11-1-1893

Evangelical Visitor- November 15, 1893. Vol. VI. No. 22.

Henry Davidson

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/117

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/117

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
When Jesus was in the “likeness of sinful flesh,” He went about doing good. He was thrown into various phases of society, He chose to labor in various fields, variety was a characteristic of His parables. It became even a necessity to reach the various objects of this Great Teacher.

From the manger to the tomb we find Him at various times the repeated object of avarice or of worship. Yet these things moved not the Son of God.

His calling was to “be about His Father’s business.” Whether “in the temple disputing with the doctors,” or, at the mechanic’s bench in Nazareth; whether treading the hills and vales of Judea, or, transfigured on the Holy Mount; whether by the bier or tomb; being led into the Wilderness or seated on Olivet over against the Holy City—all were but parts of a life of activity and duty. They were as meat to He who came to do the will of Him by whom He was sent.

This pattern to humanity repeatedly said, “Follow me.”

Although this command reaches us to-day, many do not rightly conceive the import of these words. There are many apparently honest souls in the world who, desirous of attaining righteousness by works alone, would gladly do as Jesus did. But, alas! forms and ceremonies will save no man. It is the spirit which pervades the minds of men which leads them to act according to justification.

Our Leader’s characteristics were, Kindness, Love, Humility, Courtesy, Gentleness, Patience, &c. All the outward show a man can make will not prove him humble at heart. Acts of kindness do not always indicate the complexion of the hidden man of the heart. Patience may be an inbred trait in a very wicked heart. A person might spend all night on a mountain fasting and in formal prayer; he may pass days in obscurity or fast for weeks; forms and ceremonies may tax his energies even to the wasting of the flesh; penance might be paid in abundance or alms given to the last mite under the pretence of following, or being like, Jesus, and all only serve to his condemnation. May we learn the lesson that “the letter killeth but the spirit giveth life.” Pride is a spirit, as is also Humility, and although ingeniously hidden under a cloak of deceit, times will come and opportunities will develop the truth, whether or not we possess the Spirit of Christ.

The apostle did not speak vanity when he said, “If any man have not the Spirit of Christ, he is none of His.” The hidden life in God through Christ, must be generated by the Spirit of Him who quickened the Head of the “believing body,” which is Christ.

A glorious thought, as also a powerful incentive to Christian activity and the development of a living hope, is set forth by the Revelator (Rev. 7: 14-17), who saw a mighty host “which came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb. . . . The Lamb. . . shall lead them unto living fountains of waters. . . .”

It was the one hundred and forty-four thousand who sung a new song which no man could learn but those who were redeemed from the earth and from among men. They had followed the Lamb whithersover He goeth.

H. N. ENGLE.

Only what we have wrought into our character during life can we take with us into the other world. — W. Humboldt.
CHRISTIAN HYGIENE.

Benjamin Gish.

Dear Brother,

My silence is not the index of neglect or indifference. I am a busy man, with mind and hand always on the strain in literary labor.

I am glad you are preparing a work on Hygiene. Such a book from a Christian standpoint is urgently needed, and no less by the church than by the world. The pressing problem of the age is the conversion of Christendom to the Model of Christ as regards the Divine use of the body, and Christian employment of money, and the amalgamation of families and communities and nations in a Holy Brotherhood. The Church has forgotten the Manger and the Cross; forgotten that the body is to be presented a *living sacrifice*, *holy, acceptable to God, which is our reasonable service*. Rom. 12: 1.

The physical abominations wrought among professors of religion is simply appalling.

“God manifest in the flesh” is Christian Hygiene. Every instinct and appetite and propensity and passion must be under the dominion of the Holy Ghost. “The body is for the Lord, and the Lord for the body.” 1 Cor. 6: 13. We are not our own; we are bought with a price; therefore we are to glorify God in our body and in our spirits, which are God’s. 1 Cor. 6: 19, 20. “Whether ye eat or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD.” 1 Cor. 10: 31. Tobacco is a stenchful ulcer on the body of Christ.

The mouth that offers the flesh and blood of the Lamb of God, is defiled with the filth and fumes of carnal gratification which unites us for fellowship with God and man.

The modern luxuries of the table are great feeders of the animal propensities. Simple diet, such as bears a normal relation to the organic laws which God has given for the regulation of the physiological functions, is what the hygiene of humanity and Christianity demands. Violation of the physical laws of God brought me to the verge of the grave. Irregularities and excesses in eating and drinking, mental taxation when body and mind needed the recuperation of sleep, and other depletive infringements, put me for years into the school and rigorous discipline of a sick bed. Then through a wonderful Providence God revealed to me the Hygienic side of the Gospel.

Thus have I been raised from ignorance and transgression and inefficiency to a thirty year’s ministry with pen and tongue, testifying doctrinally and practically to the redeeming and sanctifying power of the Grace of Christ for body and soul. Every member and organ and function of human nature in its totality is to be “yielded as the servant of righteousness unto holiness.” Rom. 6: 13.

C. H. Balsbaugh.

Union Deposit, Pa.

JUSTIFICATION BY FAITH.

Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin.” Rom. 4: 7, 8.

In this epistle of Paul to the Romans, especially in the first part of the epistle, he dwells much on how a sinner may become righteous in the sight of God. He argues the point, as it were, proving justification by faith. Hence a dispute is on foot, in these modern times, and, I believe, even among Christians, in regard to how a man is justified before God; some hold forth, as they say “by faith alone.” Now disputing about phrases and words is of no profit. The faith the apostle had spoken of undoubtedly implied obedience; and we see that he gave a text, or proof on this when he had mentioned certain parties as not believing the gospel, in that he said, “But they have not all obeyed the gospel,” which is equal to saying, they have not all believed the gospel. Again, we have in holy writ that “faith, if it hath not works, is dead, being alone.” Paul to the Galatians said, “In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.” The apostle Paul declared positively that a man is justified by faith, and not on account of any merited works of his own; but only by believing the testimony of God. To such an one “his faith is counted for righteousness.” God will justify that believer.

Hence the apostle made use of what David declared in his day in regard to the “righteous,” saying, “Blessed are they whose iniquities are forgiven and whose sins are covered; blessed is the man to whom the Lord will not impute sin.” How pointed and consoling the above quotation is; and for the consolation of the Roman believers, the apostle Paul no doubt made use of it, and it is precious in all ages, especially to all those whose sins God, for Christ’s sake, has forgiven. Such ones are conscious in themselves that they have nothing of their own to commend them to God; they know that they do “hate sin,” and are at all times in sincerity and singleness of heart appealing to Him who knoweth what is in man, and saying, “Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” Psa. 139: 23, 24. And in the spirit of such an one “there is no guile.”

What a wonderful transition the gospel accomplishes in all them that believe it. Yes, a wonderful change, for “it is the power of God unto salvation to every one that believeth.”
Nov. 15, 1893.

**EVANGELICAL VISITOR.**

These are made free from the thrall of sin, “for sin shall not have dominion over them,” and are resting on Him “who is our life,” “who was delivered for our offences and raised again for our justification.”

Oh, the blessedness of those whose iniquities are forgiven, absolutely through the efficacy of the atoning sacrifice of that dear Savior Jesus Christ, who died for our sins, that we might have life through His name. Though now, while in this lower world, surrounded, as we are, with all manner of deceptions, enemies within and without, let us watch and pray, and “fight the good fight of faith,” and consecrate ourselves wholly to Him “that is able to keep us from falling.”

Dear fellow Christian, let us put on the whole armor of God, so “that we may be able to withstand in the evil day.” I trust that we are able to say in truth, with the apostle, “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.” Gal. 2: 20.

**IT MAKES THINGS SAFE.**

From “The Book That Makes Things Safe,” one of the “Grape Shot” leaflets of H. L. Hastings, of Boston, a series of tracts that may well be called a condensed library of Christian evidences, we take the following interesting anecdotes:

“I have read of a young infidel who years ago was traveling in the West with his uncle, a banker. They were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit up with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book,—a Bible. After reading it awhile, he knelt down and began to pray. Then the young infidel began to pull off his coat and get ready for bed. The uncle said, ‘I thought you were going to sit up and watch.’ But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the ‘Age of Reason’ have thus quieted this young infidel’s fears?

“Lord Shaftesbury tells of two sailors, cast away on a cannibal island, who were in great fear; but while creeping cautiously around the island they came upon a cabin. There was no one there, but on venturing inside they found a Bible. That book banished all their fears.”

Kingston, Ont.

T. D. ALLEN.

For the **EVANGELICAL VISITOR.**

**DISCRETION.**

Have we ever defined this word? If not, let us see what it means. “The good man will guide his affairs with discretion,” says the Psalmist. We want discretion in our work in eating and drinking, in buying and selling, in making and keeping friends, in fact, all our doings demand prayerful discretion. Do we also use discretion in Christianity? For instance: the unconverted sometimes hear experiences of religious enthusiasts or some highstrung professors of Christianity and come to the sudden conclusion that these possess the true Christian spirit, and after they get converted desire the same strong evidence of the above mentioned; but use discretion, the empty wagon makes the most noise, and the true Christian is best known by his actions and by coming in contact with them through reverses. After we become converted we want to join a church, as it is the will of our Savior that we should. Here we want the utmost discretion. You look over the different churches and you will find one that takes you without asking questions; you can belong to any number of secret organizations, follow all the allurements of the world, &c. Use discretion, this one is too cheap.

Another church wants you to say much for Christ, with an occasional shout and hallelujah, but you need not pay your honest debts if you can escape them. But our discretion helps us to discriminate. The next church we look over almost confuses us. It says, “We are the only church that obeys all the commands of Jesus Christ.” And we wonder what all the others are for. But we find by reading the word of God that this one is too high-priced, and our discretion tells us that the highest priced article is not always the best, neither is the low-priced the cheapest. And we do not need as a creed “The Doctrine of the Brethren Defended.” The doctrine of Jesus Christ defends itself, and if we read it carefully and obey it in simplicity we will all be brethren and sisters in Christ.

J. E. BBUBAKER.

**AUTUMN.**

See the leaves around us falling,
Dry and withered, to the ground,
Thus to thoughtless mortals calling
In a sad and solemn sound—

“Youth, on length of days presuming,
Who the paths of pleasure tread,
View us, late in beauty blooming,
Numbered now among the dead,
What though yet no losses grieve you—
Gay with health and many a grace;
Let no cloudless skies deceive you—
Summer gives the autumn place.”

On the tree of life eternal
Let our highest hopes be stayed:
This alone forever vernal,
Bears a leaf that shall not fade.

—Selected by Addie Rollinger, Foraker, Ind.
By taking the version as given in Luke 11, in connection with the above, it seems clear that the word *debts* means sins, whether committed against God or man. And it may be stated right here, that sins may be committed against God by which no fellow being of our race suffers any wrong. Also, that any sin committed, of whatever nature or kind, is a sin against God, and may at the same time also be a sin against our fellow man, or even against a dumb brute.

The petition under consideration is sometimes rendered, "Forgive us our trespasses as we forgive those that trespass against us." This rendering seems to give the sense of the petition more clearly than the other; and it is also in perfect harmony with Matt. 6: 14, 15.

Be it understood, then, that a *debt*, in the sense the word is used in this prayer, means a sin that we have committed; and the word *debtors* means the ones that have committed sins against us.

Now a debt, in its literal sense, is something we owe, and it implies a duty, as well as a possibility on our part, of paying the same; but a *sin*, committed against God, we cannot pay, or atone for; hence, we are taught to pray for its forgiveness. We are in debt to the Lord for many things that we can pay, and we must pay them, if we want to be accepted of him. But such debts as we can pay are not sins, until we purposely neglect paying them; nor can we consistently pray the Lord to forgive us that which we can pay, when we make no effort to do so.

One may say, "What is it that I am owing the Lord and am able to pay?" To answer this question in detail would take up much space, therefore let Romans 12: 1 answer, namely, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Or, in other words, our services by spirit, soul and body, are due unto him. We are owing them, and if we will, we can render these services, and so pay our debt; neither is there any more required of us than what we can reasonably perform. Hence it will not do for us to neglect our duties, and think that by praying to be forgiven all will be well in the end. Nay, we only pray for the forgiveness of sins we committed; or, they may be sins of omission, which we are now unable to pay; but we must, at the time of praying, be under a solemn vow to God that, by his grace, we will avoid a repetition of the same.

But now follow the conditions on which to ask forgiveness, namely, "as we forgive our debtors." This means, "Forgive us in the same way that we forgive our fellow men that have sinned against us." From this it is easily understood that if some one commits a sin against us, whether by defamation of character, or by taking the advantage of us in a trade, or by doing us bodily injury, and we try to get even with him by returning like for like, and then pray the Lord to forgive us as we forgive, we most certainly call down vengeance on our own heads, for the sins we committed. If we would do our utmost to get even with our fellow man, we might fail in the attempt; but not so with the Lord. He is always abundantly able to punish sinners as they deserve; therefore let us be careful not to pray him to forgive us as we forgive while we are harboring a revengeful spirit. Nay, the prayer, "Forgive us our debts as we forgive our debtors," suggests a forgiving spirit on the part of him who prays.

There is something in this prayer, however, that all may not look at in the same light, and, though this writer may differ from most others, he is open to conviction. The point is this: Inasmuch as our Father in heaven will not forgive us our sins unless we repent of them and pray to be forgiven, are we poor mortals, according to his law, obliged to forgive those that have trespassed against us, when they do not repent nor ask to be forgiven? If so, it would seem that we are asked to be more compassionate toward our fellow-beings than God is to us. How is it? By reference to Luke 17: 3, 4, it will be seen that the Savior teaches, that if a brother trespass against us seven times in a day, and seven times in a day turn again to us, saying, I repent, we shall forgive him. From this it appears that a trespassing brother must come and repent before we are obliged to forgive him. And, if this is the law for a trespassing brother, how is it with a trespasser that is not a brother? Should such a one be forgiven, when he manifests no repentance, nor asks to be forgiven? I think I shall have to say, no, unless I can look upon his transgression in the light that Jesus looked on his murderers when on the cross. He said, "Father forgive them, for they know not what they do." Of course they knew they were killing a man, and that in a very torturing way; but really they did not know that he was the Son of God. At least they did not believe it.

So with us. We may be persecuted and shamefully treated by men who do not know that we are the chosen people of God; and if so, we should also pray for their forgiveness.

And, though we may consider ourselves under no obligations to forgive them that trespass against us, still, it is clearly our Christian duty to treat them kindly, returning good
for evil, and manifesting no revengeful spirit. "Vengeance is mine: I will repay, saith the Lord." Rom. 12: 19.

Another thought in connection with this petition, and that is this, All persons using this prayer virtually acknowledge themselves to be sinners, in some sense of the word. It is taken for granted that at conversion all our sins were forgiven; hence, if we sinned no more after that, this prayer would be out of harmony; for, why should we pray for that which we have already obtained, namely, the forgiveness of our sins? Therefore this prayer is proper only for those who after conversion, commit venial sins through weakness, and not proper for such as are not yet born of God; neither for those that live without sin.

C. STONER.
Polo, Ill.

CHURCH TROUBLES.

I have frequently been asked the question, why there is so much more trouble in the Brethren church than in many other churches, and I have come to the conclusion that one reason is, the Brethren, as a church, are more particular in regard to church discipline than most other churches.

Too many allow their members to do as they please. Their brethren are often at variance with one another, and even violate the plain commandments of Christ and the apostles, without notice being taken of it, while the Brethren consider it their duty to look after the erring ones and bring them back again to the fold, by the disciplinary power of the Gospel.

Christ established a church on earth, that the members might watch over one another, so that, if one falls by the way, the others could help him up, and hold him up, if necessary.

The object of church discipline is always for the recovery and restoration of the erring ones, and not for their destruction, however severe the judgment. If we would pass by all wrongs, committed by members of the church, we could get along very smoothly, but would the church then be fulfilling her mission?

We read that we "shall not be partakers of other men's sins." 1 Tim. 5: 22. Hence, if we do not reprove the erring ones and have them brought to repentance, we may become responsible for their sins.

In the second place we may bring a great deal of trouble into the church by being too sensitive, and thereby agitating imaginary wrongs. Very often great church difficulties, when traced back to their origin, are very small in the beginning, probably hardly worthy of notice; but by continual agitation, exaggeration and misrepresentation, they grow to immense dimensions, and probably wind up with a committee from Annual Meeting. No wonder the Apostle Paul was made to exclaim: "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not so to be." Jas. 3: 5-10.

I have quoted largely from James because I believe he plainly sets forth the origin of a great many of our church troubles. Whenever we bring up a matter against any member of the church with the purpose to break down and destroy, and not for their restoration and salvation, we are making them and the church unnecessary trouble. May the Lord help us that, in all our actions and dealings with one another, even if necessary to reprove, we may do it with meekness for their final good, and not for their destruction, "considering ourselves, lest we also be tempted."—D. E. Price, in Gospel Messenger.

The Scientific American has the following on the folly and danger of using beer: The use of beer produces a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, conditions of congestion, perversion of functional activities, local inflammation of both the liver and the kidneys are constantly present. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into mere animalism sensual, selfish, sluggish, varied only by paroxysms of anger that are senseless and brutal. In appearance the beerdrinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable, more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest form of inebriety, closely allied to criminal insanity.

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console.—Colton.
For the Evangelical Visitor.

A DREAM OF HOME.

BY SISTER NANNIE.

Days that are past come to me,—
Scenes that are gone—tonight;
For memory's door I open
Days that are past come to me,—

Tired at last with their pastime
Out to the swing in the elm
Out from the dear old homestead,
In the bloom of youthful beauty
Their childhood scarcely vanished
Running, they chase each other
They now are seated on grass banks
'Tis the same bright, golden tresses,
They each confide to the other
Each one tells her story
And they hint of a time unmentioned
And as Memory thus brings them before me
She brings tears also—tonight.

Tears for the loved who are going,
Tears for the loved who have gone—
For my parents, brothers and sisters
That I hope to meet in Heaven.
Close the door gently, O Memory!
Let the vision now pass from my sight
While I dream of a happier country,
Where there'll be no more parting or night.

Glendale, Arizona.

WHY IS THERE NO MORE CONVICTION?

No earnest man of any degree of spirituality can sit down and consider the lack of widespread pungent conviction without great concern. Why does not the Holy Spirit convict as in former days? There have been various attempts to answer this question. Some have said the habits and education are such to-day that we do not see the same results. This does not satisfy the question at all, men are just as wicked to-day as ever. In fact, in America, the harvest of crime seems to increase and wickedness becomes more desperate, and cannot the Holy Spirit make the same in America, the harvest of crime seems to increase and wickedness becomes more desperate, and cannot the Holy Spirit make educated and civilized sinners feel their sins just as keenly as He did the generation of the past? Others have said in those early days of ignorance, when men heard the truth it was startling, but now they are more educated and civilized sinners feel no emotion, edge nor grip. Much of the education of the preachers to-day is to lead them to doubt the genuineness of the Bible and to seek to become great preachers whose preaching shall result in “character-building” instead of convictions for sin. We have nothing to criticise in sound learning only the abuse of it. Place and position and salary are as much the objects of clerical ambition in England and America to-day as they were in the Church of England in the days of Wesley. When the ministry are in fear of losing their perquisites, they are also afraid to rebuke sin until sinners in the church and out of it feel the edge of the sword. If sinners trembled under much of the preaching we hear, it would simply be ridiculous. Many ministers of the Gospel instead of reproving ungodly amusements of the day are doing all they can to have restrictions against these taken out of the Discipline. What must be the influence upon the young people of a college when theological professors and ministers give their

nothing of spiritual things, so that this will not answer the question. It still troubles many when they think, “Why does not the Lord convict men as powerfully as of yore?” We do not pretend to know the mind of the Spirit, but there are some things so plain that nobody can fail to see them. God never contradicts good, sound, common-sense. There are some things painfully evident:

1. There is a lack of the kind of preaching that produces conviction.

We can no more expect conviction from the reading of essay sermons on the latest novels (and there are just such), historical characters, the last sensation, etc., etc., than we could expect heat out of a snowstorm. The Lord would do Himself injustice to cause sinners to cry for mercy under the cold, formal delivery of homilies that have in them neither emotion, edge nor grip. Much of the education of the preachers of the day is to lead them to doubt the genuineness of the Bible and to seek to become great preachers whose preaching shall result in “character-building” instead of convictions for sin.

We have nothing to criticise in sound learning only the abuse of it. Place and position and salary are as much the objects of clerical ambition in England and America to-day as they were in the Church of England in the days of Wesley. When the ministry are in fear of losing their perquisites, they are also afraid to rebuke sin until sinners in the church and out of it feel the edge of the sword. If sinners trembled under much of the preaching we hear, it would simply be ridiculous. Many ministers of the Gospel instead of reproving ungodly amusements of the day are doing all they can to have restrictions against these taken out of the Discipline. What must be the influence upon the young people of a college when theological professors and ministers give their

nothing of spiritual things, so that this will not answer the question. It still troubles many when they think, “Why does not the Lord convict men as powerfully as of yore?” We do not pretend to know the mind of the Spirit, but there are some things so plain that nobody can fail to see them. God never contradicts good, sound, common-sense. There are some things painfully evident:

1. There is a lack of the kind of preaching that produces conviction.

We can no more expect conviction from the reading of essay sermons on the latest novels (and there are just such), historical characters, the last sensation, etc., etc., than we could expect heat out of a snowstorm. The Lord would do Himself injustice to cause sinners to cry for mercy under the cold, formal delivery of homilies that have in them neither emotion, edge nor grip. Much of the education of the preachers of the day is to lead them to doubt the genuineness of the Bible and to seek to become great preachers whose preaching shall result in “character-building” instead of convictions for sin.

We have nothing to criticise in sound learning only the abuse of it. Place and position and salary are as much the objects of clerical ambition in England and America to-day as they were in the Church of England in the days of Wesley. When the ministry are in fear of losing their perquisites, they are also afraid to rebuke sin until sinners in the church and out of it feel the edge of the sword. If sinners trembled under much of the preaching we hear, it would simply be ridiculous. Many ministers of the Gospel instead of reproving ungodly amusements of the day are doing all they can to have restrictions against these taken out of the Discipline. What must be the influence upon the young people of a college when theological professors and ministers give their

nothing of spiritual things, so that this will not answer the question. It still troubles many when they think, “Why does not the Lord convict men as powerfully as of yore?” We do not pretend to know the mind of the Spirit, but there are some things so plain that nobody can fail to see them. God never contradicts good, sound, common-sense. There are some things painfully evident:

1. There is a lack of the kind of preaching that produces conviction.

We can no more expect conviction from the reading of essay sermons on the latest novels (and there are just such), historical characters, the last sensation, etc., etc., than we could expect heat out of a snowstorm. The Lord would do Himself injustice to cause sinners to cry for mercy under the cold, formal delivery of homilies that have in them neither emotion, edge nor grip. Much of the education of the preachers of the day is to lead them to doubt the genuineness of the Bible and to seek to become great preachers whose preaching shall result in “character-building” instead of convictions for sin. We have nothing to criticise in sound learning only the abuse of it. Place and position and salary are as much the objects of clerical ambition in England and America to-day as they were in the Church of England in the days of Wesley. When the ministry are in fear of losing their perquisites, they are also afraid to rebuke sin until sinners in the church and out of it feel the edge of the sword. If sinners trembled under much of the preaching we hear, it would simply be ridiculous. Many ministers of the Gospel instead of reproving ungodly amusements of the day are doing all they can to have restrictions against these taken out of the Discipline. What must be the influence upon the young people of a college when theological professors and ministers give their
personal attendance on occasions where the dance is held? Is it any wonder that the Holy Spirit does not convict any more? We almost wonder that He convicts as much as He does? Jesus wept over Jerusalem before He withdrew from it. He had to withdraw because they rejected the light. Is the Holy Spirit withdrawing from the modern church, who with greater light than the past age, refuse to be intensely spiritual?

2. Another fact remains true. If the Holy Spirit should convict and powerfully convert in many places the converts would die. Of what earthly or heavenly use is it to bring converts in many churches. They are sure to die. Of what good to have them become like the majority there now. The majority in good and regular standing never go to class-meeting or prayer-meeting; never pray in secret according to the words of Jesus. He says if we pray in secret our Father in heaven will reward us openly. He has not so rewarded them. Of what use to put a convert into a church, the majority of whose members cannot be gotten out to anything spiritual, but who are on hand always to the oyster supper and frolic. A great preacher was once asked how to have a revival. He replied, "Read the Acts of the Apostles and do as they did." Such apostolic acts will be honored of God, and a church that does not produce real, deep pungent conviction as the result of its labors is not after the New Testament order. It may have additions by the hold-up-your-finger, sign-a-card method, but it is not spiritual, for any lodge or order gets additions the same way. A Holy Ghost church only can make sinners uncomfortable. We still insist that there is good reason why conviction is not more pungent and widespread.

3. Another fact remains true. We will not comment upon it but state it. There has never been pungent, mighty conviction except under a fearless ministry, who rebuked sin when it required great bravery and nerve to do it. Read the history of the past from the days of John the Baptist, and it will be found that the ministry that God has rewarded by bringing on conviction were the men who had to risk life, reputation, position and salary when they rebuked sin. God always honors such.—Christian Witness.

THE SKEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions which I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is: Suppose all men were Christians according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

He remained silent for some time deep in thought, and then was constrained to say: "Well, if all men were really Christians in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied, "no man can deny the goodness of the system in practice. But now for the other question; perhaps I shall get on better with that. You have got a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels; what then would be the state of London and the world?"

He seemed still more perplexed, and he remained a long time silent. At length he said: "You certainly have beaten me, for I never before saw the two effects upon society. I now see where the Christian builds up the infidel pulls down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had sat on an old dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.—H. L. Hastings.

According to an English Parliamentary report, which included the results of an official inquiry into the causes of the mental affections of 83 out of 95 patients admitted into the Liverpool Asylum during a period of fourteen months, a careful analysis showed that 50, or more than one-half, were directly due to the use of alcoholic beverages. Alcohol is unquestionably the producing cause, as this official report would indicate, of a very large percentage of insanity generally. The children and grand-children of drunken parents and grandparents are especially liable to mental disorders, as modern scientific research has clearly shown. The lesson is, with emphasis, abstinence for all.
The United States, "River Brethren," and in Canada "Tunkers." Subscription, $1.00 per year; six months, 50c.

To whom all communications and letters of business are to be addressed.

To correspondents—Write only on one side of the paper, with black ink, and not too near the edge.

Communications for publication should always be accompanied by the author's name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the Visitor should be sent in at least ten days before date of issue.

If you wish your paper changed from one post office to another, always give the office where you now receive it, as well as the office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is made. For instance, Apr 92 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue this disposition there would be very little trouble in Christ's church here on earth. We would commend the article referred to the careful consideration of every child of God. Let us profit by it.

The church is to be congratulated on their first attempt at the operation of their Gospel Tent work. The Tent was in nearly continuous operation for about five months, with part of the time at least five workers, and all the time four. It was moved from place to place as was supposed to be most suitable, and we believe in every locality that it was operated with a good reception and generous support. It was accompanied by evidences, too, that showed that hearts were touched, and while in some places there was no very apparent evidence of the effects of the work in the conversion of souls, yet at least at one place—Hope—there was gratifying evidence manifested of God's presence—some sixteen or seventeen persons gave evidence that they were desirous of living a new life in Christ Jesus, and some have found the Savior precious to their souls.

In looking over the cost of the operation of the Tent, as given in the statement of the treasurer, we must say that the expenses attending the work thus far were not large, and the most gratifying evidence of the acceptance of the work is that at every place where the Tent was set up the generosity of the people was manifest in such a substantial way in contributing to its support in money and provisions. Another gratifying evidence in the donations for that purpose is that they were not confined to Kansas alone, but that Pennsylvania, Ohio and even far off Arizona, contributed to the work. We are glad for this. It shows that the spirit of missions is not dead, and we trust that it will be a means whereby the work will receive an impetus that will cause an increased effort in the future, and not only in Kansas, but in every other state where there is sufficient strength in the church there will be an effort put forth in this line of work.

May the Lord reward those who have so faithfully and earnestly put forth the effort to build up Christ's kingdom, and may it be a means to the conversion of many souls, and may the Lord have all the glory.

A LIBRARY IN ITSELF.

We have secured, through the agent of the publishers, Mr. S. A. Parks, of Kansas City, a set—25 volumes—of Stoddart's Encyclopaedia Brittanica, we might say, a library of universal knowledge. It is evidently just what we want for our library, and no other work can fill its place. The work is a reprint of Stoddart's English edition. It is printed from clear type, and gives the results of the latest researches of eminent men, covering "the whole territory of science, literature, art and theology." It should be in every library. We are well aware that in this age of printing there are many cyclopaedias that can be had for very little money, but for use and reliability, we think Stoddart's edition of the Brittanica excels all.

The cost in cloth is $82.50, and in...
half Morocco $87.50. If you want to avail yourself of the opportunity now offered by the publishers, write Mr. S. A. Parks, 249 Hall Building, Kansas City, Mo., who is general agent for the publishers, and we think you will obtain just what you want. It is really an indispensable addition to a good library.

**STATEMENT OF EXPENSES AND DONATIONS FOR THE GOSPEL TENT.**

The Gospel Tent was first located in Abilene, June 5, 1893, and was operated all the time, except a few days, at different places in Kansas, up to October 20, when it was returned to Abilene and stored for the season. During this time there was expended in all $128.85 for its support, as the following statement will show:

**EXPENSES.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freight</td>
<td>$56.98</td>
</tr>
<tr>
<td>Railroad fare of workers</td>
<td>22.84</td>
</tr>
<tr>
<td>Lights and fuel</td>
<td>18.28</td>
</tr>
<tr>
<td>Provisions</td>
<td>20.91</td>
</tr>
<tr>
<td>Tracts</td>
<td>1.00</td>
</tr>
<tr>
<td>Straw to cover ground in tent</td>
<td>1.00</td>
</tr>
<tr>
<td>Repairs</td>
<td>6.94</td>
</tr>
<tr>
<td>Labor</td>
<td>20.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$128.85</strong></td>
</tr>
</tbody>
</table>

**RECEIPTS.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations from Kansas</td>
<td>$67.40</td>
</tr>
<tr>
<td>&quot; Ohio</td>
<td>14.00</td>
</tr>
<tr>
<td>&quot; Arizona</td>
<td>9.40</td>
</tr>
<tr>
<td>Kansas Home Mission</td>
<td>43.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$128.85</strong></td>
</tr>
</tbody>
</table>

All of which is respectfully submitted. J. K. Forney, Treasurer.

**HOW THE MONEY GOES.**

Just a little at a time; five cents more at your luncheon for a cake that was neither digestible nor strengthening; ten cents more for some folly that gave you no pleasure, and a dollar more that your name might be on some subscription list. You went on this list to buy flowers for the dead, or a wedding present for the living, not because you wanted to, but because you were afraid to say no. You didn’t like to think that anybody would call you mean. Now it is much meaner to give away money that of right should be put some place else than not to give at all. It goes for a silly frock that is above your station in life. You tell me that it cost you thirty-five dollars; your opportunities for wearing it are very few and far between. Only in the evening after the office is closed, and then only if somebody asks you to go out. So between times it is carefully folded and locked away, and your thirty-five dollars is spent, and for it you are not even getting a percentage of pleasure, while in three months’ time your gown will be old-fashioned. Now, if you must spend that thirty-five dollars it would have been better for you to have added a dollar a week to your board and gotten a larger room with more air and then you would have had a good interest of better health and better temper.

Somebody once said that women had so little sense they never saved any money until they were past thirty. I don’t believe that about my girls, and I am going to urge on them again and again to learn to use their money judiciously; to have a little saving, no matter how small it is, and to keep adding to it all the time.—Ladies’ Home Journal.

**WASHINGTON ON SWEARING.**

This was in an order issued from general headquarters, Moore’s House, West Point, July 29, 1779:

“Many and pointed orders have been issued against the unmeaning and abominable custom of swearing, notwithstanding which, with much regret, the General observes that interest in this work shall grow stronger and stronger until the light from the Cross shall be shining in all the dark places.—Union Gospel News.

“Many mourn for their sins who do not repent of them; they weep for them, but continue in them.”

“People who never look up are not much account at lifting up.”
ELKHART COUNTY, IND.

On October 8, a.m., at our regular meeting, one applicant was baptized. Bro. Nathan Cassel and wife of Canada, and Bro. Levi Hoover and wife, of Peabody, Kans., were with us. Bro. Cassel preached for us in the German language, from Rom. 12:11.

October 22, at 9 o'clock, a.m., before preaching, we closed our Sunday-school. May the seed sown in weakness find some prepared hearts.

We expect Bro. J. W. Hoover, of South Cayuga, Ont., to hold a series of meetings for us this winter. We ask all God's people to pray for us that some good may be done.

ADDIE BELLINGER.

Foraker, Ind.

MAPLE GROVE, OHIO.

The love-feast held on the 14th and 15th of October in the Maple Grove church, at Donaldsville, Clark county, Ohio, was well attended, notwithstanding the unfavorable weather. Bro. W. O. Baker, of Louisville, O., was sent for to officiate on the occasion, but on Saturday the 14th he sent a message to the brethren stating that he was called to the bedside of his sick brother in Wayne county, Ohio, therefore he could not possibly come. The services were therefore conducted by the local ministers assisted by Bro. Jacob Kunkle, of near Columbus, Ohio, and Bro. Benj. Herr, of Wayne county, Ind. There was earnestness manifested by the brethren and sisters, and others were awakened to a sense of their lost condition, and we trust will come to the knowledge of saving grace and accept Christ as their Savior.

D. E. C.

WAINFLEET, ONT.

Bro. John H. Myers, on his visit through Canada, has not forgotten the Wainfleet brethren. He arrived here on the 25th of October and left on the 30th for Bertie, or Black Creek. While here he visited the brotherhood and filled six appointments. We believe that he has done his duty in encouraging the brethren and sisters to earnestly contend for the faith which was once delivered to the saints, and in pointing sinners to the Lamb of God which taketh away the sin of the world. Our aged mother Sider, who is confined to her room, also felt hungry and thirsty for the bread and water of life, and requested a prayer-meeting to be held in her house, where we met on Sunday afternoon, and we realized that the Lord was with us in power. Saints were revived and the unsaved were convicted of sin, and some that had fallen back renewed their covenant with God. May they not trust themselves but throw their trust and care on Jesus, and not forget to pray. May the Lord bless the brother and his labors, and keep him low at the feet of Jesus.

ANNA M. SIDER.

Perry Station, Ont.

STAYNEE, ONT.

Our love-feast is now among the events of the past, and we hope and trust it was one to be long remembered, as I believe it was truly a feast of love. Although, owing to the inclemency of the weather, both Saturday and Sunday, the crowd was not as large as usual, yet, in all, we had an enjoyable time. Our ministerial helpers were Eld. S. Baker, of Gormley, Ont., Bro. P. Steckley, of Bethesda, Ont., and Bro. J. H. Myers, of Mechanicsburg, Pa., who labored earnestly with us for ten days, preaching every evening, and visiting during the day. We believe he has not shunned to declare the whole counsel of God. And although he has been away from home for weeks laboring for the Master and holding forth the word with power to dying mortals, yet he does not seem to be exhausted, but is filled with the Spirit to overflowing. No one made a start for the kingdom, yet we do believe many were made to feel their need of salvation and the church has had a reviving season. Our prayer is that his labors may be bountifully blessed, and souls may be saved through his instrumentality. Would to God some other brethren would be moved to visit us.

SARAH M'TAGGART.

According to previous arrangements, I left my home on Friday October 6, and arrived at Curryville, Blair county, on the same evening, and was met by Eld. Peter Keagy, of Woodbury, Bedford county, Pa., and taken to his home, arriving there at bed time. On Saturday morning we started for Spring Hope, Bedford county, a distance of about eighteen miles across the mountains. On our way we visited a family by the name of Ritter, the lady being a daughter of old Bro. Lampburn, deceased. She had been filled with the love of God a short time previous to our visit, and while our stay was short yet it was time very delightfully spent to hear of her first love. Her husband did not say anything in particular of his work spiritually, but we were much pleased to see him give the encouragement to his wife which he did, and we trust that ere long we will hear that he has joined hands with his wife in the good work of the Lord.

Next we stopped to pay a short visit to Bro. Price, whom the writer had the pleasure of seeing converted some years ago while holding a series of meetings at Spring Hope. Bro. Price has since been influenced to unite with another class of people, but we found him in the same Christian element that we left him years ago, and cannot see any reason why those whose hearts beat with the
same Christian love, and have obtained like Christian faith, and have the same end in view, should be divided into churches.

Next we arrived a short distance beyond Fishertown with sister Rebecca Miller, widow of Bro. Daniel Miller, deceased, with whom we had pleasant visits in years gone by. After partaking of refreshments, we went with the family to the place of worship, where a number of people were assembled. We tried to hold up a crucified, yet risen, Redeemer.

The meeting was continued until Saturday following when feet-washing and communion services were held. The meetings were well attended during the week considering the busy time of the year for the farmers, who were putting up their apples, corn, &c.

During the week we were assisted by Bros. Martin Miller, of Martinsburg, Isaac Stern, of Ore Hill, and Henry Miller, of the district. On Saturday evening the meeting was largely attended, the house being too small to accommodate the people; yet we must say, notwithstanding the crowded condition of the congregation, the order and attention was all that could be desired, and we cannot help but praise the young people of Spring Hope and vicinity.

On Sunday forenoon and evening the meeting-house was again well filled with attentive hearers. Thus the Lord helped us through the journey and labors of several weeks. The brethren whom I visited seemed alive to their duties and their hospitality and liberality will ever be remembered.

T. A. LONG.
Mechanicsburg, Pa.

GOSPEL TENT.

From the date of our last report, our meetings at Newton continued with usual interest. On Sunday the 22nd, we held services in the Tabernacle at 11 a.m. The wind was blowing hard so that it made it unpleasant, and owing to the wind we held no afternoon service, consequently we all went to the Salvation Army meeting at 3 o'clock, and we had a very blessed time. Those people, despised as they are by a great many, I believe are doing a good work. After the services in their hall they said they were going to the jail to hold services for the prisoners, and invited us to go along. We had a very impressive service and the prisoners, six in number, were very attentive, and some of them, I believe, were deeply convicted. May the plain, simple truth administered to them, and the earnest appeals to a better life, be riveted upon their hearts, so that they may come out of the prison with a determination to redeem their lives. These prisoners were all young men, which made it seem all the more sad. Oh, what a pity that young men, bright and intelligent as these were, should throw away their lives and their influence in this manner. Young men take timely warning and give your lives to God, before you meet with a like or even worse fate.

In the evening the wind ceased and we had a very interesting meeting in the Tabernacle and one young man volunteered for God. Thus ended the day's work, which is to us as a bright spot in the memory of the past, and was one of the special days of rejoicing to all of us.

Owing to the lateness of the season and the cold nights, we thought it advisable to close the Tabernacle services on the night of the 26th of October. We were at Newton two weeks and one day, during which time six came out on the Lord's side, and we earnestly pray that they may all become fully established in the love of God. Here, as elsewhere, we made the acquaintance of a great many, and found some very earnest Christian people. A goodly number of them came to our assistance with the necessaries of life, and also with some means to defray expenses. May the Lord abundantly reward them all for their labor of love.

By request of the brethren we returned to Sedgwick and held meetings in a school house, about five miles from town. We filled three appointments and on Sunday night we had a very interesting meeting, and four persons came out as seekers. It did seem as though the meeting should have been continued, but as our arrangements were made to
return home, where we were so much needed, and having been away about five months we were quite anxious to return, and as Bro. J. H. Eshelman had arranged to start East to visit his aged father at Mechanicsburg, Pa., where he can be addressed by any one who would feel like engaging him to labor in the Gospel—owing to all the above, the meeting was closed until Thursday night, November 2, and we still hope and pray for good results.

On Monday morning we started homeward, stopping on our way to visit the Home of the Friendless, near Hillsboro, Marion county, Kans. This Home is yet in its infancy, but we believe it to be a good work and worthy of the support of any one who may wish to lend a helping hand.

We arrived safe at home on the evening of November 1, and found the family well and all glad to have us return. The Lord has been very good to us while we were away. We have enjoyed the best of health, and the family was well all the time we were absent, so that we have abundant reason to say, Praise the Lord. Yours in hope of eternal life.

NOAH ZOOK.
Talmage, Kans., Nov. 8.

MICHIGAN.

October 6, 1893, I came to Greenwood, Mich., where Bro. Hershey met me and took me to his home. When we came to the house, I was met at the door by Sister Hershey, who had been confined to her bed for four years, but was now able to attend the love-feast on Saturday evening and also Sunday morning services. On Monday morning Bro. Shupe and I, in company with Bro. Slocher and W. Holman, came to Elmer, where we visited during the week and held meetings each evening, except Saturday when it rained all day. On Friday evening, by request, the meeting was held in the Vanderveer school-house.

Sabbath morning we had meeting in Kelly’s school-house, and in the afternoon we went to Custer, a new field, where we had meeting in the evening. On Monday we were disappointed in not having a meeting, but visited seven families. Tuesday we visited and had an evening meeting. Wednesday we made two visits and had an afternoon meeting in a private house. Thursday we made a special visit to some members. I found quite a number of these people very warm and open-hearted, and their expression, if the flesh yields to the desire of the soul, there may be a gathering in of souls in the near future.

Let us pray that they may yield, that their souls may be blessed, and the Lord glorified. Friday I was homeward bound; came to Greenwood and had an evening meeting. Here we changed our mind, thinking it proper to call on the Carland brethren, as it was the time of meeting there. We leave it to them to report. After spending five days with them, we started for home; arrived on the 27th and found all well. Thank the Lord for his kind protection.

Cashtown, Ont.

SAMUEL DONEE.

WORDS FROM A SISTER.

I have long felt I should write a few lines for the Visitor, but still put it off from one time to another. But I will now make the effort, though in weakness, trusting the Lord to direct my pen. It is a number of years since I gave my heart to Jesus that kind Savior who has done so much for me, and is still helping me day by day. How prone we are to wander away, if we are not watchful, but the Lord is ever willing to help us a right, if we ask him.

I would say to all who read this, let us not be weary in well-doing for in due season we shall reap if we faint not. We meet with many trials and temptations in life’s pathway, but the Lord has promised not to forsake us. I am not weary of the way, but I still want to press onward and upward and make my calling sure. But it is alone through the Lord that we can do anything, that is pleasing in his sight. We are all placed in this world for some wise purpose, and we all have our own work to do. Right at home with my family is where I find much to do. I need much grace and am often not as patient as I should be, but I still want, with the help of the Lord, to be more patient, and keep close to Jesus feet, that it might be said of me, as of Mary of old, “She has done what she could.” I would yet say to the unconverted, do not put this most needful work off. There is much peace and joy in the Lord.

I would ask a deep interest in your prayers for us that we may hold out faithful. From your unworthy sister.

ANNE M. MINNEY.
Martinsville, Pa.

THE PRECIOUS BIBLE.

Much might be said about these few words, and though I feel myself unworthy, I will trust the Lord to guide my pen. I sometimes think we do not appreciate, as we should, the blessing of having the word of God right with us on our tables, in our family worship, at Sabbath-school, in our meetings, and where ever we go. These lines often come to my mind:

“Holy Bible, book divine,

Precious treasure thou art mine.”

I often wish that I could give to others the bread of life, that I receive when hearing or reading the word of God. How often has it cheered me on my way. Some time ago when somewhat sorrowful, I took this good book and the words came to my sight, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,” 2 Cor. 4:17,
and it was so much comfort to me, I know I ought to read the Bible more than I do, and also find that I am not obeying in all things, especially such as visiting the sick. Well might it be said of me, I was sick and in prison and you visited me not. I still long to do the will of God, and wish that we all could look up, and lift up our heads, seeing our not. I still long to do the will of the Lord should punish me in morning service. Her works of faith been a saint all her life. For forty years she had never missed Sabbath morning service. Her works of faith and charity had filled the whole community with the fragrance of her name. But she was now sick; evidently in great physical suffering. She greeted me with the question, "What do you suppose I have done that the Lord should punish me in this way? There is something very strange about it all. I have never been sick before in my life. I fear I have committed some great sin." Then she went on to tell me how she felt. She emphasized the fact that she had never had any experience of sickness or physical weakness. "What do you think this means?" she repeated. "God has hidden His face from me, and I am despondent."

I paused a few moments to meditate upon her case, asking divine guidance. Then I said, as she looked up at me with a woebegone expression of countenance, evidently the result of spiritual agony: "Has it ever crossed your mind, my dear sister, that God is getting ready to take you home, and give you the crown and the victory? Not in wrath, but in mercy, He is afflicting you."

She looked up, a smile glemmed on her face, and with eagerness she questioned: "You don't suppose that is it, do you? Do you really think the Lord means to take me to heaven now?"

"If he wants you to go to heaven," I replied, "are you willing and glad to go?"

"I never thought of that," she cried out. "I thought God was hiding His face from me in wrath."

I then prayed with her, beseeching the Lord that He would give unto His servant patience, and comfort, and grace, that she might be willing in the day of His coming.

I went away and called the next day. The daughter of this aged saint met me at the door, to tell me what a peaceful night her mother had had. The clouds were all dissolved. She was contentedly resting in the revelation of a Savior's love. That day she expressed to me astonishment that she could ever have thought God had deserted her; ever have let go her assurance of the perfect salvation in the Redeemer. "It must have been Satan's opportunity," she suggested. "After all these years of serving the Master, and rejoicing in the hope of the Gospel, he wanted to persuade me to give up my faith, and blinded me to the fact that my time had come."

"Are you ready to go," I asked, "if it be the Lord's will?"

"Perfectly," she said. "Come, Lord Jesus; come quickly."

In a few days, just as the sun was flooding the East, on a quiet Sabbath morning, with the name of Jesus on her lips, she fell asleep on earth, to awake satisfied in the vision of His presence.

Perhaps there are other aged saints who may doubt and wonder at God's dealings with them. But, beloved, think it not strange of the fiery trial that is to try you. Jesus is mightier than the arch enemy of souls. He has promised to overcome him when he assaults the gate of the humblest believer in his name.


For the Evangelical Visitor.

WORKING THE WORKS OF GOD.

"What shall we do, that we might work the works of God?" Believe in His son who came into the world that whosoever believeth in him should not perish, but have everlasting life. Believe in the word of God. Jesus says, "He that loveth me keepeth my commandments. The work of God is to live a holy life before God, so that the world can see that we are what we profess to be. Let us avoid all appearance of evil. There is so much done by the professors of religion that is not the work of God, and time is spent in idleness and seeking the pleasures of this world. The work of God is to visit the widows and orphans, and to keep ourselves unspotted from the world; to feed the hungry and clothe the naked; to do all we can to promote the cause of Christ,—this we can do by honest work in the church and out of the church, trying to persuade sinners to seek the Lord while he may be found, and call on him while he is near."

Unsaved sinner, give heed to this while it is day, for the night is coming when no man can work. Think how near death is to you. Then if not prepared to meet God how awful will it be to hear the word, "Depart from me, I know you not. Oh sinner, let this be your inquiry, What must I do to work the works of God? Jesus says, Come to me and I will give you rest, rest for the soul, blessed rest. I praise God for such a hope to rest in God's house with all the loved ones gone before, and all the heavenly hosts in the New Jerusalem. May God help us all to work the works of God, is my prayer.

JACOB KUNKEL.

Reynoldsburg, Ohio.
I have thought lately how near we can come to being a Christian and yet have no change of heart. I saw this through my own experience. And then again, when we have been pardoned, we are liable to doubt. How plain it seems to me tonight. When our sins, or transgressions, are forgiven then we are in favor with God again. It seems to me to be just like a child that does something that is against its parent's will, and that separates until the child does what the parent requires; and if the child comes in the required way it is restored to favor with its parent.

I ask you to remember me in your prayers. MAUD E. HOUT.

Mansfield, Ohio.

For the Evangelical Visitor.

ADMONITIONS.

As we are immature in years, or in our faithfulness in little things, how often do they interfere with our advancement in our Christian life. The Lord has a much nobler work for his dear children than to accumulate this world's goods, and oh! that each and all of us were just willing to work that which the Lord wants us to work. And first of all, we must begin at our own hearts, and then the Lord will give us grace to work at the hearts of our fellow-men. I will close for this time.

Your brother and fellow-traveler.

J. M. E.

Whatever our Lord might have done, whatever he may do, his reliance is upon his friends. "I am no more in the world, and these are in the world, and I come to thee. As thou didst send me into the world, even so send I them into the world." "Ye shall be my witnesses unto the uttermost part of the earth." We have accepted the appointment. We have the name of Christian; Christ and his world require that we be good and faithful. We must keep faith with Him who patiently trusts us, and be true to the world which is given into our charge—Alexander McKenzie, D. D.
Nov. 15, 1893.

**EVANGELICAL VISITOR.**

**OUR YOUNG FOLKS.**

**OUR LETTER BOX.**

**Dear Editor:**

As I like to read the letters the children write, I thought I would write too. I am nine years old. I go to school, and I love to read. I think the letters to the children are so nice and so good. I wish that there were many more written for them, and that every child would have some one to teach them about Jesus and his love to them.

Martinsville, Pa. MARY E. BENZMAN.

**BECAUSE I ASKED JESUS.**

"Mamma, is you very sick, and does you think you will die?" asked a little boy of his mother, who had been taken suddenly ill with violent pains in her side.

"I am very sick, but hope I will not die just now," said the mother.

"You feels too sick to pray, does you?" interrupted the elder of the boys.

"Now the old man has—" said the soldier.

"We do not know any old man," interrupted the elder of the boys.

"Now that the old gentleman—" said the soldier.

"We do not know any old gentleman," once more interrupted the boy; "he is our father."

A little while afterward the soldier began to swear. The younger brother looked up into his face, and said: "Please don't use such words." "Why not?"

"Because we do not like to hear them; we are church folks."

"Oh!" said the soldier, as he gave a whistle.

But he did not swear any more, and he guided those boys around the grounds as respectfully and attentively as if they had been the sons of Queen Victoria. —Selected.

**DO IT NOW.**

This is for you, boys and girls. It is a bad habit—the habit of putting off. If you have something that you are to do, do it now, then it will be done. That is one advantage. If you put it off very likely you will forget it and not do it at all. Or else—what for you is almost as bad—you will not forget, but keep thinking of it and dreading it, and so as it were be doing it all the time.

"The valiant never taste death but once;" never but once do the alert and active have their work to do.

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languidly, and his mother was distressed. The doctor was non-plussed.

"What does your son do? Has he any work?"

"No; he has only to bring a pail of water every day from the Spring. But that he dreads all day long, and does not bring it until dark."

"Have him bring it the first thing in the morning," was the doctor's prescription.

The mother tried it and the boy got well.

"I DO NOT HAVE TO LIE."

"I do not have to lie, I am not afraid of anybody," said a boy when falsely accused of something which he had not done. It is a great thing for a man or boy to so live that he does not have to lie.

The beginning of a lie is frequently away back. It begins with some evil purpose, some wicked act, some wrong doing; and the boy who has got into the devil's net and finds himself crippled, and tangled, then thinks the easiest way is to lie himself out of it.

The liar has a hard road to travel, and a very long one. He lies himself into a dozen troubles before he lies himself out of one. One lie calls for another and there is no end to the entanglements which come through falsehood.

The best, the surest way to "put away lying," is to do nothing that you need to conceal, or deny, or lie about. Tell the truth and live the truth.

As long as a man or boy will tell the truth, there is some hope for him; but when he gives himself up to lying, what else is there to be done? What can you do with a liar? Where can you place him?
What is he good for? The Lord in heaven has no use for a liar, and in the great day of the Lord “all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.”—The Little Christian.

SMITH'S SALOON.

“I hear that Smith has sold out his saloon,” said one of a couple of middle-aged men, who sat sipping their beer and eating a bit of cheese in a Smithfield street saloon last Friday night.

“Yes,” responded the other, rather slowly.

“What was the reason? I thought he was just coming money there.”

The other mumbled a cracker abstractly for a moment, and then said:

“It’s a rather a funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played out doors. All boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family.

“Well, he went home one afternoon last week, and found his wife out shopping or something of that sort. He went on through the house into the back yard, and there, under an apple-tree, were the little fellows playing. They had a bench and some bottles and tumblers and were playing ‘keep saloon.’ He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist and was setting the drinks up pretty freely. Smith walked over and looked into the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor’s boy, a couple of years older, lay asleep behind the tree.

“My God, boys, you must not drink that,” he said, as he lifted the six-year-old from behind the bench.

“We’s playing s’loon, papa, an’ I was sellin’ it just like you,” said the little fellow. Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came home she found him crying like a child. He came back down town that night and sold out his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it.”

This is a true story, but the name was not Smith.—Pittsburgh Dispatch.

As you learn, teach; as you get, give; as you receive, distribute.—Spurgeon.

The finest fruit earth holds up to its Maker is a finished man.—Humboldt.

Happiness is like an echo, it answers to your call, but does not come.—Burton.

MARRIED.

DANIELS—EYER.—At the residence of the bride’s parents, near Bonnecon, Kans., October 31, 1893, by Eld. H. Davidson, Mr. James E. Daniels to Miss Anna L., daughter of Bro. and Sister Henry E. Eyer, all of Bonnecon, Kans.

EHRSAM—SWANGER.—At the residence of the bride’s parents, near Navarre, Kans., October 31, 1893, by Eld. H. Davidson, Mr. Harry D. Ehram, of Enterprise, to Miss Lizzie, youngest daughter of Bro. and Sister H. E. Swanger, all of Dickinson county, Kans.

OUR DEAD.

LOAFMAN.—Died, near Phillipsburg, Ohio, October 22, 1893, Sister Laura Belle Loafman, wife of George Loafman, aged 28 years, 11 months and 8 days. While attending a prayer-meeting about five weeks ago she was convulsed of her sins, from which time she sought the Lord and found Him precious to her soul. By her request she was baptized three weeks before her death. Her affliction was consumption. She bore her sufferings with patience. She leaves father, mother, a kind husband, one child and many friends to mourn her departure. Two children preceded her to the spirit land. Services were conducted by S. L. Herr and the writer. Text, Mark 14: 8, “She hath done what she could.” A. M. ENGLE.

KAUFFMAN.—Died, in south Dickinson county, Kansas, October 21, 1893, Philip Kauffman, aged 65 years, 8 months and 24 days. A member of the Newbern meeting-house, October 22, and the remains were interred in the cemetery adjoining. Preaching by the brethren from 2 Cor. 5: 1, to a large congregation. Bro. Kauffman was married to Margaret Shaffer and from this union were born eight children—three sons and five daughters. One son and one daughter preceded him to the grave. Bro. Kauffman united with the church about twelve years ago and has lived a consistent Christian life, and especially near the close of his life has he manifested more than ordinary interest in the salvation of his soul, and earnestly urged upon others the necessity of making sure work for heaven. He leaves a wife and six children to mourn his death.

GOOD.—At Norwalk, Warren county, Iowa, October 24, 1893, Mr. Abraham G. Good, aged 75 years, 3 months and 26 days. Funeral discourse by Eld. Matlock, of Des Moines. Text: “Melting this upon these the eyes of my children.”—Abraham G. Good was born in Rockingham county, Virginia, June 28, 1815. He moved from Virginia to Ohio when quite young, and was at the time of his death a member of the branch of the church called Brethren in Christ. He was strong in the faith and always stood firm for the right, and was honest and upright in all his dealings with his fellow-men. But the long journey from this world to the next is ended; the last weary step is taken and he is at rest. Though the journey was a long and rugged one, through a period of pioneer life in Ohio and also another period of pioneer life in Iowa, the end was calm and serene. He was aware of the near approach of death, and caused no alarm; often in his last moments he expressed a willingness to go whenever the Master called. He remarked to a friend, sometime before his death, that he was almost totally blind and had a very lonesome life to live. He said he could no longer see to read, and could see very little of what was going on about him, but said as his vision of earthly things failed he could see more clearly each day, thorough the eye of faith, to an inheritance incorruptible and undefiled, and that this was the greatest comfort of his life. In his last moments he tried to repeat the words of a favorite hymn. Only a few words were expressed so they could be understood. These were:

“There the night dissolves away
Into pure and perfect day.”

Though our earthly vision may be blurred and we may lose sight of all about us, there are no mists or fogs or dark clouds that will obscure that “land that is fairer than day” from the eye of faith. It is not to be won at a price; the reward is sure, and we may lose sight of all about us, there are no mists or fogs or dark clouds that will obscure that “land that is fairer than day” from the eye of faith. It is not to be won at a price; the reward is sure, and in the very jaws of death, through the eye of faith, can look far above the earthly Canaan, where the night will forever dissolve away into pure and perfect and eternal day.