cause there assigned is the departure of the people from the service of the Almighty, and setting at naught His commandments and worshipping idols. After reading the chapters above referred to one is forced to ask the question: Have we as a nation become idolators and forsaken the service of the true and only God and are our present calamities the natural outcome of such a course? What is a nation has been our chief object? To seek the kingdom of God and His righteousness, or have we sought the mammon of unrighteousness first and above all other things? That the latter is the case is all too plain. No nation that has existed upon the earth before us has been more idolatrous than are we. The almighty dollar is our only god. Our whole soul, mind and strength is devoted to getting dollars.

Our churches are the resorts of money changers and the spirit of true worship is unknown in the land. We preach and we pray to please the sense of the natural man. We claim to be Christians but have not as much of the spirit of Christ in us as had the Aborigines who preceded us as the owners of land.

Sodom and Gomorrah were nearer the kingdom of heaven than are we to-day, and yet we wonder why we are afflicted. Prosperity cannot continue with any nation or people who forsake goodness and truth and exalt falsehood and evil. The Almighty is the same yesterday, to-day and forever, and unless there is a general turning about and we as a nation recognize the presence and power of God in all things, and each one of us as individuals submits to His rule, and unless we follow the teachings of the Master in all our acts and thoughts, the days of rest and peace and prosperity are yet a great way off.—Selected from the Clover Leaf, by A. M. Engel, Detroit, Kans.

If any of our readers have thought the saloon to be an institution which ought to be tolerated under any circumstances; a thing to be legalized at any price whatever; an evil at all capable of “regulation,” they might be undeceived by reading the results of the recent investigations in San Francisco as to the startling ruin of girls going on in the women’s annexes to the “respectable” saloons in that city. It is established beyond question that the hundreds of “Ladies’ Entrances” to saloons there are veritable gates of hell, and that they are prevailing against many, many homes to their ruin. We do not care to go into details and it would be counted a shame to speak plainly of the things done in them, but any one who desires can assure himself that these saloons are the vestibule of the brothel. And so they are in New York; in Chicago; in Cincinnati. The more “respectable” they are, the more elegant the furnishings, the more artistic the music, the more dangerous; the more gilded the bait the higher the game. A saloon can no more safely be planted in the bosom of society than can a cancer in the breast of a nursing mother.—Christian Standard.

Science is but a mere heap of facts, not a golden chain of truths, if one refuse to link it to the throne of God.—Frances Power Cobbe.
**LITTLE THINGS.**

I cannot do great things for Him
Who did so much for me,
But I would like to show my love,
Dear Jesus, unto Thee.
Faithful in every little thing,
O Savior, may I be!
There are small crosses I may take,
Small burdens I may bear;
Small acts of faith and deeds of love,
Small sorrows I may share;
And little bits of work for Thee
I may do everywhere.
And so I ask Thee, give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will;
And in each duty, great or small,
May I be faithful still. —Selected.

**A LETTER TO THE CHILDREN.**

I love the children, and love to meet with those who want to learn about Jesus. I know that children generally like to hear about Jesus, but sometimes they are afraid to ask their parents, and sometimes parents don’t talk enough to their children about Jesus.

I knew a little girl that was sick and she wished very much that her mother or some one else would talk to her about the Savior, but it seemed that no one said anything to her. At last they thought of sending for a physician for her, but she did not want a doctor; she wanted Jesus, still she was afraid to say it. She was afraid to open her heart to others and afraid to let the dear Savior come in. What a mistake this mother made in not talking to the little girl about the Savior, and what a mistake the little girl made that she did not tell her mother and confess Christ.

Now if little children would obey that still, small voice which wants to tell them what they should do how much better it would be. They would not so soon be led away by the evil spirit that tries to lead them in sin.

I know a little boy not five years old who goes to Sabbath-school and his teacher gives him a little card with a bible verse on it which he commits to memory during the week. His mother teaches him, and that all mothers should do, and all good little boys and girls will try and learn all they can. One day this little boy took sick and his father got a little wine for him to drink. The father said it would be good for him but the little boy said, “No, I won’t drink wine, for wine is a mocker, strong drink is raging and whoever is deceived thereby is not wise.”

How many of you can tell where that stands in the bible?

**MAY 1, 1893.**

A good many years ago, a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a weary voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read, from her father’s library. At last one day she was called to his death-bed.

“Little girl,” said he “you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me.”

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of whom she has helped, 600 are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—Sel.

**BELEIVING A CHILD.**

It is never wise to bribe a child to perform a plain duty, writes Elisabeth Robinson Scovil in an article on “The Rewarding of Children” in the October Ladies’ Home Journal. There are many motives to be appealed to and we should be cautious how we substitute a lower for a higher one. When bedtime comes it is often a struggle for the small people to go off pleasantly and promptly. When we elders have to do things not at all more disagreeable to us, we indulge in some murmurs—audible or otherwise—and a good deal of self-pity. It is not to be expected that our juniors will take up their burdens with more cheerfulness than we do ourselves. Yet as soon as they are old enough to understand anything they may be greatly helped, or hindered, in doing it. “It is time for Charlie to go to bed now” ought to be enough to persuade him to do so without difficulty. But just as we ourselves sometimes fail to respond to the call of duty so there will be moments when Charlie feels that his desire to sit up longer entirely overpowers his wish to obey, and he refuses. What is to be done in this case? His mother can probably induce him to go to bed by means of a piece of candy, or a promised pleasure, but the next time the question arises he will be less able to do right unaided than he was at first. His mind will naturally revert to the bribe and he will want another. A quiet talk, gentle argument and persuasion, impressing upon him that every one has to do disagreeable things, because they are right, will usually prove effectual; if not it becomes a matter of obedience that must be enforced even at the cost of pain. If we can enlist the will on the side of
right-doing, so that the child shall conquer himself and yield a willing obedience, we have accomplished much. Let us teach them by every effort in our power that virtue is its own reward.

Each for Himself.

Where our actions in life are concerned, each stands alone. It is not a question of what another would do if confronted by the same duty. We must meet the work for ourselves. Nor can we ask another to decide for us whether this is right, or that wrong. It lies with God and ourselves. Neither can we excuse our want of courage or right-doing by calling up the failing of another. It is said that Dr. Lyman Beecher once befriended a man who afterwards turned against him and acted meanly. One day, Mr. Beecher, having heard of the man's success, came home very much excited, but instead of raving against the ungrateful individual, he raised his hand and brought it down emphatically. "Well!" he exclaimed, "when I have acted honorably towards a man, and he goes away and acts meanly towards me, I am never sorry that I acted honorably towards him!"

And there are volumes in the lesson. Not what others have done, are doing, or shall do, is to be our guide. We are only to ask, Is it right? and knowing this, we are to do, or not to do. To-day must stand alone. What we feel to be duty and the right, is to be our guide. When we seek any other, we wander into the pathway of folly, and prepare for wrong-doing and failure. — Young People's Weekly.

God sometimes washes the eyes of His children with tears, that they may see the more clearly to read aright His providence and His commandments. — T. L. Cuyler.

DEATH OF HENRY S. HOFFMAN.

Henry S. Hoffman, a prominent and well-to-do farmer of Conoy township, and a minister in the society of the Brethren in Christ, committed suicide by cutting his throat with a razor, on Tuesday, October 3, 1893, while suffering from temporary derangement during sickness.

Mr. Hoffman and his son Jacob, a boy of fourteen years, were both confined to bed with bilious fever, and both occupied the same room. During the temporary absence of Mrs. Hoffman, Mr. Hoffman left his bed without the knowledge of his son, whose first intimation that there was something wrong was from an unusual noise in an adjoining room.

He called to his mother who hurried to the room and noticed the bed vacant, entered an adjoining chamber, from which she heard groans, as of some one in great agony, and, as she opened the door a terrible sight met her eyes. Her husband was lying in a pool of blood, with his throat gashed and bleeding, conscious but made incapable.

Dr. Geo. W. Benne was at once summoned and everything that could be done was done for the injured man, but he died about half-past eight o'clock on Tuesday night. He was conscious all afternoon but was unable to speak.

Deputy Coroner S. S. Steffy was notified and he impanelled as his jury, John B. Longneck, L. A. Wambaugh, Thos. Horssel, David F. Greiner, Harry Machan and Milton F. Mundis. After hearing the testimony they rendered a verdict that death resulted from a cut in his throat made with a razor with his own hands while temporarily insane, caused by an attack of bilious remittent fever.

The deceased was only 40 years old. His wife is a daughter of Jacob K. Nisley, of Florin, and five children, two sons and three daughters, the eldest a girl of sixteen years; his aged mother, two brothers, Eli and Christian, residing in Kansas, and four sisters, Mrs. John Shank, Mrs. Abraham Engle and Lizzie, of near Haucock, this county, and Mrs. John K. Forney, of Abilene, Kans., survive.

Mr. Hoffman was widely known and highly esteemed and much sympathy is everywhere expressed for the bereaved family. — Mount Joy (Lancaster Co., Pa.) Herald.

The funeral of the deceased was held at Rech's meeting-house, October 7 and his remains were interred in Rech's cemetery. Services were conducted by Eld. Jacob Engle and J. N. Martin, of the Brethren church, and Eld. Martin Rutt, of the Mennonites, Preaching from Isa. 54: 7, 8. The attendance of neighbors and sympathizing friends was very large. The deceased was 40 years, 2 months and 2 days old and was the youngest son of Bro. Christian Hoffman, of near Maytown, Lancaster county, Pa., who died nearly 20 years ago.—Ed.