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THE BONDAGE OF LOVE.

Oh! sweet will of God, Thou hast girded me round,
Like the swift moving currents that girdle the sea;
With omnipotent love is my poor nature bound,
And this bondage of love sets me perfectly free.

For years my will wrestled with vague discontent,
That like a sad angel o'ershadowed my way;
God's light in my soul oft with darkness was blent,
And my heart, ever longed for an unclouded day.

My wild will was captured, yet under the yoke there was pain and not peace at the press of the load,
Till the glorious burden the last fiber broke and I melted like wax in the furnace of God.

And now I have flung myself recklessly out like a chip on the stream of the Infinite will;
I pass the rough rocks with a smile and a shout;
And I just let my God His dear purpose fulfill.

Roll on, checkered seasons, bring smiles or bring tears,
My soul sweetly sails on an infinite tide;
I shall soon touch the shore of eternity's years,
And near the bright throne of my Savior abide.

Dear Brother:

I rejoice that God is feasting your soul through my silent ministry. I am fully persuaded that God has trained me for this work, and "I magnify mine office." "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4: 5. And the glory and the excellency, and the power are all the more readily referable to God, being that the vessel is so frail and insignificant.

2 Cor. 4: 7. I am glad also that you have not forgotten to allow the ox to tread the corn unmuzzled, and to exchange Caesar's silver for Christ's gold. 1 Cor. 9: 9-11. "Is there any birth in baptism?" This is the question you propose.

You testify to great peace before baptism; also to a great blessing in baptism. This is according to Christ Jesus. "He is the way, the truth, and the life." "He is the first-born among many brethren." Rom. 8: 29. He was conceived of the Holy Ghost, fashioned in the womb by the same agent, brought forth, not only to be, but as, the Son of God. His baptism was signalled by a visible display of the Spirit which had been His life from the beginning. So with the Christian. He starts with the Holy Spirit. Illumination, repentance, and faith are the products of the Spirit of Grace. The embryo Christ gave tokens of His presence before He made His advent in the family. See Matt. 1: 19. The angel of the Lord testified to the generative function of the Holy Ghost before Christ could be welcomed into the membership of the human race. See Matt. 1: 20. The birth that introduces into the family is wholly a secondary matter. Genesis is the supreme fact. Birth, in the inferior sense, never made a human being. Baptism has just as little to do in making a Christian. The Holy Ghost alone begets and develops, and the church accepts what God has prepared. To look to baptism for the new life is the delusion of the mother of harlots. In John 3: 5, the fact and the symbol are connected, but they are not interchangeable. One is the reality, the other the typical representation. Types have no life, and can impart none. "Christ is our life," and it can come from no other source.

Those who are born of God have the life of God, the righteousness, holiness, peace and glory of God. See John 14: 19. "I in them, thou in me." 2 Cor. 5: 21. 1 Peter 1: 15, 16. Philipp. 4: 7. John 17: 22. We can be children of God only through the mystery of the incarnation. Our union with Christ by faith is as real as our union with Adam by sin. How subtle and pervasive and persistent sin is, we all know. More penetrating and mighty and righteous is the indwelling Christ. Rom. 5: 20. The hardest thing in the world is to believe with "the faith of Christ," and the most certain thing in the world is for faith to realize. 1 Cor. 15: 57, and 1 John 5: 4. This is the mission of the Holy Ghost.

C. H. BALDSBAUGH.

For the EVANGELICAL VISITOR.

BORN AGAIN.

The ideal generation is a generation of servants. The ideal world is a world in which every image of God is an active helper in the necessary turmoil of life. This truth is heavenly; the natural man cannot comprehend it. In all ages men have been abundant whose highest aims have been
to rule and dominate. Social, political and even religious circles have not been exempt from these influences. The parent, teacher, clerk, mechanic and politician hardly steer clear of this uncharitable whirlpool. Even men of God, who are entrusted with the supervision of better things, are in danger of being swept into the current where men "lord it over God's heritage."

"The princes of the Gentiles exercise dominion over them, and they which are great exercise authority upon them. But it shall not be so among you."

The fruits of nature are to be expected from the natural man.

What of the spiritual man? Surely he must bring forth fruits of the spirit. The prime reason why men who profess godliness are found in the atmosphere of carnality is that they do not believe themselves to have been bought with a price.

When an article is sold it changes hands. The former owner relinquishes all claims. All the pertinence thereof is transferred. Thus with men who, having once fallen under the ban of God, is again reclaimed by the purchased redemption. They no longer belong to the syndicate of demoniac powers. The whole man is purchased.

Modern religious instruction largely withholds the forcefulness of this truth. How often did the Great Teacher call attention to the principle of "faithful service!" No odds what a man's calling may be, there must stand out before him in bold relief—"Be thou faithful unto death."

We must know with certainty that we are in line with God and then faithfully apply ourselves to God's work.

The shoemaker who thought it as important to make good shoes as for the minister to make good sermons certainly had the right idea. Do we in our vocations recognize the omniscience of God?

The laborer in the rural district may be more commendable than the mission worker. The careful mother may stand approved while the college president is found wanting. How important that, having found the thing which God has for us to do, we apply all our God-given powers. We then lose sight of the titles master, superior, lord, etc., in the consciousness of doing that which it is our duty to do.

Our bodies, intellectual powers, and moral influence, all belong to God. Our life is hidden, and we know nothing of or by ourselves. Even our temporal belongings are held in trust from Him who owns the world's store of gold and silver, the beasts of the forests and the cattle on the thousand hills. When will we awaken to this truth? The nominal church is full of men who would be ashamed to own that their real estate and personal property belonged to the Maker of the earth, sea and skies. Nevertheless, what but this state of things could have been looked for, following the loss of early Christian communism?

A vital question confronting us is this: "Has God received His dues in tithes and offerings at our hands?"

Are God's gifts to us rightly appropriated? The Apostle James foresaw that "men would heap to themselves treasures against the last day."

To be faithful in a few things is to be faithful in many things. Faithfulness in all things is generally preceded by faithfulness in one thing—it may be character, talent, or wealth.

Suddenly the Master of the house will come. Our record will be made. The Lord will not waste time on preliminary interrogatives. The books will show upon whom is to be bestowed the Master's token of approval—"Thou good and faithful servant."

H. N. ENGLE.

Navarro, Kans.

Phillip was preaching in the city of Samaria. The thronging multitudes gathered about him and listened with great attention and interest to the wonderful words of life spoken by him. His power and eloquence in presenting the truth so impressed the people of its vast importance that under the burning zeal of Phillip their hearts were touched and with one accord they gave heed to the things they heard. But in the midst of this glorious work of saving souls an angel speaks to the minister, bidding him arise and go down into the desert, nearly one hundred miles to the south. It was seemingly a strange message, a rude interruption of a blessed work, to leave this glorious ingathering of souls for the desert wilds. It seemed a doom to all the bright hopes of Phillip's eager, loving soul, anxious to be where human hearts could be led to the blessed Savior. But he questions not the message nor delays in starting, wondering, no doubt, as he tramps along over the hills and through the valleys to his distant post of duty, the import of his mission to the desert way. Down along the plains of the south way an important person is travelling whom God in His all-wise and far-seeing providence has prepared for this hour. He is reading as Phillip draws near, who is hidden by the Spirit to join the traveller. He approaches the chariot. He does not begin to talk about the weather, telling the stranger that it is a fine day, that "we need a little rain to settle the dust," etc.; but he comes to the point at once, and asks the traveller if he understands what he is reading. No; the great traveller does not fully understand what the old prophet means, and kindly requests Phillip to ride with him and explain
if God sends us upon it, and He will
certainly lead us as He did Israel of
cold. Jesus Himself has passed
along this silent, lonely way, and
why should we shrink back and fal­
ter because we cannot see all the
whys and wherefores? If we are
bidden to travel the desert way, let
us go forward in our duty, trusting
in our Father and doing His will;
for some good to others may be
done and a rich blessing received
that will make joyful our lives, and
God's holy name will be glorified.

w. r. SMITH.

A GOOD PRAYER-MEETING DESCRIBED.

The room is not larger than can
be well filled, and is thoroughly
warmed. The lights are placed
high overhead, or at the sides, so
that the leader and people can look
each other in the face without being
annoyed by them. The room has an
easy appearance, is seated with chairs
arranged in a half circle around a
little stand on which lie a moderate
sized Bible and a hymn book. A few
moments before the hour appointed
for the meeting, the leader comes in, offer­
ing a few words of greeting to old
and young, as he meets them in
their seats, or as they come in. His
friendly interest in others is con­
tagious. Little companies in var­
ious parts of the room are talking to­
gether in a low tone. They are
getting acquainted, planning their
work, telling of their interest in last
Sunday’s sermon. At the time ap­
pointed for the meeting the leader
invites the people to sing a hymn;
he reads a part of it, and perhaps
calls special attention to some of its
interesting features, or gives direc­
tions how to sing it. The one ap­
pointed to lead the music begins at
once to sing with spirit and under­
standing, making melody in heart
and voice. He does not wait for
prelude and interlude. He sits a
little one side, in front, or stands
facing the audience, so that all can
sing with him, both in spirit and in
time. A brief prayer for the divine
blessing on the meeting follows the
song. The leader reads one or more
short passages from the Bible, turn­
ing all thoughts toward the topic of
the evening. Another song is sung
by the whole congregation. Ques­
tions and answers by leader and peo­
ple, also remarks, passages of Scrip­
ture, interspersed now and then with
a verse or two of song, fill the next
twenty minutes to overflowing.
The leader has carefully kept the main
topic before the people, drawing
them on toward the end he had in
mind at the beginning, till now he
gathers up the thoughts already ex­
pressed, and repeats them in such a
way as to prepare all to unite in some
definite petition in line with the
topic. He has spoken privately
with some of those who had been
acquainted to pray too long, and
has enlisted them in an effort in
favor of short, and pointed
prayers. A few timid ones have
also been visited and have agreed to
help. A moment of silent prayer is
followed by many short prayers in
rapid succession, with an occasional
verse of song. The hour is closed
by a prayer and song, the people
shake hands and go home, planning
to bring a friend with them to enjoy
the next meeting. — H. e. B.

For the Evangelical Visitor.
ADMONITION.

I was looking through the
Visitor and saw so many selec­
tions that I wondered whether we,
as brethren and sisters, were doing
our duty toward our church paper.
I often think what a responsibility
there is on our editor. But how
much can we help him if we try!
The Scripture says, “Bear ye one
another’s burden,” and I think if we
all do what we can, we can surely help a great deal. There is nothing more welcome to an isolated church-member than the church paper, in which we hear from the church in general. To me, it is always like being under the sound of a good sermon. If I would look at my unfitness I would not attempt to write anything for the Visitor. So I feel that we all should be at work, whether the work be small or great. I feel an interest in the salvation of souls, and my prayer is that we may all awake to our duty. I, for one, see many ways in which I might improve; and by the grace of God I have overcome many faults which used to overcome me. Praise the Lord for overcoming grace. There is nothing in this world that gives me more pleasure than the presence of God in my soul. What joy and peace! it cannot be expressed. I ask an interest in all prayers, that we who are isolated may dare to be Daniels, dare to stand alone, even though we be by ourselves. Christ is just as near to us as He is to you, and my prayer is that He may send laborers into His harvest before the grain falls and dies.

MAGDALENA STERN.

Palmira, Pa.

TAKING FATHER’S PLACE.

There is many a happy-hearted, bright-eyed boy, free of care, and full of fun and gladness, who in a little while from this may be called to take father’s place. He can hardly realize it now, and yet the time will come; the sudden stroke may lay the father low, or the weary toils of many years may bow his head in the dust, and some morning the bright sun will beam on a sad world, and the boy awaking from his slumbers will sigh to think he has no father! There will be the funeral scene, the strange cares and preparations, the words of comfort, the last farewell, the sad parting, the open grave, and then the sorrowing ones will turn away, and some one must take father’s place. And who can it be? Who but the boy, who for many years has been his father’s joy and pride and trust.

It will seem strange to a lad to take him new cares and duties; to stand at the head where he had once only to listen and obey; but it yet seems to be the only thing to do. The home must be kept, the heart-broken mother must be comforted, the children must be guided and trained, and somebody must take father’s place; and so, many plans and schemes of pleasure and enjoyment must be put away. The boy must be a man before his time. He must think while others are thoughtless, he must save while others are spending; he must be prudent while others are light-hearted; and while they are doing as they please, he must have many a thought of mother, brother and sisters.

The boy that takes father’s place must learn to take care of himself. He cannot do everything that father did, he must not try. He must not lift, or strain, and in an hour do himself more damage than can be remedied in a life-time. He must not lose his life trying to save something from loss or spoiling. He must not think that he is a man or undertake to do a man’s work. He must not be rash or too independent, but he must be diligent, quiet, and ready to learn; and if so, he will find many who will be glad to advise him and teach him and help him.

The boy who takes father’s place must not forget father’s friends. There is many a trial, many a sorrow, many a disappointment for the boy that takes father’s place; and yet if he is faithful to his trust he will have many a blessing at the hand of God; for He who is a “Father to the fatherless,” will care for and watch over those who trust in Him, and who have no earthly father.

The boy who takes his father’s place needs to know his father’s God. He needs to read his father’s Bible, and to kneel as his father knelt at the throne of grace; to keep up the family altar, and ask God’s blessing on the daily bread; and he will find thus strength and help which he can find no other place. And the Lord who has said, “Leave thy fatherless children, and let thy widows trust in me,” will never fail to help him in time of need, if he will but put his trust and confidence in Him.

Let those who yet know a father’s love thank God for the mercy that is continued to them, but let every boy as he grows up under a father’s care, be watchful, diligent to learn and prompt to obey; let him remember that he, too, may be called to his father’s place; and see...
to it that he prepare himself for the duties that may lie before him, when God in his providence shall lay new burdens upon him and call him to take father's place.

Many a lad has been called upon to do this; and though the burden may seem heavy, almost too heavy to be borne, yet by the bearing of it he has gained wisdom and strength and experience, which in after years have made him stronger and abler and more manly than he ever could have been had he not been called in boyhood to take a father's place.

And the reward is coming by and by, when the children shall remember him and say, 'He was a father to me'; when the mother, leaning on his arm, shall go down to the end of life's journey, and shall bless with her dying breath her faithful boy; and when at last he shall meet father, and mother, and brother and sisters, in the brightness of the great beyond, and shall hear from the Savior's lips the words: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

—H. L. Hastings.

For the EVANGELICAL VISITOR.

A CALL.

'Be not deceived; evil communications corrupt good manners.' Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.' I, a poor, weak one in Christ, feel much indebted to God for His grace and help and will try to write a few of the many deep impressions that are on my mind.

I feel to write to the unconverted, for I am made to feel sorry for them and wonder why it is that they do not come to the blessed Savior, who is ready to receive all that come to him in the right way. Come to Jesus now, while you have yet the opportunity. Now is the time to make your choice; to-morrow you may die. Oh, the joy there is in serving God. The young do not know the joy and peace they can have in Jesus if they only come in the straight and narrow way which leads to life everlasting. But we must come in at the narrow way, 'For wide is the gate and broad is the road that leadeth to destruction, and many there be that go in thereat.' How sorry it makes me feel that so many do not give heed to the good Spirit of God, but want to take their own way to get to heaven.

Dear friendly sinner, what would you take for your immortal soul? It seems to me that if you would only consider for a moment, you would resolve to be a Christian. I would say, serve Satan no longer. He is the worst master you can serve. He has tried hard to deceive me in the past year, but I am glad that I have the victory, Satan will get the advantage of us if he has the least opportunity.

Lemaster, Pa. REBECCA WILSON.

CHINA—MR. CHRISTIE.

We have been going through the same routine of study in Thibetan with but little variation or interruption. Sometimes it becomes tedious and then little can be done unless the student derives fresh energy from a moment's communion with Jesus, and meditation on the supreme motive of the missionary's life—the life of Christ and souls. Praise God for such a stimulus to unremitting and self-sacrificing toil! May the flame burn brighter, so that we may never become weary in well-doing!

Our studies are at present in the Gospel of John, as well as in a Thibetan classic and a book of poetry. The grammar we study simultaneously with our reading. Then, besides, we have our lama write out colloquial phrases and sentences and we commit them to memory, and we also spend a short time every other day in learning to write the characters, which is not a difficult task. We have been fortunate in coming into possession of an old Thibetan grammar made in 1834 by Mebsoma. It is considered the best, and we procured this copy through a Swedish brother on the Indian border. It will doubtless greatly assist us in our studies.

The Thibetans deputed to bring the tribute of their Prince to the Emperor of China have recently arrived in this city.

Brother Simpson and I made a visit to the temple at which they were staying, gained admission to their rooms and gave them three Gospels, which they readily accepted; and then we had a talk with them on the books, principally through an interpreter. They made tea for us, gave us the high seats and treated us very kindly. The lama in charge struck me by the frank, honest and intelligent expression on his face. Oh, that he might know the truth as it is in Jesus! We are now praying that the Word may be blessed to them. God grant it, for Christ's sake!—Alliance.

MY GRACE IS SUFFICIENT.

If we are called to bear burdens, if God has called us to them, then we may be sure it is alright. "No back ever breaks under the burdens God gives it." No matter how heavy, the promise abides, "My grace is sufficient for you." Whether it be the burden of ill health, or poverty, or temptation, the divine aid remains an assurance that nothing can outdo God's help.—Sel.

Whatever else we barter, let us never try to turn a penny by religion, for hypocrisy is the meanest vice a man can come to.—Spurgeon.
THE COTTAGE CONVERSATION.

The following interesting conversation is copied from "Richmond's Annals of the Poor":—

As I journeyed late on a summer evening, meditating on the beauties of the prospect around me, while they gradually faded from my sight through the approach of darkness, it grew suddenly quite gloomy and a cloud hanging over my head threatened a heavy shower of rain. The big drops began to fall, and an open shed adjoining a laborer's cottage offering me seasonable shelter, I dismounted from my horse and found it large enough to protect him as well as myself.

The circumstance reminded me of the happy privilege of the believing sinner, who finds a "refuge in time of need." I went in unperceived; the door of the cottage was half open, and I heard the voices of a poor man, his wife and some children within.

I was hesitating whether to go into the house and make myself known, or to enjoy in solitude a meditation on the foregoing comparison, which my situation had brought to mind, when these words, spoken in a calm and affectionate tone, struck me with mingled pleasure and surprise, and deterred me from interrupting the conversation:

"Indeed, wife, you are in the wrong. Riches would never make us happier, so long as the Lord sees it good that we should be poor."

"Well," replied the wife, "I can see harm in wishing for more money and better living than we have at present. Other people have risen in the world; and why should not we? There's neighbor Sharp, who has done well for his family, and, for anything I can see, will be one of the richest farmers in the parish, if he lives; and everybody knows he was once as poor as we are: while you and I are laboring and toiling from morning to night, and can but just get enough to fill our children's mouths and keep ourselves coarsely clothed, and hardly that."

"Wife," answered the man, "having food and raiment, let us therewith be content. And if it please God that even these things should fall short, let us submit ourselves to God in patience and well-doing, for He gives us more than we deserve."

"There, you are preaching again," said the woman, "you never give me an answer, but you must always go to your Bible to help you out."

"And where can I go so well," replied the husband, "is not God's own Word our instruction?"

"Well, that may be, but I don't like so much of it," answered she. "And I do not like so little of it as I see and hear from you," returned the man. "Why, that book has taught me that it is an honor and a comfort to be a poor man; and, by the blessing of the Spirit of God, I believe and feel it to be true. I have, through mercy, always been enabled to get the bread of honest industry, and so have you; and though our children feed upon brown bread, and we cannot afford to buy them fine clothes, like some of our vain neighbors, to pamper their pride with, yet, bless the Lord, they are as healthy and clean as any in the parish. Why then should you complain? Godliness with contentment is great gain."

"An honor and a comfort to be a poor man indeed! What nonsense you talk! What sort of honor and comfort can that be? I am out of patience with you, man," the wife sharply cried out."

"I can prove it!" replied he. "How?" returned his partner in no very pleasant tone of voice.

"My dear," said the good man, "hear me quietly and I will tell you."

"I think it an honor, and I feel it a comfort, to be in that very station in life which my Savior Jesus Christ was in before me. He did not come in the world as one that was rich and great, but as a poor man who had not where to lay His head. I feel a blessing in my poverty because Jesus, like me, was poor. Had I been a rich man perhaps I never would have known or loved Him. 'For not many mighty, not many noble are called.' God's people are chiefly found among the base things of the world, and things which are despised. This makes my poverty to be my comfort.

"Besides, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him? This thought makes my poverty also to be my honor.

Moreover, to the poor the Gospel was and is preached, and to my heart's delight I find it to be true, every Sunday of my life. And is it not plain all the neighborhood through, that while many of our rich farmers, and tradesmen and squires are quite careless, or set their faces against the ways of God, and are dead to everything that is gracious and holy; a great number of poor people are converted and live? I honor the rich for their station, but I do not envy them for their possessions. I cannot forget what Christ once said, 'How hardly shall they that have riches enter into the kingdom of God.'

"Oh, my dear wife, if you did but know how to set a right value upon the precious promises which God has made to the poor, how thankful should I be!"
The expectation of the poor shall not perish. He delivereth the poor and needy from him that spoil­eth them. He has prepared of His goodness for the poor. The poor among men shall rejoice in the holy One. For He became poor that we through His poverty might be rich: not in gold but in grace.

These promises comfort my soul, and would make me happy even if I were deprived of that which I now enjoy. I can trust my Savior for this world as well as for the next. 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?

The Lord of His mercy bless you, my dear Sarah, with the grace of a contented mind!

Here the gracious man stopped; and whether affected by her husband's discourse, or by any other cause, I know not, but she made no reply. He then said, "Come children it is our time for rest; shut the door and let us go to prayer."

"Forgive me," said I, laying hold of the door, as the child was obeying her husband's orders, "if I ask leave to make one in your family devotions, before I travel homeward. I have heard you my friend, when you knew it not, and bless God for the sermon which you have this night preached to my heart."

The honest laborer blushed a moment at this unexpected intrusion and declaration, but immediately said, "Sir, you are welcome to a poor man's dwelling, if you come in the name of the Lord."

I just looked around at the wife, who seemed to be startled at my sudden appearance, and the six fine children near her, and then said, "You were going to pray; I must beg of you, without regarding me to go on as if I were not here."

The man, whom I could not but love and reverence, with a simple unaffected, devout demeanor, did as I requested him. His prayer was full of tender affection and sincerity, expressed with great Scriptural propriety, and was in all respects such as became the preacher of those sentiments which I had overheard him deliver to his wife just before.

When he had finished, each of his children, according to the good old patriarchal custom of better days, kneeled down before him in turn to receive a father's blessing.

It was now late, and the rain was over. I gave the poor man blessing and received his in return. I wished them good night, and went onwards to my home, reflecting, with much self-abasement of heart, what honor and comfort it is to be a poor man, rich in faith.

A SISTER'S TRIP.

To save writing so many letters, I will inform the many friends through the VISITOR that I arrived home safe after a pleasant visit in Kansas, and Oklahoma and Indian Territories. I met many warm friends and had many happy seasons, and there would be much to say if I were to tell of the many spiritual blessings which I enjoyed. But they are often the things that are hardest to speak about. I often think what a weak soldier of the cross I am, and wonder that the Father can still own me as his child. I can say, with the poet:

I am weakest of those that love the Lord,
And weakest of those that pray.
But this hope I have, that "though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." May the richest blessings of our kind Father in heaven ever abide with all the dear brethren and sisters and friends; and may He bless the Gospel Tent work. Would to God there were 5,000 workers instead of five, so that a few might be sent to Pennsylvania. We need such workers here, for the harvest is great and the laborers are few. Oh, that men would praise the Lord for His great love and goodness to all creatures. May we all be ready when we are called upon to be separated from all things visible to meet again in the far away home of the soul. I long to be there but am willing to stay and work in the vineyard of the Lord. But our work will soon be done.

SARAH DONER.

Shippensburg, Pa.

STAGNANT.

Selfishness makes stagnation; stagnation breeds misdia; and misdia—death. Receptivity is dangerous unless it has an outlet. Filling and holding is demoralizing; but receiving and discharging is healthful. Living for self is sin, but giving out as we have received is life and blessing. It is not what we get, but what we give that is blessed to us. Assimilation comes only by passing through, so you cannot have spiritual life by yourself alone. Outlets are wanted. Giving does not impoverish, withholding does not enrich. Make room for blessing, by blessing. Let there be a circulation, if you do not there will be a stagnation. —Sel.

It is a sign that we shall prevail in our prayers, when the Spirit of God moves us to pray with a confidence and a holy security of receiving what we ask. —Sel.

God is immutable in all things; and it is among His immutabilities that He will always, in dealing with men, have regard to their desires, humbly and trustfully presented before Him. —Sel.

"I will extol Thee, my God, O my King; and I will bless thy name for ever and ever."
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Entered as second-class matter at the Post Office at Abilene, Kansas.

Abilene, Kansas, November 1, 1894.

EVANGELICAL VISITOR.


For the exposition of true, practical truth. Published in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren," and in Canada "Tunkers."

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Edited by

H. DAVIDSON, Abilene, Kans.,

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

CHIEF EDITOR.

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.

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BENEVOLENT FUND.

A Sister, Upton, Pa., $2 00

A Sister, Belle Springs, Kans., $1 00

When writing church news, or any other matter for publication in the Visitor, always write it on separate paper than that which is intended as business or private matter only. It will receive more prompt attention and insure earlier insertion in the Visitor.

What a solemn thing it is to be in the presence of God and in the presence of death!

The important matter with every one should be whether we are ready for the hour of death. To those who are there need be no doubt or fear.

Those who have thought much about the realities of an unseen world find it much more solemn than they anticipated before the hour of dissolution came.

The Christian need have no fear of death. It is only the separation of the soul and body, and it is the end of his earthly trouble. It puts him beyond the reach of sin and temptation, and introduces him to a state of endless felicity.

The members of the Lanier Society and others are receiving a rich treat in the series of lectures delivered every Tuesday evening by Dr. Blayney. The lectures are to be twenty-four in number and include the subjects of Ethics and Psychology. This course of lectures certainly deserve the patronage it is receiving.

In the glory world all is joy and peace; There is no sickness, no doubt, no fear, no pain; but those who are so happy as to reach that place will have for companion their blessed Redeemer and an innumerable company of those who, like him, have been redeemed from sin and made heirs of eternal glory.

Jesus said, "Father, I will that they also whom thou hast given me shall be with me where I am that they may behold my glory."

We all like to see results of efforts made in behalf of the unsaved. We like to see those who have been converted through our instrumentality. We like to hear of those who have been brought into the kingdom through work in which we have had part. It is right, in a measure, but it is not a thing to depend upon. Preaching the Word "in season, out of season," is God's command. We have nowhere any promise that we shall see the results of work God gives us to do. It is dangerous business to be watching for results; it is encouraging unquestionably to see the fruits, but we should not be guided by it or be discouraged if we do not see it. Our part is to "sow by all waters," leaving all else to God. — Sol.

CHRIST SEEKING SINNERS.

"The Son of man is come to seek and save that which is lost." This is one of the sweetest verses in the whole Bible. In this little sentence we are told what Christ came into the world for. He came into the world for a purpose; he came to do a work, and in this little verse the whole story is told. He came not to "condemn the world, but that the world through him might be saved." God sent Him, and He came to do the will of His Father, "to seek and save that which is lost." And you cannot find any place in Scripture where a man was ever sent by God to do a thing in which he failed. God sent Moses to Egypt to bring three millions of bondmen up out of the house of bondage, into the promised land. Did He fail? It looked at first as if he was going to. If we had been in the court when Pharaoh said to Moses, "Who is God that I should obey him?" and ordered him out of his presence, we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told him there should be neither fire nor rain; but didn't He lock up the heavens for three years and six months? Now here is God sending His own beloved Son from His bosom, from the throne down into
this world. Do you think He is going to fail? Thanks be to God, He can save to the uttermost, and there is not a man in this city who may not find it so, if he is willing to be saved.—Moody.

For the Evangelical Visitor.

THE POWER OF THE BEAST.

These have one mind, and shall give their power and strength unto the beast. Rev. 17: 14.

At the time this prophecy was written these Kings had received no kingdom as yet. Verse 12.

The beast here mentioned is held up as an object of worship. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." 13: 8. This beast that is worshiped by all that dwell upon the earth is peculiarly described in the first eight verses of the eighteenth chapter. It is said to be like unto a leopard (Dan. 7: 4), having feet of a bear (Dan. 7: 5), and a mouth as the mouth of a lion. (Dan. 7: 4) The four great beasts described in the book of Daniel represent four great kingdoms. Dan. 7: 23. Here we have a key to the solution of this prophecy. This beast, then, is some kingdom that is to rule the earth. Whence does he receive his power? From the dragon, in Rev. 3: 12. By a careful reading of the twelfth chapter you will discover that the dragon represents the Roman empire, one of whose Kings stood before the Church ready to devour the Savior as soon as He was born. 12: 4. Where may we look for such a kingdom as is here described? Upon the foundation where the Roman empire once stood. For the dragon transferred not only his power, but his seat and great authority. Rev. 13: 2. Then we must look to Rome for the seat of this kingdom which is to be worshiped by all that dwell upon the earth. And what do we find in Rome but a great spiritual king, whose cardinals and bishops are dressed in "purple and scarlet color, and decked with gold and precious stones and pearls." Rev. 17: 4. We find him in the city which is built on seven mountains, (verse 9) which for centuries has reigned over the kings of the earth, verse 18. Though he had power over all nations, kindreds and tongues, yet he was wounded nearly to death. Rev. 13: 3. He was led into captivity and died in exile. (In February, 1798, Berthier entered Rome at the head of the French army, and taking Pope Pius VI prisoner, established a republic in Rome. The pope died in exile the following year. For over two years there was no pope. See Chambers' Encyclopedia, article, Pius. Pictorial History of the World, p. 756, Household Educational Series, p. 4822, and Encyclopedia Britannica.) But the wound was healed by the election of another pope. His temporal power was killed by the same kind of sword. 13: 10. But the end is not yet; there is to be a revival of his temporal power; his power will be so great that the question will be asked, Who is able to make war with him? 13: 4. This power he must receive from the kings spoken of in my text. A few years ago such a thing would have been thought impossible. Friendly relations are springing up between the papal hierarchy and earthly kings and through arbitration and other means the pope is gradually gaining the confidence of earthly powers, which, when obtained, will restore to him his former power, fulfilling the language of my text, which says: "These shall give their power and strength unto the beast." These powers when consolidated shall make war with the Lamb, 17: 14. These words can only be understood in the sense in which it is used in Matt. 25: 40, where it says: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." These, when once united, shall make war on God's people.

Rev. 12: 17. Even this state of affairs shall not continue without interruption. These kings, after forming this union and assisting in the persecution of God's people, shall hate their former bride and shall make her desolate and naked, and shall eat her flesh and burn her with fire, verse 16. Such will be the end of the greatest spiritual power that has ever held sway on this earth; a power which is praised and exalted by all of earth's inhabitants except a few whose names appear on the Lamb's book of life. This power was the most highly exalted of all the religions at the World's Fair. It may be safely classed among those spoken of by the apostle Paul, in 2 Tim. 3: 5.

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—Abbot.

Do right, and God's recompense to you will be the power of doing more right; give, and God's reward to you will be the spirit of giving more; love, and God will pay you with the capacity of more love, for love is heaven, and is God within you.—Sol.

"As we live on God's bounty, we should live to His glory,"
CHURCH NEWS.

REPORT OF LOVE-FEAST.

The Lord has again blessed us with the privilege of enjoying a very pleasant and encouraging season of refreshing from the presence of the Lord. Bro. J. W. Hoover and his estimable companion came here on Saturday evening, the 6th inst. On Sunday morning he preached in the U. B. church at Clarence Center and in the evening in our house of worship, where the meetings were continued every evening during the week. On Thursday evening we were favored with the presence of Sisters Hoffman and Hershey, of Dickinson Co., Kans., and Sisters Lydia and Nancy Climenhaga, of Stevensville, Ont., who came to assist us, which we very much appreciated. On Friday afternoon we had quite a number of sisters, and also some brethren from Blackcreek district, who joined us, during our love-feast season, in singing sweet songs of praise, "with the spirit and the understanding also." So we were made to feel how good and pleasant it is for the young as well as for the more advanced in life, to be fully consecrated unto the Lord, that they may render unto Him a true and loving service; not alone because of duty, but out of pure love and gratitude.

Bro. Hoover does not draw blank cartridges from the great arsenal of God's Word, and every shot seems to take effect somewhere in the vital part of the human system. One dear young person made the good impression on the young minds, and, I believe, if all who were impressed would have yielded to their convictions, many more would have given the Lord their service, instead of spending their time in those things that cannot satisfy the soul.

Clarence Center, New York.

GOSPEL TENT.

The Gospel Tent meetings closed at Galva, McPherson Co., on the night of the 11th, and the tabernacle was folded for winter storage.

In taking a review of the work, while we see in ourselves many imperfections, and to the critic's eye no doubt there will be much to find fault with, yet we feel to praise the Lord for what we have seen and heard that was good, and for the manifestation of the Holy Spirit's power. While we cannot number the converts by the hundred, yet we are glad that a few here and there are willing to take the old Bible way for heaven and immortal glory. We are convinced that if we had moved out on the modern and more popular way that we might have had many more converts, or at least joiners. We did not preach church to the people, but Christ crucified—to the Jews a stumbling block, and to the Greeks foolishness. We had good attendance everywhere, and no disturbance to hinder in the worship of God.

In all our efforts we aimed not to please men, but God, and held forth the Word of God in simplicity, and many said they never heard such preaching. Why? Not because of a display of worldly wisdom or of oratorical powers, but because we shunned not to declare the whole counsel of God, and were not afraid to denounce sin whether in sinners or professors. And now that the summer's work is done and the band of workers have dispersed, we look back with pleasure and satisfaction that we can say there was nothing to mar our peace while we were engaged in this work. No one sought the place of another, and love and harmony prevailed. We do not say this boastingly, but to the glory of God. Our dear Bro. Detwiler, who left his home and family and labored so faithfully in the work, took his leave of us at Herington, going directly to Chicago where he expected to visit his daughter a few days. May the Lord richly bless him for the sacrifice which he made and for the labor done and we know that He allows nothing to pass unnoticed that is done for the glory of God and will amply repay him.

The little band of brethren at Galva were very much edified and encouraged. On the tenth there were three baptized, and when they have their love-feast, which will be in the near future, we have good hopes that there will be three or four more. May the good work go on, and may the little band there be as a light that shineth in a dark place. Since we are home we hear that there is still some fruit coming to light by some of the useless ornaments of the body being put away, and we trust the good work will go on until those whom the Lord through the Holy Ghost is preparing for a bride for Himself will appear without spot or wrinkle or any such thing.

At a love-feast at the Rosebank church on the 20th and 21st inst, five persons were baptized who were converts of the Tabernacle service. Praise the Lord, and to His holy name be all the honor and glory given.

The tabernacle and outfit were loaded upon wagons, furnished by the brethren, to be hauled to Abilene. While waiting at the depot we were joined by a few of the converts and sang "Blest Be the Tie That Binds," and "God Be With You Till We Meet Again." As we sang
Nov. 1, 1894.

EVANGELICAL VISITOR.

the last words the train pulled in and we said the last farewell and boarded the train at 11:40 a.m., Oct. 12th, and in the evening of the same day arrived home where glad hearts were awaiting us. Blessed be the name of the Lord for keeping us and ours while separated for the work of the Lord.

In another column of the Visitor will be found a statement of our expenses and receipts. We have not space to give an itemized account as we have it in our diary, but will give the names of those who contributed to the tent work outside of Kansas. Our prayer is that the Lord may abundantly bless all who so liberally aided the work of the Lord with their substance. Yours in Him, Noah Zook.

THE CHICAGO MISSION.

In our last report, we intimated that our prayer was that God would send someone to aid us in the mission work; and our prayers have been answered in the coming of Bro. Geo. Detwiler, who was with us this week.

We are having meetings every evening except Saturday. Bro. Detwiler spoke comforting and encouraging words, and we truly appreciated his presence, and hope the Lord will abundantly reward him.

The congregation was not so large as we love to see, but good feeling prevailed through all the meetings, and sinners were made to see their sins and feel their guilt. These are the first protracted meetings we have held at this place. The third evening we gave invitation to rise for prayer, and five arose, four of them heads of families. One man, 74 years old, has been under conviction for over two months, and always attending the meetings regularly. Last night he said he had found peace. He had been a sailor and a very wicked man. We hope the rest will seek on until they find sweet peace and gladness in their souls.

Bro. Detwiler left last night at 11:30, for his home in Ontario.

We intend to continue the meetings, although we meet with much opposition. We go by all kinds of names here. Some call us quakers, some adventists, some impostors, some Catholics, and some say that we are ignorant and don't know any better. Well, we admit that we are ignorant, but we know that God for Christ's sake has pardoned us of our sins. So you see, brethren and sisters, the conflicts and persecutions we have to pass through in this work. The person who has never been in a city like this has but a faint conception of what it is to do mission work here. It seems to be all up hill work. It is alone through the power of God and the Holy Spirit, and by the prayers of the brethren and sisters that we will be able to accomplish good. We are glad to know that our labors have not all been in vain. The rescue of that aged man is worth all the labors and sufferings we pass through and more. We trust that God's grace assisting we shall see more brought to a saving knowledge of the truth.

Our expenses were a good deal higher than before, as we had to have a stove and coal, hymn books, bibles and some Sunday-school supplies.

The expenses ending October 15th were $51.65. This includes hall rent, railroad fare, board, oil and the first mentioned articles.

Contributions for the same period were as follows: J. J. Myers, Freeport, Ill., Catharine Kohl, Graters Ford, Pa., and Jane Shirk, Florence Station, Ill., each one dollar. May the Lord bless the cheerful giver.

A. L. MEYERS.

Englewood, Ill.

OKLAHOMA MISSION.

We again attempt to give a report of the past few weeks travel and experience. Our former report may have been somewhat lengthy for some of the readers of the Visitor; but just where to abridge we are sometimes at a loss to know.

On the 6th inst, we took our leave at Wakomis from our friends, Bro. and Sister Schrock, travelling south-westward. To particularize would only be a repetition of our former report.

On the 9th inst, we crossed that much dreaded and often forewarned river, the Canadian, with pleasure, as there were only a few small currents visible in the sandy highway, that great Sahara of Oklahoma. Near sunset of the same day we arrived at our destination, and our first reception was with Brother and Sister Kraybill, in Rogers County. We found the brethren and sisters, with few exceptions, in good courage and in good spiritual standing. Since here they have been upholding that very profitable means of grace, the prayer-meeting. Other Christian people have also collected with them, so harmony and good will prevails in the community.

We at once made arrangements for protracted service, and have had interesting meetings every night since. The results are quite encouraging; since a number of souls have already with grief and contrition of heart confessed a willingness to come to Christ. This evening (Saturday the 20th) we expect to hold a love-feast, or rather a communion feast, and the brethren and sisters seem anxiously to await the occasion.

Our place of worship is a large arbor, covered with brush and hay, and sided with corn fodder and wagon covers. Yet, as Christ con-
fessed His presence at Bethlehem in the lowly manger. He is also confessing His presence and blessing in our humble tabernacle.

MONDAY, A. M.

On account of rain about the close of the Saturday afternoon service, the communion was postponed for Sunday evening, and no doubt to the satisfaction of many, since only a small number of the people ever witnessed the ordinances of feet-washing. During the meetings we announced the pending exercises and the effect was very noticeable on the countenances of the people. Last night the eagerness to see the strange ordinance performed became manifest, when at an early hour the people began to gather in, leaving back seats vacant, making it almost necessary for Bro. B. and myself to order a small boat and have it launched away from shore a little, so we would not be trusting to His blessing for the increase.

We will remain in the county until at least the last of the week, according to present arrangements.

JESSE ENGLE.
D. H. BEECHBILL.

October 20, 1894.

TREASURERS REPORT.

Treasurer's report of Tabernacle work for 1894:

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Balance in treasury $21.88.

NOAH ZOOK, Treasurer.

"JOHN 3:16,"

OR, THE IRISH BOY WITH A NEW NAME.

One cold, wintry night a poor Irish boy stood in the streets of Dublin—a little city arub, homeless, nameless, friendless.

He had taken to bad courses, and been the associate of thieves, who were leading him on to the broad road of destruction. That very night they had planned to commit a burglary, and appointed him to meet them in a certain street and hour. As he stood there, waiting, shivering, cold, a hand was suddenly laid upon his shoulder. It was very dark, he could only see a tall form standing by him, and he trembled with fear; but a kindly voice said: "Boy, what are you doing here at this time of night? Such as you have no business in the streets at such an hour; go home and go to bed." "I have no home and no bed to go to."

"That's very sad, poor fellow! Would you go to a home and a bed if I provided one?"

"That would I, sharp!" replied the boy.

"Well, in such a street and such a number (indicating the place) you will find a bed." Before he could add more, the lad had started off.

"Stop!" said the voice. "How are you going to get in? You need a pass. No one can get in there without a pass. Here is one for you—can you read?"

"No, sir!"

"Well remember that the pass is 'John 3:16.' Don't forget, or they won't let you in. 'John 3:16.' There, that is something that will do you good."

Joyfully the lad rushed off, repeating his lesson, and soon found himself in the street, and at the number indicated, before a pair of large gates.

Then his heart failed him, they looked so grand. How could he get in there? Timidly he rang the bell. The night porter opened it, and in a gruff voice asked, "Who's there?"

"Me, sir! Please sir, I'm John 3:16," in trembling tones.

"All right, in with you; that's the pass." And in the boy went.

He was soon in a nice, warm bed, and between sheets as he had never seen before. As he curried himself up to go to sleep he thought, "This is a lucky name. I'll stick to it." The next morning he was given a bowl of hot bread and milk before being sent out into the street (for his home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over his new name, when heedlessly crossing a crowded thoroughfare, he was run over.

A crowd collected, the unconscious form was placed on a shutter and taken to the nearest hospital. He revived as they entered.

It is usual in the Dublin hospitals to put down the religion as well as the name and address of those admitted. They asked him whether he was Catholic or Protestant. Sure he didn't quite know. Yesterday he was a Catholic, but now he was JOHN III SIXTEEN. This reply elicited a laugh.

After his injuries had been at-
tended to he was carried up into the
the accident ward. In a short time
his sufferings brought on fever and
delirium. Then was heard in ringing
tones and oft repeated, “John 3: 16! It was to do me good, and so it has!”

These persistent cries aroused the other patients. Testaments were pulled out to see to what he referred. What could he mean? And here one, and there another read the precious words: “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.”

“It was to do me good, and so it has!” the sufferer cried.

Luther called this verse “The Miniature Bible.” When those poor sick folk read the tender words and heard the unconscious comment, “It was to do me good and it has! John 3: 16”—the spirit stirred within them, and God and the Holy Ghost used that text then and there to the conversion of souls. There was “joy in the presence of the angels of God” over sinners that repented. The Sovereign Power of God, the Holy Spirit, used this one text, from the lips of a poor, ignorant boy, in that hospital ward, and souls were saved.

To continue our story. Consciousness returned, and the poor little fellow gazed about him. How vast it looked and how quiet it seemed! Our little fellow heard his mis-

erable words. Poor old man, thinks he, he wants a pass! “Patrick!” he called “I know something that will do you good—quite sure—it has done me.”

“Tell me, tell me quickly,” cried Patrick. Oh, if I could only fi nd something to do me good.”

“Here it is. Now listen. John 3: 16: For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.” Through these words Patrick found peace in his dying hour, and entered into everlasting life—another soul brought to Christ in that hospital ward by means of a single text, blessed by the Holy Spirit.

“Blessed are they that hear the word of God and keep it.” Luke 11: 28.—Sel.

If we follow Christ, we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the clothes of mortality. So Christ taught us and so He lived.—Farrar.

“Get a pattern of your life from God, and then go about your work and be yourself.”

God hides some ideal in every soul. At sometimes in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Collier.

Those who believe with all the heart will not be lacking in humility and repentance. The grace of God will humble the soul in the dust at the feet of Jesus. The children of God keep humble by faith.—Sel.

“The Sabbath religion must be tested by the week-day living before we know its real value.”
OUR YOUNG FOLKS.

For the EVANGELICAL VISITOR.

AGAINST FIGHTING.

"Let dogs delight to bark and bite,
For this they mostly do.
Let bears and lions growl and fight,
For God has made them so.
But children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

"Let love through all your actions run,
And all your words be mild;
Live like God's well beloved son,
That sweet and lovely child:
His soul was gentle as a lamb,
And as in age He grew,
He grew in favor both with man
And God, His Father, too.

"Whatever brawls disturb the street,
There should be peace at home;
Where sisters dwell and brothers meet
Quarrels should never come.
Birds in their little nests agree,
And 'tis a shameful sight
When children of one family
Fall out, and chide, and fight."

Sixty years ago we used at school
what was called "Byerly's Spelling Book." This book was interspersed
short and easy reading lessons;
with some of them being in poetry, among
the first stanza. "God is love,
and all set forth glaring truth, ex­
cept perhaps the fourth one in the
first stanza. "God is love," and it
seems to be inconsistent with His
nature to put a growling or fighting
disposition into any of His crea­
tures, whether they be bears or li­
oxes, tigers or hyenas, and least of
all boys and girls. Who will explain
this? C. STONEB.

New Berlin, Ohio.

TAKING MOTHER'S PLACE.

Many a little girl, coming home
from a new-made grave, where she
has laid the dearest friend she ever
knew, has no time for mourning, for
she remembers that she must now
take mother's place.

She has known something of care
before, but mother has always been
near, and though sometimes weak
and suffering, yet here wisdom could
direct what her hands could not do;
but now the weary mother is at rest;
the tired hands are folded across the
breast, the eyes are closed in tearless
slumber; the aching head no longer
throb with pain; the life work is done
and the rest begun. But there is
work still to do, the home must be
kept, the house cared for, the little
ones attended to, and somebody
must guide the household; and so
the daughter, slender, inexperienced,
deficient in so many ways, finds her­
self called upon to take mother's
place.

How much this means she does
not know herself. How often she
wishes that mother was here; how
often she regrets that she did not
watch to see how mother did things;
or that she did not learn mother's
ways more fully, or that mother did
not let her do things when she could
have been with her, and watched
her, and guided her.

But it is too late for regrets, and
so she must take up her work as
God has given it to her. The little
ones must be watched over, the
father must be comforted in his sad­
ness, the food must be prepared, the
work done, the home attended to,
and the family kept together. How
much the little girl needs wisdom;
not only the wisdom that comes
from a mother, but the wisdom that
comes from God.

The girl that takes mother's place
must be patient, for mother was pa­
tient. She must learn to bridle the
tongue, and stay the hasty word, for
mother did so. She must learn to
give up her own ways, and live to
please and comfort others, for this
was mother's delight and mother's
way. She must learn to save her
strength, and be careful about lifting
and lagging and straining; perhaps
if mother had been more careful she
would have been with us still. She
did not spare herself, and now she
has gone, but the little daughter
must learn a lesson and be careful
of her own health. It will do no
good for her to lift and strain be­
yond her strength, and so be sick
all her life long; if she will help
others she must take care of herself.
She must be a busy girl, there is so
much to do, and still she must plan
to save steps and save work. There
are so many things that must be
done, that some other things must be
left undone.

The girl that takes mother's place
must study the different dispositions
in the family. She must learn to be
gentle, and learn to please; she must
learn to check the hasty word, and
change the unpleasant subject, and
"talk about something else,"
when the sky begins to overcast.

She must be a peacemaker and a
comforter, and a help to every one.

The girl that takes mother's place
must pray. Mother could never
have done her work without praying,
and the daughter will never fill her
place unless she knows the way to
the mercy seat and has the help of a
living, loving God.

In mother's place the girl must be
wise beyond her years; she must
think, and advise and pray; she
must economize and plan, and study;
she must make the ends meet, she
must give and she must save; and
though the burdens that come to
her through taking mother's place
may sometimes seem heavy, they
may bring an experience worth more
than gold.

Sometime she may be a mother
herself, and the lessons which she is
now learning will be useful then.
She may learn to be more careful
of her health than mother was, and
so her children may never know
what it is to be motherless in their
early years.
Let the daughter that takes mother’s place think of the time that is coming when the people of God shall be gathered, when the dead shall arise, and the redeemed shall come home; when mothers shall find their children and children shall find their mother once more; and let the daughter that takes mother’s place see to it that in the great gathering day the family shall be re-united, that there be no one missing, no one left behind. The wayward brother, the wilful sister, the timid, trembling, sad hearted little one; the father with his cares, the whole family, with all their differing ways and tastes, need to be piloted home to the heavenly rest; and the one who takes mother’s place must see to it that none are left out. How much praying, watching laboring this requires! But the daughter who takes mother’s place must do all this, and He who gives her a mother’s work can give her a mother’s wisdom and a mother’s love and will finally give her a mother’s reward.—H. L. Hastings.

Confidence or trust is part of the mental or moral faculties possessed by man, and our heavenly Father in His own infinite wisdom appointed and made it consistent with His glorious attributes that man should be eternally lost or saved through these faculties. Therefore, man will be active in his own salvation. We are not like inert matter, without the power to choose or reject. No; God hath endowed us with active powers, for the use of which we are held responsible to our Maker. So those who make the Lord their portion, or who can say in unison with David: “Thou art my portion, O Lord.” They have to work their part in their salvation as faithfully as if the accomplishment of their salvation were committed to their own hands, and being thus found sincere or “pure in heart,” in their coming through storms and doubts and fears, God will work for them and in them, in ruling all storms, temptations and trials to work together for their good, and will support them safely in every time of need; and under all sorrows, doubts and fears, he is given this divine injunction: “Cast not away your confidence which hath great recompense of reward.” The apostle through whom that injunction was given, was well aware of the surroundings and infirmities of those who listed in the service of the Lord, who consecrated themselves to Him, that on their way heavenward are met with many discouragements and apparent difficulties, hence said he: “Ye have need of patience, that after ye have done the will of God, ye might receive the promise.” He also told them, for their encouragement, that “the just shall live by faith;” not by sight or by feelings, but by confidence in God, and that against all apparent discouragement. Though the prospects of success appear unfavorable, yet the righteous, or the just, know that “by faith we stand.” Therefore, he who has this confidence in God, aims at a higher consolation than anything this world can give. Gloomy times and unfavorable presentiments are often set before the mind of the Christian while going through this “vale of tears,” which make him to “fight the good fight of faith,” against all enemisements, which are nothing else than the “snares of the devil,” which every one that worships God in spirit and in truth are not ignorant of.

Dear fellow Christian, the exhortation of Paul to the Hebrew believers is just as necessary for us as for them: “Let us hold fast the profession of our faith [confidence] for he is faithful that promised.” There is where the foundation of our confidence rests—in the faithfulness of “Him that promised.” “He will fulfill the desire of them that fear Him, He will also hear their cry and save them. Psalms 145: 19.

A. B.

Stayner, Ont.
A chaplain in our army during the war was passing over the field, when he saw a fellow that had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man: "Would you like me to read you something that is in the Bible?" That wounded man said: "I'm so thirsty, I would rather have a drink of water." As he did so, the wounded man looked up in his face and said: "For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it." There is a world of meaning, to me, in this incident. The need of to-day is acting the object lessons the Book teaches.—Sel.

OUR DEAD.

GOOD.—Near Leckling S. D., Oct. 8, 1894, David S. Good, aged 60 years 11 months and 8 days. He was born in Blair co., Pa. and came to Illinois with his parents in 1857. Settled near Shannon, that state, where he lived until 1890, when he moved to Clay co., S. D. A wife and 9 children, 5 sons and 4 daughters, survive him.

STAUFFER.—Died, near Lebanon, Pa., Sept. 28, 1894, Sister Amanda, wife of John Stauffer, aged 40 years and some months. She was the mother of 6 children, one of whom preceded her to the glory world. A beloved husband, one son and four daughters survive her. She was converted in her youth and was a consistent member of the church for about twenty years. She was not afraid to die, and the beloved family has this bright evidence that she died with a blessed hope. Many near and dear friends, with her sorrowing husband, mourn their loss. Services held in Landis meeting house, near Palmyra, by Elds. J. K. Kreider, assisted by D. Kieffer. Text, Rev. 7: 13, 14. Interment in adjoining cemetery. J. B. KREIBER.

YODER.—Died, at the residence of his mother, in Wooster, Ohio, Oct. 8, 1894, of typhoid fever, Lizzie Leroy, son of C. H. Yoder (deceased) and Mrs. M. M. Yoder, and grandson of Elder H. Davidson, aged 29 years, 10 months and 3 days. He did not make any open profession of religion, yet it was soon noticed in his sickness that he was engaged in prayer, and when in the evidence behind that he was prepared for the change. His funeral took place on the 11th, at 2: 30, interment in the Wooster cemetery. We append the following in reference to his life, taken from the Wayne County Herald for Oct. 11th: "Roy Yoder was widely known and universally loved and esteemed. In his boyhood and young manhood, while quiet, reserved and moody, he was still genial, affable, social and warm-hearted, and in his school life made many lasting friendships. He continued the pursuit of an education in the University of Wooster until he reached the Freshman year. He then entered Ohio State University at Columbus, but after one year at that institution, on account of his father's failing health, was called home to assist in the management of the Hotel Yoder. His polished address and pleasing manner made him a great favorite with the travelling public and quite successful in business. His illness, fever and ague, was brief. A few short weeks ago he was in perfect health, but when he was stricken down by disease, all human skill was baffled, and the destroyer, with unrelenting certainty, continued his work. The sympathy of all friends was expressed in the way of gifts and cards and flowers, and the bereaved family had a great many friends to comfort them. Much sympathy is felt for the bereaved mother, who in so short a time has been called upon to part with husband and children. Nevermore to die again!

RAILWAY TIME TABLES AT ABILENE.

No. 1.—Night Express 12:05 a. m.
No. 7.—Limited Express 2:07 p. m.
*No. 12.—Freight 7:10 p. m.
No. 11.—Freight 6:50 p. m.
No. 12.—Stock Freight 7:40 p. m.
*Daily except Sunday.

THE WILLOW SPRINGS VIGIL.

No. 4.—Night Express 12:05 a. m.
No. 5.—Night Express 12:05 a. m.
No. 10.—Express 5:30 a. m.
No. 14.—Freight 5:40 a. m.
*No. 13.—Freight 4:40 a. m.
No. 12.—Stock Freight 7:40 p. m.
*Daily except Sunday.

RAILWAY TIME TABLES AT ABILENE.

No. 1.—Night Express 12:05 a. m.
No. 7.—Limited Express 2:07 p. m.
*No. 12.—Freight 7:10 p. m.
No. 11.—Freight 6:50 p. m.
No. 12.—Stock Freight 7:40 p. m.
*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

No. 1.—Night Express 12:05 a. m.
No. 7.—Limited Express 2:07 p. m.
*No. 12.—Freight 7:10 p. m.
No. 11.—Freight 6:50 p. m.
No. 12.—Stock Freight 7:40 p. m.
*Daily except Sunday.

NO. 6.—Local Freight and Accom 11:13 a. m.
No. 27.—Mail and Express 5:39 p. m.
No. 26.—Mail and Express 11:13 a. m.
No. 66.—Freight and Accom 5:19 p. m.
*Passenger trains run daily. Freight trains daily except Sunday.

ROCK ISLAND.

No. 65.—Local Freight and Accom 11:13 a. m.
No. 27.—Mail and Express 5:39 p. m.
No. 26.—Mail and Express 11:13 a. m.
No. 66.—Freight and Accom 5:19 p. m.
*Passenger trains run daily. Freight trains daily except Sunday.