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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—Jesus.

VOLUME VII.  ABILENE, KANSAS, JANUARY 1, 1894.  NUMBER 1.

ROWING AGAINST THE TIDE.

It is easy to glide with the ripples
Adown the stream of time,
To flow with the course of the river,
Like music to some old rhyme;
But ah! it takes courage and patience
Against its current to ride;
And we must have strength from heaven
When rowing against the tide.

We may float on the river's surface
While our oars scarce touch the stream,
And visions of early glory
Our darling night may gleam;
We forget that on before us
The dashing torrents roar,
And, while we are idly dreaming,
Its waters will carry us o'er.

But a few—ah, would there were many!—
Row up the "stream of life!"
They struggle against its surges,
And mind neither toil or strife,
Though weary and faint with labor;
They see the walls of a city,
Far on through the hazy distance,
And shall we be one of that number
Or shall we glide on with the river,
With death at the end of our ride,
While we have a crown to gain?

By C. H. BALSBAUGH.

Beloved Sister:

It is amazing how we misconceive the Divine provision in Emmanuel. God thought well enough of the body to make it the vehicle of our salvation, and His eternal abode in Christ Jesus. Whatever concerns the body is a matter of interest to Him in whom dwells all the fulness of the Godhead. Col. 2: 9. We are commanded to pray for our daily bread, and this petition includes all our physiological functions, all our voluntary activities, and all our temporal needs. I am writing for the Lord, and deem it quite within the compass of the purpose of redemption, to ask God for stamps and stationary, and all the necessities of my silent ministry. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Rom. 8: 32. We think it only reasonable and consistent to ask God for spiritual blessings, but to approach the awful Mercyseat for a steel pen, or a bottle of ink, or a lead-pencil, seems to many shockingly presumptuous. Our requests are authorized by our needs. Compare Phil. 4: 6, 19. Christianity is an every-day religion. It touches life at every point, and moulds every thing into conformity to the Divine Ideal as expressed in the Man Christ Jesus. It includes the body equally with the soul. 1 Cor. 6: 19, 20. The Eternal Word was made flesh. Greater honor the body cannot receive. "We always hear about in the body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our body." 2 Cor. 4: 10, 11. The glory of Christianity is the Dominion of Christ in humanity. What can be more common than our daily food? This most animal of our necessities is put in the centre of that wonderful prayer which embodies the eternal issues of the Divine Incarnation. We are truly indebted to the Cross for food and raiment and home and paper and ink as for the Holy Ghost and all consequent blessings. Every breath of air we inhale comes through the One Mediator. All things were originated by the Word, and without Him was not anything made that was made. John 1: 3. Few of us appreciate how absolute are the claims of Christ on our faith in relation to "all our needs," and on our gratitude for all our blessings.

Christianity has now had a history of more than eighteen centuries, and in this time the Divine Ideal of Life has been lost and recovered again and again. What has been found and established in the reformation, has in large measure been lost again. The great fact of justification by faith is little more in Protestantism than a cold, lifeless, intellectual doctrine. With many it is not even that. The time is at hand to which Christ referred: "When the Son of Man cometh, shall He find faith on the earth?" Luke 18: 8. God thinks it not beneath Him to note the sparrow, and numbers our hairs. What He regards worthy of His care, we must not think too insignificant for our faith. The very paper I am writing on, and the very pen I am writing with, came through the all-inclusive provision of the Cross. How unbelief points the finger of derision at such a statement. We do not know Christ half as He asks to be known. His humanity is real and immaculate, and He has not forgotten that He is one of us. Heb. 4: 15, 16. Our surrender and consecration to Him must be as complete as His for us.
Cross is the concentration of all there is in God and man, to be revealed more and more through the Ages of the Ages. Eph. 2: 7. In our littleness and blindness and selfishness and worldliness, we do not see, cannot believe, how great God has made us in becoming man Himself. “Be ye holy, for I am holy.” I Pet. 1: 15, 16. “We shall be like Him.” 1 John 3: 2. “As He is, so are we in this world.” 1 John 4: 17.

Where Christ is incarnate, and the Cross rules, sacrifice is a luxury. It would have been a heavier burden for Christ to remain in Heaven in view of our misery, than to die on the Cross to redeem us. What sort of Christians are we? Has the great law of Divine Heredity made us partakers of the glorious self-renunciation of Jesus Christ? Are we more intent on saving souls than on saving money? Do we spread our tables for the glory of God, or for the gratification of a morbid taste? Has the Holy Ghost absolute possession and control of our bodies, or do we please ourselves? The body for the Lord, and the Lord for the body. 1 Cor. 6: 13. 2 Cor. 5: 15. Rom. 12: 1. It cost God much to make a saint, and it must cost us much to become saints. It is only in the fellowship of His sufferings, and the power of His resurrection, and in conformity to His death, that we attain to this high honor. Philipp. 3: 10. The hybrid religion of to-day, which tries to worship God and mammon, strut in the devil’s robes and also wear the garments of salvation, is a sad travesty of the Man in whom is enshrined “all the fulness of the Godhead.” Philipp. 2: 5–8. Do not make a display of religion, but let the Cross of Christ make a display of the glory of God through you. Be written all over with the superscription of Heaven, so that at whatever angle people may look at you, your life may read Philipp. 2: 13, and 1 Pet. 2: 9. A saint is the glory of Christ, as Christ is the glory of God. 2 Cor. 8: 23, and Heb. 1: 3. IS IT I?

For the EVANGELICAL VISITOR.

HOLINESS, OR SANCTIFICATION.

Being requested by some of the brethren to write a piece for the VISITOR, I will write a few lines on this subject. First, what is sanctification. It is a setting aside for Holy purposes. Second, It also means a cleansing from outward things that are wrong, or unholy, which man can cleanse himself from, or put away. Third, it signifies a cleansing from inbred sin. God alone can do this. Who shall stand in his holy place? He that hath clean hands and a pure heart. What is understood by the term inbred sin? It is the carnal mind. “To be carnally minded is death. . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Rom. 8: 6, 7. It is also called the “old man.” Eph. 4: 22, 23. “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind.” Heb. 12: 1, “Let us lay aside every weight, and the sin which doth so easily beset us.”

This carnality is not removed in conversion. If you will turn to 1 Cor. 3: 1, you will notice that Paul acknowledges that the Corinthians were babes in Christ; they were therefore converted, but he says they were yet carnal, consequently they were not cleansed from carnality. Again, in the case of the disciples, Luke 10: 20, they were to rejoice that their names were written in heaven. They were certainly then converted, but according to John they were not sanctified. John 17: 17. “Sanctify them through thy truth: thy word is truth.” It must then be a separate work from conversion. We find that the disciples were not sanctified till the day of Pentecost. Acts 2: 4. “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Now surely all will admit that the disciples were converted before Pentecost. Christ would not send unconverted men out to preach, but he sent the disciples out before he was crucified, even while he was yet with them.

Now let us look at the Thessalonian church. They were a thoroughly converted church, as the reader will see by the first and second chapters of the first epistle of Paul to them. Then as a second work he says, in the last chapter, “The very God of peace sanctify you wholly.” Again, we read, “If we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.” The cleansing comes in as a second experience. The question comes in, How may we obtain this experience? By consecrating ourselves to God. “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.” 1 Cor. 1: 20, “God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Some are under the impression that we cannot reach this state till just before we die. We give a few examples of those who came to that state long before they died. Enoch walked with God three hundred years. Enoch testified to this experience, for before his translation he had this testimony that he pleased God. Heb. 11: 5. Some are ready to say, “Now Enoch, don’t you think you go too far when you testify that you please God?” This is what many of our modern professors would
have said of him. “It is all right to say and testify that he pardoned our sins, but it is too much to say that we are walking with and pleasing God every day. Don’t say anything about that.” Noah was a just man and perfect in his generation, and Noah walked with God. Gen. 6: 9.


You say those cases are in the Old Testament and the New is our guide. Now turn to Luke 1: 5, 6, to Zacharias and Elisabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. They were living in this blessed experience. Also turn to Heb. 11 and see the cloud of witnesses there. These all having died in the faith. They were all holy men of God. Paul writing to Titus, 1: 8, tells us what kind of a man a bishop must be. He don’t say he ought to be holy, but he must be a holy man, and a lover of good men. He is not qualified for his position unless he is holy, or sanctified. Would you not be going against the word of God if you would place a man there who would not testify to it? God’s word says he must be holy. It comes in thundering tones, he must.

A few questions I would like to be answered. If God does not mean “Be ye holy” when he says so, what does he mean? If God does not mean “He that is born of God doth not commit sin,” when he says that, what does he mean? If God knows you cannot follow holiness, why does he tell you to? Why did God swear an oath, that we cannot serve two masters. If this is impossible for us to do, what about those who commit sin, they say, every day? Which master are you serving? God’s word says, “Be ye holy as I am holy.” It does not say, become holy; he wants us to be holy now. He always speaks in the present tense to us.


On the wall, in the cell of a prison from which a prisoner had been condemned to death, was drawn the picture of a scaffold, and five steps to it. On each step the prisoner wrote its name, as follows:

1. Disobedience to parents.
2. Breaking the Sabbath day.
3. Card playing and drunkenness.
4. Murder.
5. The scaffold.

—Selected by Addie Rellinger.

“True religion binds the heart to God.”
FEET-WASHING.

"For I have given you an example, that ye should do as I have done to you. . . If ye know these things, happy are ye if ye do them." Jno. 13: 15, 17.

Feet-washing, as recorded in Jno. 13: 4–17, is one of the ordinances of the Savior which is set aside by the majority of modern Christendom.

There are, however, a few Christian communities that still uphold and practice this humble and love-inspiring ordinance. It is claimed by many that this ordinance was not intended to be perpetuated, but that it was only given to us as a lesson of love. Others tell us that feet-washing was an oriental custom, therefore not necessary to be observed by us in these latter days. When we, however, examine the subject closely we find that it is an ordinance instituted by the Savior at that memorable event, to be observed by his followers until the end of time. This is plainly perceptible from the language of the Savior in Jno. 13: 15, where he says, "I have given you an example, that ye should do as I have done to you." In the first clause of this sentence the Savior speaks of having given an example. An example is an illustration of a rule, or something to be imitated. In the last clause he makes it plain by saying "that ye should do as I have done to you." This includes all the children of God, and the Savior says they should do as he has done. Thus you see, there is no other way, left unto us, if we want to be obedient children, but to do it. "If ye know these things, happy are ye if ye do them." Jno. 13: 17.

We will now examine the different passages of scripture where feet-washing is mentioned. By examining them carefully you will discover the difference between the custom of feet-washing which was prevalent in the Eastern countries, and the feet-washing which Christ instituted. The first place you will find in Gen. 18: 4. "Whilst Abraham was sitting in his tent door, "three men stood by him, whereupon he said unto them, let a little water, I pray you, be fetched, and wash your feet." Here Abraham's distinguished visitors washed their own feet. This is feet-washing in its primitive form, but it in nowise compares with the lesson given by the Savior in the upper room at Jerusalem.

The next instance you find in Gen. 19: 2, where two angels came to Sodom, and when Lot saw them, he invited them to his house to stay all night, and proposed that they should wash their feet. The angels accepted the invitation, and we have reason to believe proceeded to wash their feet. This case also differs widely from the lesson taught by Christ.

In Gen. 24: 32, we find that when Abraham's servant came into the home of Abraham's kindred, that water was given him to "wash his feet, and the men's feet that were with him." Neither does this agree with the example of Christ.

Again, in Gen. 48: 24 we read that when the sons of Jacob came into Joseph's house in Egypt, that water was given them, "and they washed their feet."

In Judges 19: 21, we read of a similar case where an old man took a wayfaring man and those that were with him into his house, "and they washed their feet." Neither of these cases correspond with the example taught by Christ.

The next which we intend to consider we find in Ex. 30: 17, 21, where the Lord gave an important commandment unto Moses for Aaron and his sons. "And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and thou shalt put water therein. For Aaron and his sons shall wash their hands and feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not." This was to be a statute unto them for ever throughout their generations.

In Ex. 40: 18, 31, we read that after Moses had "reared up the tabernacle, . . . and put the testimony into the ark, . . . and set the laver between the tent of the congregation and the altar, and put water there, to wash withal," that "Moses and Aaron and his sons, washed their hands and their feet thereat." In this instance we see that Moses as well as Aaron and his sons washed his hands and feet. Here Moses, as a faithful leader of Israel and servant of God, led the way. So Jesus as a faithful high priest took the form of a servant, and washed his disciples' feet, as an example for us, that we should do as he has done.

Another instance of feet-washing recorded in the Old Testament you will find in 1 Sam. 25: 41, after the churlish Nabal, the husband of Abigail, had been smitten of the Lord, and when David had sent his servants to Abigail to take her "to him to wife," that she offered herself as "a servant to wash the feet of the servants" of David. We have no assurance that this noble woman performed the washing of feet as she proposed. It is altogether likely that the servants of David declined the offer from her who was about to become the wife of their royal master. And if her wishes were gratified, and she voluntarily washed the feet of David's servants, such an act was never intended to be perpetuated by God's children. But the example which the Savior gave at the last supper is without successful contradiction intended to be a church ordinance which is to be observed by his followers throughout the ages of time.

We will now turn to Luke 7: 36–59, where a certain woman "which was a sinner when she knew that Je-
sus sat at meat in the Pharisee's house," came and stood behind him weeping and washed "his feet with tears and did wipe them with the hairs of her head." There is no other act of this kind recorded in the word of God. It was altogether an act of love. To no other person could such an act be so appropriately performed as to the Friend of sinners, who in a pleasing and gratifying manner said, "Whereasover this gospel shall be preached in the whole world, shall there also this that women hath done, be told for a memorial of her." Mat. 26: 13. The greatest lesson of love and service for others that ever was taught in this world was given by Christ in that eventful night at Jerusalem. John 13: 4–17. All other lessons and acts of love that ever were taught and performed by man, no matter how great, will sink into insignificance compared with this. Here the King of kings and Lord of lords, instead of taking the position of Master, took the form of a servant. As such "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin and began to wash the disciples' feet, and wipe them with the towel whereby he was girded." Did man ever witness such a loving and affectionate scene as this? The Creator of heaven and earth, and Master of the universe stooped down and washed his disciples' feet! Such a scene was never witnessed by man before on earth. It is enough to melt the hardest heart, and cause the most obstinate to yield obedience to this humble command. It was no wonder that Peter refused to have his feet washed by Him, whom he looked upon as the Son of the most high God. If this mode of feet-washing, which the Savior introduced, had been the custom in vogue at that age, it would not have appeared so strange to Peter. We have every reason to believe that Peter would never have conceded to have his feet washed by the Savior, had not the Savior said, "If I wash thee not, thou hast no part with me." Peter, rather than to lose his part with Christ, was not only willing to have his feet washed, but also his hands and his head. Whereupon the Savior answered, "He that is washed needeth not to wash his feet." As much as to say, All that are washed by the blood of the Lamb, need not another such washing, but need to observe the ordinance of feet-washing occasionally.

By examining the above passages of scripture, where feet-washing is mentioned, we find that they do not correspond with the example which the Savior gave unto his disciples. The former at the time it was performed was only a repetition of the usage prevalent in that country. The latter was an example given by the Savior unto his disciples, promising happiness with much emphasis unto all that do as he has done to the disciples.

Another objection which is often made by those who say that feet-washing is not essential to salvation is that the apostles do not make mention of feet-washing in their epistles. We however find in 1 Tim. 5: 9, 10, that a widow could not be taken into the number without having "washed the saints' feet." Here we see that feet-washing is spoken of a number of years after Christ left the world, not at Jerusalem but at Ephesus. Paul taught it to Timothy. Timothy was to see that it was performed. If this feet-washing mentioned by Paul was only intended to cleanse the feet, why require it of one of such an advanced age? Why wash the saints' feet, when angels washed their own feet, whilst they were the guests of Abraham?

Feet-washing is also emblematical. It is to teach something different from itself. It is a lesson of love of the purest type. It also teaches humility, and that we should esteem others better than ourselves. It also fosters a spirit of equality and of oneness among the children of God. It upsets and dethrones all selfish and domineering tendencies. It embraces and binds together in the inseparable bonds of love and true fellowship all the children of God. Feet-washing, if performed in the right spirit, is an unmistakable token of unfeigned brotherly love. There is no other act that so fully symbolizes love in its truest type, than if the children of God wash one another's feet.

Feet-washing also typifies a forgiving spirit. The great Teacher in Math. 18, taught his disciples a lesson, saying, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If a brother has trespassed against us, we are then requested to go to him and tell him his fault in love. By so doing we would in a spiritual sense wash our brother's feet. If he hears us, that is, if he accepts our admonitions of love, and acknowledges his fault, and asks pardon, we are then to forgive him, which would represent a spiritual wiping of our brother's feet.

Better fail a thousand times, and fail in everything else, than to attempt to shape for yourself a life without God, without hope in Christ, and without an interest in Heaven.

CARL BAKER.
"FATHER, TAKE MY HAND!"

The way is dark, my Father! Cloud on cloud
Is gathering thickly over my head, and loud
The thunders roar above me. See I stand
Like one bewildered! Father, take my hand,
And through the gloom lead safely home thy child.

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Companion me. Oh! Father! take my hand,
And from the night, lead up to light thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
Keep me from wandering. Father, take my hand;
Quickly and straight lead to heaven's gate
thy child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father take my hand;
Then safe and blest lead up to rest thy child.

The throng is great, my Father! Many a doubt
And fear and danger compass me about;
And foes oppresse me sore. I cannot stand
Or go alone. Oh Father! take my hand,
And through the throng lead safe along thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father take my hand;
And reaching down lead to the crown thy child.

The gracious answer.
The way is dark, my child! but leads to light,
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom lead safely home my child!

The day goes fast, my child! But is the night
Darker to me than day? In me is light!
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night lead up to light my child!

The way is long, my child! But it shall not be
One step longer than is best for thee;
And thou shalt know, at last, thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight lead to heaven's gate
my child!

The path is rough, my child! But oh! how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest with me shall rest my child!

The throng is great, my child! But at thy side
Thy Father walks: then be not terrified;
For I am with thee; will thy foes command
To let thee freely pass; will take thy hand,
And through the throng lead safe along my child!

The cross is heavy, child! Yet there was "One"
Who bore a heavier for thee; my Son,
My well-beloved. For him bear thine; and stand
With him at last; and, from thy Father's hand
Thy cross laid down, receive a crown, my child!

—Henry N. Cobb.

For the Evangelical Visitor.

"ABSTAIN FROM ALL APPEARANCE OF EVIL." 1 THES. 5: 22.

The above injunction, although brief, implies all that is good and pure, covering all that is beneficial to man. How pointed and precious are all the admonitions of Paul in his epistles to the churches! The apostle exhorted, in the above, not only to abstain from evil, but also to shun all appearance of evil, or any thing that had a tendency to evil. When we notice the instructions given in former times, to "the saints and faithful in Christ Jesus," we see in it the earnest tendency to lead those beloved ones to grow in grace, and be conformed to the image of God's Son, and be strong in the "hope of eternal life." These instructions, set before us in the word of God, are calculated to build us up in holiness; to lead us to purity in all our actions; its preciousness cannot be estimated; it moulds a character of purity that no other instruction can equal. Evil in itself is a quality that has no need of explanation. All know, or at least ought to know, what is evil—that it is any thing that has the tendency to produce wickedness, or injury of any kind. The wise man Solomon said, "The fear of the Lord is to hate evil." Prov. 8: 13.

No wonder though the apostle pressed on the church of the Thessalonians to "abstain from all appearance of evil," which is so "tenacious in this world, and so ready to soil the best" of characters, unless the individual be continually on the watch even against the very appearance of it. And so in this present age in which we live, when mostly in our surroundings are naming themselves Christians, but many of them evidently are being deceived; hence the great necessity of being watchful against evil in whatever shape it appears, whether it be from the world or from an assuming Christianity. Undoubtedly there is a strong truth in what some one said, namely, "One of the best helpers the devil has on earth is a hypocrite in a church."

How pure and precious the admonitions the apostle, in his day, gave to the saints, and which are as applicable and as needful to us as they were to those ancient Christians, when he said, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men."

"Pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you," &c. In all our ways, while we sojourn here upon earth, we are in need of the greatest caution to be awake, and that against "all appearance of evil," inasmuch as we have a wily enemy to guard against; also, so numerous a host of helpers to that enemy, who are continually presenting delusions. But, beloved in the Lord, we need not fear any evil while we lean on the Mighty Conqueror, and are led by the "Faithful Guide," which speaks to us through the word of God.

I may here add a brief illustration of how to abstain from evil, which is presented in the case of a God-fearing youth. Here it is, "I've got positive orders not to go there—orders that I dare not, nor will not disobey," said a youth who was
being tempted to enter a smoking
and gambling saloon. "Come, don't
be so womanish; come along like a
man," shouted the others. "What
special orders have you got? Come
show them to us if you can. Show
us your orders." John took a neat
wallet from his pocket, and pulled
out a neatly folded paper. "Is this
here," he said, unfolding the paper,
and showing it to the boys. They
looked and read aloud—"Enter not
into the path of the wicked man,
avoid it; pass not by it; turn from
it, and pass away." "Now," said John,
"you see my orders forbid my going
with you. They are God's orders,
and by his help I don't mean to
break them." A. B.

Jan. 1, 1894.

KEEP WELL.

It is often difficult for sick people
to get well, but it is comparatively
easy for well people to keep well.
A large proportion of our sicknesses
and ailments are preventable and en-
tirely needless. They come of care-
lessness, foolishness and recklessness.
Persons eat inordinately until they
are surfeited or dyspeptic; they work
inordinately until they are broken
down or kill themselves. They ex-
pose themselves needlessly to heat
or cold or damp, and so lay the foun-
dation for serious diseases.

To keep well it is necessary to
have common sense and use it.
Every person who feels himself
growing weak, or becoming sick
in any way, should stop and consider
the cause of the difficulty, and if pos-
sible remove it. A few plain direc-
tions will prevent much suffering.

First. Keep the feet dry and
warm by keeping them suitably
clothed. If the feet are cold while
the head is hot, put the feet in water
as hot as you can bear it, for ten
minutes, once or twice a week, give
them a brisk rubbing, and the evil
will in most cases be remedied.
If

Second. Keep the skin clean.
Once or twice a week wash the whole
body in water as hot as it can com-
fortably be borne; do it quick, stand-
ning in hot water at the same time.
This will cleanse the skin, keep the
pores open, cure a cold in fifteen
minutes if taken at first, and if it be
done quickly will not expose one to
danger of taking cold.

Third. Dress for cold weather.
Stick to your flannels till your flan-
els stick to you; do not let one or
two warm days tempt you to lay
aside half your clothes. When you

Footnotes:

1. "The wages of sin is death."— The Christian.

Diderot, the French philosopher,
and skeptic, said of the New Testa-
ment, "I can find no better lessons
to teach my child."
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Abilene, Kansas, January 1, 1894.

OKLAHOMA MISSION.
S. B. Stoner $2 00
J. I. Stauffer $25

A Happy New Year to all.
We now write 1894; only six years until the close of the nineteenth century.
Who will live to see the close of the century? Who will live to the close of 1894?
How short life is! How much there is to do!

When the end comes, will we be found ready. Will we be found watching.

The old year has passed away and with this number of the VISITOR we do not only commence the new year, but we commence volume seven of the VISITOR, with a reasonable prospect of success, and we trust that the work of the new year will bring us a larger field of usefulness. We trust we will be able to reach more readers in the year just commenced than we have ever reached before.
We trust, too, that our people will enter with new zeal into the work, not only of increasing our subscription list, but also of closely and prayerfully reading it; next to the Bible, making it a book of instruction, and living up to its teachings.
We think we have a corps of correspondents, though not as many as some others, but in ability to write profitable articles, equal to any. Some have favored us with an article for nearly every issue, on the varied subjects suitable for the columns of the VISITOR, while others who are differently situated have not written so often, yet have occasionally contributed very good articles.
We hope our contributors will not forget us, in the many other duties of life, but will take their pens and write more frequently in this year than in any former year. We do need your help.

A brother writing to us on other matters, has this to say about the VISITOR: "I feel to drop you a few words of encouragement, for keeping the VISITOR so pure and clean during all these years. Since I have started in God's service it has been my main source of encouragement, and also instrumental in bringing me to consider what my condition was. May God bless your efforts for good and save all at last is my prayer."
which was formerly published at Hope, but has now been moved to this place. It is published in the interest of the Republican party. Then the School and Home spoken of in another item. And last, but by no means least, is our own valuable paper, the Evangelical Visitor, which we think is absolutely necessary to the wellbeing and moral training of society. It should be in every house.

Conformity to this World.

"And be not conformed to this world," etc. Rom. 12: 2.

I suppose it is not meant that Christians should refuse to benefit by the useful arts, improvements and discoveries of the world. It is not only the privilege but the duty of the friends of God to avail themselves of these, and to use for God all the really useful arts and improvements that arise among mankind:

First—Of business.

The first reason why we are not to be conformed to this world in business, is, that the principle of the world is that of supreme selfishness. This is true universally, in the pursuit of business. The whole course of business in the world is governed and regulated by the maxims of supreme and unmixed selfishness. It is regulated without the least regard to the commands of God, or the glory of God, or the welfare of their fellowmen. The maxims of business generally current among business men, and the habits and usages of business men, are all based on supreme selfishness. Who does not know that in making bargains, the business men of the world consult their own interest, and seek their own benefit, and not the benefit of those they deal with? Who has ever heard of a worldly man of business making bargains and doing business for the benefit of those he dealt with? No, it is always for their own benefit. And are Christians to do so?

They are required to act on the very opposite principle to this: "Let no man seek his own, but another's wealth." They are required to copy the example of Jesus Christ. Did He ever make bargains for His own advantage? And may His followers adopt the principle of the world—a principle that contains the seed of hell? If Christians are to do this, is it not the most visionary thing to suppose the world is ever going to be converted to the Gospel? What was the spirit of Jesus Christ exemplified on earth? It was the spirit of self-denial, of benevolence, of sacrificing himself to do good to others. He exhibited the same spirit that God does, who enjoys His infinite happiness in going out of himself to gratify His benevolent heart in doing good to others. This is the religion of the Gospel, to be like God, not only doing good, but enjoying it, joyfully going out of self to do good.

This is the Gospel maxim: "It is more blessed to give than to receive." And again, "Look not every man on his own things, but also on the things of others." What says the business man of the world? "Look out for number one." Those very maxims were made by men who knew and cared no more for the principle of the Gospel than the heathen do. Why should Christians conform to such maxims as these?

Another reason for the requirement, "Be not conformed to this world," is the immense salutary and instantaneous influence it would have if everybody would do business on the principles of the Gospel. Just turn the tables over and let Christians do business one year on Gospel principles. It would shake the world. It would ring louder than thunder. Let the ungodly see professing Christians in every bargain, consulting the good of the person they are trading with—seeking not their own wealth, but every man another's wealth—living above the world—setting no value on the world any farther than it can be a means of glorifying God. Only let them see the church living above the world, seeking not their own interests but the interests of their fellow men, and infidelity would hide its head, heresy would be driven from the church, and this charming, blessed spirit of love, would go over the world like the waves of the sea.

If professing Christians would show their contempt for these things and not pretend to follow them or regard them, how it would shame the world, and convince the world that they are living for another object, for God and for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! Now, suppose all this was hearty and sincere, and coupled with all that is consistent and lovely in Christian character, and all that is zealous and bold in labors for the conversion of the world from sin to holiness. What an influence it would have! What thunders it would pour into the ears of the world, to make them up to follow after God.—Selected by Amos Wolgemuth, Mount Joy, Pa.

Make for yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy places we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

Jesus is coming. He will come soon. Have your lamps trimmed and your lights burning.
A series of meetings began at Pleasant Hill, Monday evening, December 4, 1893, conducted by Bro. T. A. Long, of Mechanicsburg, Pa. Bro. Long came to us filled with love and the Spirit of God, and has been faithfully and ably expounding the Word of Truth, not shunning to declare the whole counsel of God, and denouncing sin wherever found. God's people were encouraged in the noble work of the Master. One soul manifested a desire for salvation. Several have received greater light in the way of righteousness and begin to see new duties and higher attainments in God's service. May they continue to look to the Lord for guidance and may they step out boldly on the side of the Lord. Many impressions were made upon the unsaved, and may the seed thus sown bring forth fruit to the glory of God. The meetings closed Sunday evening the 17th. From here Bro. Long goes to other fields of labor in this district. May the Lord bless him in his work.

H. E. CASSEL.

MECHANICSBURG, PA.

Continuing from the love-feast, spoken of in the last issue, the brethren in Mechanicsburg held a two weeks meeting. Bro. Jacob Eshelman, of Sedgwick, Kans., labored with us and for us assisted by the brethren residing in town. The meetings were never largely attended, though the attendance was fair. The interest maintained was good. The brother broke the word of life to us in power, drawing us all closer to Christ, where we cannot sin (1 Jno. 3: 9) and convicting others of sin. May the Lord abundantly bless our brother and make him useful in His service. We are glad to note that the efforts were not fruitless. A few souls were happily converted to God and are rejoicing in Christ their Redeemer. Others have found new joys in religion, and a fuller consecration and willingness to follow Jesus. Matt. 8: 22.

One special event of interest in the meetings was the presence of H. L. Hastings, editor of The Christian, of Boston, on the night of November 22, who spoke to us. The house was filled to its utmost capacity. We enjoyed hearing words of life from this veteran soldier very much.

A TOUR TO THE EAST.

NUMBER TWO.

Perhaps some of our friends and acquaintances would desire to hear from us through the Visitor while in the East. We are at present in the neighborhood of Sherkston, Ont. We left Clarence a few weeks ago; stopped a few days in Buffalo with wife's sister; also attended several meetings held by the Baptists. They had special meetings for a certain minister who says he is called of God to reform and enlighten the Romish church. It was very interesting to me. I hope he may do some good. There also is a meeting in progress in this place in the houses, held by the United Mennonites, every afternoon and evening. About a dozen or more have made a start for the kingdom. May God help them in their undertaking. I have been in their meeting a number of times and heard the word preached in the Spirit and with power, and enjoyed it very much.

The brethren talk of starting a series of meetings about Christmas, looking for Bro. Detwiler home till that time. We hope he will come. The weather is not very cold, and good sleighing, and it would be a very nice time to have meeting, first, to encourage the members and then to make an effort to bring the unsaved to Christ. May God help in this great work, is my prayer.

HENRY RODES.


[Bro. Detwiler can not get away from Kansas until the last of January or first of February.—Ed.]

For the Evangelical Visitor.

DO GOOD.

Dear brethren and sisters, had we not better start in again and write for the Visitor now and then. It seems the first writers have nearly all disappeared. Aunt Mattie, Aaron, Grandfather and many others, I am sorry, have left off entirely. I think there ought to be one, at least, among the brethren that felt himself capable, with the help of the Lord, to write for the young folks. C. Stoner, of Polo, Ill., and A. B., of Stayner, Ont., still hold on, and a few others. If they give up our church paper will soon be altogether made up of selections.

Dear friends of the Visitor, you would write more frequently, if you could see the good it does and how encouraging it is to those living far away from the brethren, and to those that cannot hear when others talk. I know one person who, when the time comes for the Visitor to come, goes to the postoffice every day until it arrives. Let us all try, and those that have not written yet also, and see if we can crowd out some of the selections. I do not think we would do any harm. Some selections are very good, but many of them we have read before, and we want to hear from our own people, we want to be encouraged.

Let us try and do good. In Heb. 10: 24, we read, "And let us consider one another to provoke unto love and to good works." All do not have the privilege to assemble as others have. One thing more before I close. If your last article was not published, try it again. The last I wrote did not come before the readers of the Visitor. But that,...
Jan. 1, 1894.  

**Evangelical Visitor.**

Don’t matter, I will try again.

And above all, let us hold fast the profession of faith, without wavering, for he is faithful that promised. Oh the blessed promises in the Bible! In the end a crown of glory! Who would not want to win the prize! Sarah Wismer.

Lawndale, Pa.

For the Evangelical Visitor.

A Letter.

To-day I felt it my duty to write a few lines for the Visitor.

Dear brethren and sisters, I often think that we may perhaps be the cause that so many around us are staying away from Christ. The world sometimes sees a Christian’s faults sooner than he himself does.

Are we shining lights, showing to the world that we are full Christians, or are we only half Christians? Let us be watchful that we may be walking in the narrow way, that the world may not judge us as half Christians.

Let us be honest and sincere before the world, walking in the narrow way, true followers of Christ. Let us be willing to work for Jesus who died on the cross to save us from all sin. We need to be more dependent on Jesus, and more prayerful that he may direct our work. We should not only labor to save our own souls, but to win souls that are yet out of Christ. There is a great work for us to do, and we have no time to trifle away. Let us walk with Christ daily.

Dear brethren and sisters, gather your children around you in prayer; pray for them that they may know you are praying for them; and teach them the way to heaven, and keep them out of the world as much as you can. The Lord is precious unto us if we do his will and obey his commands; but we must come with an humble heart.

Reader, have you ever thought of the actual condition of your soul, and thought of giving your heart to God? If the Lord has kindly shown you that you should give yourself to him, do not put it off. How sad it is to see unconverted friends go to the grave! Where would be the home of your soul if God should call you to-day? Do not refuse the loving calls which Christ so kindly gives.

The Lord has saved me, and many times he has blessed me. Oh, how thankful I am that he has given me the privilege to live for him! I ask an interest in your prayers, that God may remember me and keep me faithful to the end.

Emma B. Harley.

Trappe, Pa.

Feed the Children Right.

In these days we hear a good deal said about children having “the right to be well born,” and they certainly have; but they also have the right to be well fed. We are aware that for a child to be well fed comprises a good deal. Some, who consider their children well fed, if they should pay half as much attention to the subject as they do to the feeding of their blooded stock, would realize that they come far short of giving it the weighty consideration they should.

This article deals strictly with facts. We have seen an infant, at six weeks old, fed pork and beans! We have also seen infants of a few months old fed regularly at the table with such food as the rest of the family ate, which consisted of many rich, indigestible things. Then some wonder that so many infants die of cholera infantum, when the greater wonder should be that so many live so long. Many infants are not given water to drink, but instead tea and coffee; their unwise mothers contending that they are not as liable to have colic.

We knew one mother who gave her son fifteen warm cookies while she was baking in the forenoon, and during the afternoon let him devour nearly a whole jelly-cake. When remonstrated with in regard to her son’s eating so much rich food, she said, “I don’t think he will live to be very old, and I do not wish to have it to think over after he is gone, that I denied him what he wanted to eat.” Within three years the youth was dead. That the mother found consolation in having given all her boy desired, we have failed to learn.

At one time being asked to care for an infant while its mother attended the funeral of a relative, we were told: “It will not cry, for I have fed it some good whiskey sling.” Yes, the poor little thing of four months old was drunk! The mother was a member of a Christian church and mingled in good society. These few incidents show not so much depravity as ignorance of the laws of health, for good health is largely built up and retained through what we eat.

If a mother could know that she was fostering intemperance in her boy, and sowing the seeds of acromelia in her daughter’s blood, through the food she gave them, we have not a doubt that she would strive to learn the best methods of preparing it. That some mothers are so woefully ignorant as to cling to the old time methods of preparing food, is a pity. If they should spend less time over the latest styles in dress, and more over the physical needs of their children, it would be wise. The mother holds largely within her hands the power of having her child honest, temperate and intellectual, through the care bestowed upon its stomach and body; and the physical needs of the child lie at the base of moral and spiritual development.

Phrenological Journal.
The joy of believers.

The standard of piety is fearfully lowered. A creditable profession of religion may be maintained, at the present day, without much grace or self-denial. Many suppose themselves to be far advanced in piety, who, if they would take pains to compare their experience with the word of God, would find that they are yet in the gall of bitterness and in the bonds of iniquity. It is no uncommon thing for those who, looking at their experience in the hazy atmosphere of a popular, worldly church, honestly think that they enjoy the blessing of holiness, to see when they get where the clear light of the Gospel shines, that they are under condemnation and need pardon. Self-deception is easy. We should bring ourselves to all the tests that are laid down in the Holy Scriptures. One Scriptural mark of Christians is that they are a happy people. St. Peter says to the elect, who “have been begotten again unto a lively hope,” and “who are kept by the power of God through faith unto salvation,” that ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

This passage is applied to all Christians. It does not refer merely to those who profess sanctification, but all who are in even the lowest state of saving grace. For, first—All Christians have been “begotten” or “born again.” Second—They love Jesus. “If any man love not the Lord Jesus Christ, let him be anathema, maranatha,” that is let him be cursed with a curse. Third—They believe in Jesus. “But as many as received him to them gave he power to become sons of God, even to them that believe on his name.” “He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him.” It is plain, then, that the apostle refers to all who are justified by faith in the Lord Jesus. He gives us a criterion by which we may test the genuineness of our faith and the sincerity of our love. Can we stand this test? You profess to believe in Jesus, but do you bear the fruit of a living faith? Saving faith is not a barren, leafless tree, but growing by “the rivers of water,” its leaf does not wither, and its fruit never fails. One of these fruits is rejoicing. Believing, ye rejoice, with joy unspeakable and full of glory. Rejoicing is the outward expression of inward joy. The outward expression varies with the inward emotion. A moderate degree finds expression in words. But the joy of believers is said to be too great for language. It is unspeakable and full of glory. In the case of David it was manifested by “dancing before the Lord with all his might.” Sometimes it is expressed by holy laughter. “Then was our mouth filled with laughter and our tongue with singing.” At other times, the joy of God’s people is manifested by obeying the direction of the psalmist, “O, clap your hands, all ye people; shout unto God with the voice of triumph;” and of the prophet, “Cry out and shout, thou inhabitant of Sion; for great is the Holy One of Israel in the midst of thee.”

But no matter what the outward expression may be, if the inward experience is fully realized. The religion of Jesus Christ is designed and calculated to make us happy, both here and hereafter. It sends flowing through the soul streams of gladness that never run dry. The beauties of a landscape are greatly heightened by the glowing sunshine of a cloudless day; so the common mercies of life afford a thousandfold more enjoyment when they are seen and received all burnished with the bright rays of the Sun of Righteousness. The Lord gives us health and home and the ardent affection of dear ones there, and the highly-prized love of some of the best and purest that walk the earth, yet none nor all of these have power to charm unless we have a consciousness of his approving presence. Thou knowest, Lord how true it is, that Thy presence makes our paradise, And where thou art ’tis heaven.

I. But let us not mistake worldly enjoyment for the joy that evidences our adoption into the family of God. This is a mistake that is often made. Many suppose themselves to be happy in God, simply because they enjoy worldly prosperity. Wicked men often succeed in their pursuits. But the joy of the believer does not depend on his success in getting gain. “If,” said the godly Job, “I rejoiced because my wealth was great, and because my hand had gotten me much—this also were an iniquity to be punished by the judge; for I should have denied the God that is above.” Wealth may be used to the glory of God if he gives it, but it may not be rejoiced in as though our happiness depended upon its possession. Habakkuk thus expressed the confidence which every child of God should feel: “Although the fig tree shall not blossom; neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord,
1. I will joy in the God of my salvation.

2. It does not depend upon the opinion which others entertain of us or the treatment we may receive at their hands. "Woe unto you", says Jesus, when all men shall speak well of you. When this is the case, you are evidently a compromiser. You do not reprove sin. The world loves its own, and if it loves you, this is an evidence that you are of the world.

3. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven." Thus it is with the true Christian. The worse he is used for Jesus' sake, the happier he is. In the midst of the severest persecutions he keeps a sweet spirit, and God sends into his soul an enjoyment too profound for any human power to destroy.

4. It does not depend upon our natural temperament. There is a difference in the dispositions of different persons. Some are more easily affected than others. But all are capable of sorrow and of joy. The rejoicing of the Christian comes from God. And when the great God undertakes to make a man happy, he always succeeds. If his capacity for joy is small he enlarges it, and then fills it with all the fulness of God. When the gift of tongues was bestowed upon the disciples on the day of Pentecost, the dullest scholar among them, of the weakest capacity "spoke in other tongues as the Spirit gave him utterance," just as readily as one who naturally learns a language with great facility.

5. When souls are filled with the Holy Ghost, the one of the most sluggish temperament rejoices in the Lord just as much as the one whose sensibilities are naturally of the most lively turn. "Ye received the word," wrote Paul to the Thessalonians, "in much affliction, with joy in the Holy Ghost."

6. This joy makes us strong to do and to suffer all the will of God. "The joy of the Lord is your strength." Whoever possesses it, has a power of endurance that no oppression or persecution can crush. He can bear up under the heaviest loads that can be imposed upon him. The ordinary duties of life are performed with greater ease and celerity when one goes about them with a soul filled with holy rejoicing, and the worship of God, often so irksome to the mere formalist, becomes a source of purest delight.

7. Joy is an essential element of Christianity. Where this is lost sight of, the whole gospel is not preached. Where this is put down, Christianity is put down in one of its vital elements. "The kingdom of God"—true religion—"is not meat and drink"—does not consist in external observances—"but is righteousness, and peace, and joy in the Holy Ghost." The righteousness alone makes the mere moralist. The righteousness and peace alone, the formalist; add to these "the joy of the Holy Ghost," and you have a Christian of the New Testament pattern. We cannot, with safety, leave out a single one of these elements. The first two are insisted upon; the last is too often discarded. Yet the Holy Scriptures have much to say of its necessity and importance. "The fruit of the Spirit is love, joy." If any man have not the Spirit of Christ, he is none of his. But if he has the Spirit, he will have his fruits—will have joy. We are repeatedly commanded to rejoice in the Lord, always. Does this command, iterated and re-iterated as
it is through the New Testament, mean anything? Does it not require that the saints should be happy in their souls, and then should give appropriate expression to the joy that is in them, as a well of water springing up into everlasting life?

8. Why do we not see this joy more frequently manifested among professing Christians? That there is comparatively but little, all must acknowledge. The church sings appropriately,

Hosannah's languish on our tongues,
And our devotion dies.

In public or in social meetings or in private life, there is but little rejoicing in the Lord. Why is this? We believe that two reasons can be given:

(1.) There are multitudes in all our churches who were never converted to God. They once partially awakened, perhaps went forward for prayers, had good desires, were encouraged to make profession of religion and join the church, and since then have been trying the best they could to do their duties. Poor souls, they have mistaken conviction for conversion! To them the manifestations of genuine religious feeling appear like fanaticism. They are often convicted, but their profession serves to ward off conviction.

(2.) Many who once enjoyed religion, have backslidden in heart from God. They have lost their first love. The light that was in them has become darkness, and how great is that darkness! They account for their apathy and coldness by the theory that the times have changed. But is not God the same? Has the religion of Christ lost any of its vital elements? If not, then are ye fallen from grace. Do not deceive yourselves any longer. Acknowledge your true condition. Cry out with backslidden David: "Restore unto me the joy of thy salvation."—Rev. B. T. Roberts.

INCOMPETENT WIVES.

There is no greater injustice that can be inflicted upon a girl than for a mother to allow a daughter to enter womanhood or wifehood without a practical knowledge of a household and its requirements, writes Edward W. Bok in "At Home With the Editor" in the January Ladies' Home Journal. I care not how easy her beginning may be made for her, how everything may be provided for her, how her new career, nor how many servants she may have at her call, a woman is cruelly handicapped who comes to her own home without an intelligent conception of its management. It is a popular thing in certain "smart sets" to scoff at the utility of housekeeping, but nothing more surely stamps the intellectual calibre of a girl than an indulgence in such feather-brained commonplace. The girl who believes she becomes fashionable by being untrue to the best instincts of her sex is the girl who some day wakes up to wonder why other women are so happily married, and she still retains her single blessedness (?). Wealth does not lessen the necessity of a knowledge of home-making and home-keeping on the part of a girl. The largest retinue of servants requires a head, and an intelligent one, just as the largest business requires a master, and servants, whether in a home or in an office, are quick to discover incapacity and take advantage of it. The woman who comes closest to the solution of the servant girl problem is the woman whom her servants know is capable of doing their work as they are themselves. Servants of any kind work best and only under direction, and proper direction requires knowledge. No study is more vital to a girl than this. Many a girl, after marriage, has wished that she knew less of conic sections and more about cooking. The strongest love of a husband for a wife is not a safeguard for the discontent which is sure to enter the home where the wife betrays constant domestic incapacity. If the husband be the master of his business he expects his wife to be the mistress of her home.

Writers and public speakers have done much harm in referring to cooking as a homely art; on the contrary no practical art exists which is more graceful. A woman who fills her home in every sense of the word elicits more true applause, worthy at all of the having, than the woman gifted of any other quality. This fact cannot be too strongly impressed upon our girls.

"SIR, WE WOULD SEE JESUS."

Some time ago we read of a minister who was called to a new church, and the people instead of putting flowers on the pulpit, had made a background of white carnation pinks and in bright scarlet carnation they had written, "Sir, we would see Jesus," and as he walked up the pulpit stairs for the first time, the words burned into his soul. He was a young man and felt that he was called to the work, but the words, "We would see Jesus," smote him, he could see nothing else. He stood before his people and cried like a child. He said to them "You want to see Jesus? Well, I will seek for a clearer view of him, and then you will see him." Brethren and sisters in the ministry, the best place of which we know to get a clear view of Jesus, is in our closets, alone, on our knees, with the holy word open before us, our hearts suffused with the presence of the Holy Ghost, the enlightener, then we may gaze and gaze on the loveliness and power of this glorious Saviour until our whole being, yea all our ransomed powers tingle to tell others the beauties we behold in Him who is the "mighty to save" the "strong to deliver."—Gospel Banner.
to see my wrongs and make them right, He also gave me grace to pray for a will to do His will, and to leave those things that are so highly esteemed in the world—the lust of the eye and the pride of life, which are not of the Father. Often would I ponder in my heart, "What must I do to be saved," for He says, "Strait is the gate, and narrow is the way, and few there be that find it." He also said, "Whom the Son maketh free he maketh free indeed," and I did want to be made free. I felt like Zaccheus of old, to come down and restore fourfold. And when I became meek and humble oh, how he would meet me in dreams and visions! In trouble and in sorrow He always made a way that I did not give up, or get discouraged, and to-night I am a happy mother.

I have one child that has gone to walk the golden streets; the rest of my family are praying for grace to meet him in that heavenly land. Oh! is this not joy to a mother's heart? Dear mothers, bring your children up as they should go, and when they get old they will not turn away from it. The Lord does not want us to be citizens in honor and fame in this world, but wants us to be pilgrims and strangers. Oh that our delight might be more in the Lord, and not so much in dressing our children! Perhaps our children, as they grow older, will be like the lambs. They jump out along the way-side over the rocks and get in the brush. The old mother stays in the flock and goes on bleating for the little one, and by and by it will come to her side again.

Oh fathers and mothers, let us be engaged for our children. We have our family cares and not much education, but we can write for the children's column. I think it would be good for the old brethren and sisters to write, who have gone through many a sorrow and trouble, and are still willing to go on the narrow, but good old way. My love to all.

LEAH ULEY.

North Hampton, Ohio.

GOOD COMPANY OR NONE.

It is the experience of all good people that evil companions corrupt pure hearts. Hence boys and girls cannot be too careful about choosing companions.

"I don't see why you won't let me play with Will Hunt," pouted Walter Kirke. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little; but I have been brought up better than that. He won't hurt me, and I should think that you would trust me. Perhaps I can do him some good."

"Walter," said his mother, "take this glass of pure, cold water, and put just one drop of ink into it."

"O mother, who would have thought one drop would blacken a glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirke.

"Why, mother, you are laughing at me. One drop, or a dozen, or fifty, won't do that."

"No, my son; and therefore, I cannot allow one drop of William Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."

"A companion of fools shall be destroyed."—Selected.

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KEEP HOPEFUL.

Look on the bright side only, Leave care for by and by,— Perhaps twill tire of waiting, And never more come night. The sun may shine to-morrow, Though to-night in clouds it set; So bravely face the future— "There's blue sky somewhere yet."

—Selected.
A MOTTO FOR THE NEW YEAR.


Standing at the open portal,
Of another year to-day,
Will you take a simple motto,
As your guide along its way—
"Faithful in a very little"—
This your motto for the year,
Let it make you truly earnest,
In the Master's service here.

In the lot where He has placed you,
Humble though it seems to you,
He would have you seek His glory,
In each little thing you do—
Thus the daily task that meets you
Will seem beautiful and bright,
When you take it at His bidding,
When you do it in His sight.

Opportunities will meet you,
Kindly things to do and say—
Take them promptly, use them wisely,
For they quickly pass away;
Do not lose them, idly wishing
You had greater work to do,
Take the work the Master chooses,
Go where He has need of you.

Aim to do some deed of kindness
Every day throughout the year;
Try some saddened life to brighten,
Seek some lonely heart to cheer.
Daily make it your endeavor
Someone else to help and please,
Though it may seem self-denial,
Giving up your will and ease.

Others may not heed your efforts,
You may even think them lost,
But the Master sees the motive,
And the Master counts the cost;
And the smile of His approval
Surely your reward will be,
"Faithful as ye have done it,...
Ye have done it unto me."

"Faithful in a very little"
Faithful you will be in all,
And the New Year will be happy
Whatever may befal,
As you cheerfully accomplish
Every duty each day brings,
Seeking first to please the Master,
In life's many little things.

—Ethel Waring.

"ABOUT TOBACCO AGAIN."

We were pleased to notice in the Visitor, some time ago, an article headed, "About Tobacco Again."

We often look in vain for articles on this subject, and wonder why it is that the Visitor has not more to say, or rather, does not oftener repeat its denunciation, since it is a sad fact that the church is infested with tobacco farmers and users, and as I finished reading that article I thought perhaps those might think the last sentence is a hard saying, "who can hear it?" My thought was, it is a hard saying, but who can deny it. My next thought was, might it be possible that there were really some brethren who have never been told of the wrong, or have never seen any of its evil effects, and could thus farm, use, and sell the evil stuff and be innocent? Or, again, there are persons whose sight is so weak that they cannot see a lamp without a shade. Might it be possible that our spiritual sight could become so impaired that we would thoughtlessly adjust a shade to dim the brilliancy of that "true light which lighteth every man that cometh into the world?" John 1: 9.

Some time ago I was asked by one of the neighbor's children, "Do you think it is wrong to use tobacco?" "Yes, I do." "Why, grandpa smokes." "I can't help that. It would be just as wrong if I would do it myself." "But some people must smoke. Mamma has an aunt that must smoke or she would get sick!" Yes, I know some women, too, who think they must smoke, but the very idea of a lady smoking is to me as low and filthy as anything I could thus farm, use, and sell. The Lord is very willing to teach us the right way, if we will only walk in it. He will keep us and uphold us, if we are only willing to be led and controlled by him. But it must not be a trial of strength with the Lord. It is not for us to quarrel with the Lord's appointments, nor argue the case with him, nor persuade him that we know better than he does what should be done; but if we will only wait on the Lord, submit ourselves to his control, study his word, obey his precepts, and listen to his call, we shall surely hear that still small voice behind us, saying, "This is the way, walk ye in it;" and shall find that his ways are pleasantness and all his paths are peace.—The Christian.

KNOW YOUR OWN DUTY.

There are some people who seem to think themselves very well acquainted with the duty of other people. They are ready to give advice on the slightest provocation. They are perfectly willing to resolve, and legislate and control the affairs of others; but in many instances they give painful evidence that they themselves are not always clear as to the course which they themselves should take, and the duties which they themselves are called to do.

Every Christian man should know his own duty better than he knows the duty of any one else. He should have such acquaintance with his God and with himself, that he will not wander from the right path, but will be under divine direction and divine commandment. The Lord is very willing to teach us the right way, if we will only walk in it. He will keep us and uphold us, if we are only willing to be led and controlled by him. But it must not be a trial of strength with the Lord. It is not for us to quarrel with the Lord's appointments, nor argue the case with him, nor persuade him that we know better than he does what should be done; but if we will only wait on the Lord, submit ourselves to his control, study his word, obey his precepts, and listen to his call, we shall surely hear that still small voice behind us, saying, "This is the way, walk ye in it;" and shall find that his ways are pleasantness and all his paths are peace.—The Christian.

MARRIED.

DIEriger—KAUFFMAN.—December 13, 1893, by Eld. H. Davidson, at his residence in Abilene, Mr. Edward Dietrick to Miss Mattie, daughter of David and Nancy Kaufman. All of Enterprise, Dickinson county, Kans.

SUCC—KNUPP.—At the residence of the bride's parents, near Dysart, Benton county, Iowa, December 14, 1893, by Rev. Joseph Fike, Martin Succ to Susanna, daughter of Bro. and Sister J. B. Knupp.

OUR DEAD.

WILSON.—Died, near Nappanee, Elkhart county, Ind., December 6, 1893, Julia Ann Wilson, aged 79 years and 26 days. She leaves four children and nine grandchildren. Funeral services were held December 5, by Bro. Amos Bechtol and Rev. Loneyeker, German Baptist. Interment in the Brick cemetery.