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Henry Davidson

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**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
This is an age of progress. All departments of industry, of education and of government, have realized something of improvement in the onward march of time, and Christianity has not been left behind in the race. The improved methods for the spread of the Gospel, the enlarged Christian charities, and the increased efforts put forth by the various denominations to bring souls to Christ, or at least into the church, all tend to prove the truth of this assertion. The question, however, which should concern us most, is whether there is an improvement in the daily life of Christians.

This is a momentous question and can best be answered by each individual for himself: for though he may endeavor to deceive the world and even himself in regard to his spiritual condition, he cannot deceive God. Nor are people often deceived by the professed piety of the so-called Christian. “By their fruits ye shall know them,” is the test given by our Savior, and the world is not slow in making use of it.

Religion is not something to be put on or off as a garment. It is not something to be taken with us to church and to be left at home when we engage in our daily duties. It does not consist merely in attending to our morning devotions and transactions. Even doing missionary work occasionally among our neighbors does not complete the sum total of our Christianity. All these are right in their place and should not be neglected; but they by no means make up the entire life of the individual.

Some people seem to think that the more frequently they attend religious services or the more they study the Bible the better Christians they are. This may or may not be correct. If they do these for the purpose of receiving instruction and putting into practice the knowledge they have acquired, it makes them better men and women. On the other hand, if they go to church as a result of habit or to criticise the preacher or deal out his exhortations to those around them, if they study God's word in order to quibble about it or to justify themselves in their self-prescribed course, they are no better for their knowledge. What the Christian world needs today is, not so much theory, not so much wrangling about the letter of God's Word, as sincere and humble obedience to its requirements. The non-prosessors are looking at the Christian as never before and are measuring his life by the standard which our Lord has given, and they are saying that either God's Word is untrue or else there are very few Christians. As a result, many become skeptical. The daily walk of the majority of professed Christians is keeping more sinners away from Christ than all the other obstacles, which Satan throws in the way, combined. True, works will save no one, but if a person has accepted Jesus as his Savior and has surrendered himself completely, he will be a changed man, and his works will show it.

But what are some of the manifestations of a consecrated life? J. R. Miller, who has written several works very helpful to the Christian, says of consecration: “It is devotion to the will of Christ. It is readiness to do, not what we want to do in his service, but what he gives us to do.” I am afraid the majority of us do not distinguish properly between our inclination to do certain things, and the Lord's will as to what our work should be. Some may be led to go out into the world, forsaking all else, to work for God in bringing souls to Christ, not for the applause...
of men, not for the gratification of a selfish ambition, but all for Him. Some may be compelled to toil all day to provide maintenance for those dependent upon them. Who can say that the latter are not as truly doing the will of God as the former, providing it is what the Lord gives them to do, and they do it heartily, as unto Him. It is also possible that the one may require as much self-sacrifice as the other. The shoemaker, no doubt, was right when he said that he served God just as truly in making a good, honest pair of shoes, free from flaws, as the minister who prepared a good sermon. How liable are we to leave God out of our work, out of our temporal affairs! We even go so far as to take advantage of our neighbors and defraud them in a bargain. Then our whispers and back-bitings, our unkind remarks about one another are all out of harmony with our profession.

We as a church believe in plainness of apparel as being more in accord with God's Word, we claim a purer religion and greater humility, and these are all right; but let us not be led into the delusion that externals will take us to heaven. If these are not backed by a more godly life, where are we better than others? The people expect of us holier lives, fairer dealings, a withdrawal from all that tends to defile, and they have a right to expect it. Shall we disappoint them?

I am aware that our daily duties may appear very insignificant in our eyes, and we may long to do some great deed, something that will stand out as a landmark in the monotony of every-day events; for we then receive credit for doing that which is praiseworthy, while the commonplace duties pass unnoticed. But it requires more effort, more grace to perform cheerfully the little every-day duties, whether of the farm, the house, the workshop, or the office, and to resist the temptations which hourly assail us, with no eye but that of the Almighty watching our successes and failures, than it does to perform some great deed or make some great sacrifice, with the eyes of the world looking at us.

The true index to every person's character is found in the privacy of his own home. The person who is gentle and considerate in his own home and willing to make sacrifice for those dear to him by natural ties will not be lacking in a larger sphere of usefulness; but he who is selfish and churlish and always looking out for his own comfort regardless of the others in the home circle, lacks much of having the true grace of God in his heart, even though he may make a great display of his religion and benevolence before the world.

Let us count no duty small which God has given us to do, but let us be faithful in the performance of the little things, and rest assured that he will entrust to us greater ones when he sees that we are prepared for promotion in his service.

H. Frances Davidson.

Abilene, Kans.

SERMON.


INTRODUCTION.

Prayer is as old as religion. God's people prayed in all ages of the world. The Jews were particularly a praying people. Their religion consisted largely of sacrifice, offerings and oblations. Their prayers consisted mainly of adorations and doxologies. John had taught his disciples to pray. Perhaps he taught them to pray more petitionary than the Jews did. Christ prayed at a certain place, and when he ceased, his disciples said to him, "Teach us to pray, as John taught his disciples." I do not understand it that his disciples had not prayed hither-to, but had no special instruction on this point. Christ spake as man never spake, and may we not assume that he prayed as man never prayed? You and I, my dear reader, have never heard such a prayer as those disciples did from the Master. It was his prayer that inspired them to be taught of him to pray. No where else can we learn to pray, only in the school of Christ. It is true that we may commit prayers to memory and say them, but this may be far from praying. The poet says:

I often say my prayers,
But do I ever pray?

It is true that a committed prayer may be repeated in the spirit, and also that we may acquire a routine prayer that we may repeat parrot-like without the spirit.

There is no formal definition of prayer in the Scriptures. It is designated variously—asking, seeking, knocking, drawing near, crying mightily, calling, lifting up the soul or heart, pouring out the soul or heart, looking up, beseeching, etc. It is man's highest privilege. It is no less than talking to God. Who can comprehend such a privilege?

One of our hymnists says:

Prayer is the soul's sincere desire,
Unuttered or expressed:
The motion of a bidden fire
That trembles in the breast.

Prayer is the Christian's vital breath,
The Christian's native air.

Communion with God is just as essential to spiritual life as breathing is to natural life.

Prayer far outdoes the telephone and telegraph. With the former, man speaks to man in audible voice over long distances; with the latter, by a language of its own, news is flashed not only across continents, but through the mighty ocean. Prayer goes direct to the throne of God. Faith is the conductor; Omniscience receives it.

I. DIVISION OF PRAYER. (Paul)
1. Supplication.—For the averting of evil.

2. Prayer.—For the obtaining of good. Worship—adoration.

3. Intercession.—For others; especially, "For kings, and all that are in authority; for God’s people, for ministers; for suffering humanity; the aged and infirm; the bereaved; for parents, children, friends: for sinners; for enemies, etc.

4. Giving of Thanks.—For mercies received, spiritual and temporal.

II. Prayer a Duty.

1. Commanded: “Seek ye the Lord while he may be found, call ye upon him while he is near.” Isaiah 55: 6. “Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you.” Matt. 7: 7. “Watch and pray that ye enter not into temptation.” Matt. 21: 41. “I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting.” I Tim. 2: 8.

2. We Are Needy. We are entirely dependent upon God for the supply of all our wants. In the absolute sense we are as dependent as the helpless babe. We live on God’s bounties.

3. God is Willing and Able to Help us. If He were neither willing nor able to help us, or if He were willing and not able, or able and not willing, we could not expect anything. But his will and ability are perfect. His love is boundless, and his power is unsearchable. Hence our faith and prayer alike are accepted.

4. Giving of Thanks. —For mercy received, spiritual and temporal.

5. Pleading in the Promises.

6. Sand, Directions. If we turn to Matt. 6: 5-9, we learn that we shall not pray for show; when we pray have the world excluded, and use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking. We may as Christians impress our fellow men that we expect to be heard for our much speaking.

The word Lord can be repeated until it becomes a vain repetition. In the model, God is addressed once and then no more. Vain repetitions may also occur by repeating the same thought in other words. The Lord’s prayer is a model in conciseness and expressiveness. There is much said in few words. Peter’s “Lord save,” saved him from a watery grave in the sea of Galilee. It came from the heart and touched the heart of Jesus. We sometimes instruct the Lord needlessly, “for your Father knoweth what things ye have need of before ye ask him.” Many of the most effectual prayers were short. Nevertheless, long prayers are sometimes allowable. Perhaps this is the truth; we generally make our public prayers too long, and our private prayers too short.

IV. What to Pray For.

1. Pardon. The Lord promised pardon on conditions: “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him; to our God for he will abundantly pardon.” Isa. 55: 7. “And I will cleanse them from iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned against me, and whereby they have trespassed against me.” Jer. 33: 8.

2. In Faith: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Matt. 21: 22. “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.” James 1: 6, 7.

3. In Spirit and in Truth: “But the hour cometh and is now, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit and they that worship him must worship him in spirit and in truth.” John 4: 23, 24. "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought: for the Spirit itself maketh intercession for us with groanings which cannot be uttered.” Rom. 8: 26. They that pray must be truthful, and as the word of God is truth, we must pray according to the Word and in the bounds of the promises.

4. With the Whole Heart: “I have entreated thy favor with my whole heart.” Psa. 119: 58. God will not accept a divided heart. Under the law, the sacrifices had to be perfect. The name, the maimed and the imperfect were rejected.

5. Pleading in the Promises.

6. Please me, upon which thou hast caused me to hope.” Psa. 119: 49. When Jacob prayed for deliverance from his brother Esau, he pleaded in the promises God had made to him and his fathers. Gen. 32: 9, 12. Moses, in praying for Israel,—when Aaron had made the molten calf and they had worshipped it—plead in the promises that God had made under oath, to Abraham, Isaac and Jacob. Ex. 32: 13, 14. Solomon, at the dedication of the temple, in his prayer plead in the promises God had made to his father David. 1 Kings 8: 26. God’s promises are all yea and amen, and God is pleased to have us claim them.

7. Other Directions. If we turn to Matt. 6: 5-9, we learn that we shall not pray for show; when we pray have the world excluded, and use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking. We may as Christians impress our fellow men that we expect to be heard for our much speaking.

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2. For the Holy Spirit. "Give good gifts unto your children when ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. What a precious gift that may be had for the asking! He is our comforter, our guide into all truth and the true commentator of the word of God.

3. For Faith. One of old said with tears: "Help thou my unbelief." Mark 9:24. The apostles prayed: "Increase our faith." Luke 17:5. We also have occasion to pray these prayers. If the Son of Man comes, will he find faith on earth? How much we need to pray for faith!

4. For Grace. "Let us come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. On grace we subsist.

5. For Love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Thou shalt love thy neighbor as thyself." Matt. 22:37-39. Let us pray God to shed his love abroad in our hearts.

6. For Wisdom. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upraideth not: and it shall be given him." James 1:5.

7. For Temporal Blessings. There is no real want that we may not ask God to supply. Life, health, food and raiment are dispensed by the Giver of every good and perfect gift. If we ask of God, we either get what we ask or something better. In our shortsightedness, we may ask for something that it is not best for us to have; God in his mercy withholds it and gives what we need.

If we seek first the kingdom of God, the necessaries of life will be added.

V. TIME AND PLACE.

Time. 1. Always. And he spake a parable to this end, [concerning the unjust judge and the importunate widow] that men ought always to pray and not to faint." Luke 18:1. "Pray without ceasing," 1 Thess. 5:17. These quotations demand habitual prayer and a praying frame of mind; and in the first we are encouraged to importune.

2. Day and Night. "And when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Mark 13:26. The apostles prayed: "Increase our faith." Luke 17:5. Prayer is a necessity and profitable to retire where no eye but God's can see and no ear but God's can hear. It requires an effort to persevere in private prayer. A special time and a special place are a great aid to this means of grace. Without private prayer we cannot maintain a state of grace, much less grow therein.

VI. SOCIAL PRAYER. God's house is a house of prayer. Isa. 56:7. On assembling in the house of God, according to Paul the first duty is prayer; and the custom of closing service with prayer and benediction seems proper. Prayer is an essential part of worship.

1. Family Worship. Is it a duty? It must be, for its omission incurs guilt. Hear what the prophet Jeremiah (10:25) says: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." Those that omit this duty are classified with the heathen and will be similarly rewarded. We are encouraged in this duty by the words of the Savior: "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. We have the example of the following servants of God: Abraham, Gen. 12:7; Jacob, Gen. 35:2, 3, 9; Job, book of Job 1:15, and Cornelius, Acts 10:2; all had erected their altars of prayer.

2. Prayermeeting. A prayermeeting is a gathering of God's people for prayer. Had God's people such customs? They were encouraged to do so by the Scripture already quoted, Matt. 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." One of the most remarkable prayermeetings ever held on God's footstool was of the Savior's own appointing. Those one hundred and twenty disciples assembled in an upper room in Jerusalem and were ordered there to remain until they were induced with power from on high by the Holy Spirit. The answer in fulfillment came in about ten days with the outpouring of the Spirit in overflowing fulness. This happened at a prayermeeting. Acts 1:13, 14. The disciples of Christ held a prayermeeting at the house of Mary, the mother of John, whose surname was Mark.
Peter was imprisoned and to-morrow was to be brought to trial. It is easy to suppose that the release of Peter was the chief burthen of their prayers. The answer came sooner than expected as is evidenced by Peter's coming to the prayer-meeting, to the surprise of those who prayed for his release. Acts 12: 3-17.

When Paul and his companions came to Philippi, of Macedonia, they dwelt there certain days, and on the Sabbath they went out of the city by a river side where prayer was wont to be made, (a place appointed for prayer) and there they sat down and spake with the women that resorted thither. This seems to have been a woman's prayer-meeting. It is said that they were "proselytes of the gate." Philippi was a city under Roman rule. It is likely that there was no Jewish synagogue in the city, and that this place of prayer was not tolerated in the city, hence out by the river side. At this prayer-meeting, Lydia, the seller of purple, was converted through Paul speaking to the women. Paul's gathering at Miletus of the elders of Ephesus ended in a prayer-meeting Acts 20: 36.

VII. WHO SHALL PRAY.

1. God's People. Community with God is the life of the soul. It is utterly impossible to live a spiritual life without prayer. As the graft is dependent on the sap of the stem on which it is set for nourishment, so the inner life of the soul is nourished by constant communion with God.

2. Penitent Sinners. When the sinner awakens from his slumber of sin, and sin becomes exceedingly sinful unto him and the work of repentance already begun, progress from a knowledge of sin to a God, sorrow, and from this to a confession of sin, and from this to the turnin from sin, there is awakened in him a longing for salvation. This leads him to pray and to look unto Jesus for help. And upon his praying, now, will depend his salvation. If he is thoroughly convicted, he will mightily cry unto God, and if he prays in faith, the Lord will hear and save him.

3. Impenitent Sinners Need Not Pray. If you, my dear reader, have made up your mind to live a life of sin, in rebellion against God, and to take up your abode in the place prepared for the devil and his angels, you need not pray in this life. Indeed, prayer for you would be solemn mockery. But when the great day of His wrath comes, you will fall on your knees and a terrible prayer will be extorted from you.

VIII. POSTURE.

1. Kneeling. Daniel kneeled. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open upon his knees, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did before time." Dan. 6: 10. The Psalmist kneeled. "O come, let us worship and bow down; let us kneel before the Lord our maker." Psa 95: 6. Solomon kneeled when he dedicated the temple. 2 Chron. 6: 13. Paul kneeled and prayed at Miletus with the elders of Ephesus Acts 20: 36. Christ kneeled in the garden of Gethsemane. Luke 22: 41. It is commanded of God: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa. 45: 23. Paul interprets this thus: "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14: 11. And in Philipp. 2: 0: 11, thus: "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord; to the glory of God the Father." There is something grand in kneeling before our Lord and Master in worship. If done with reverence it is an act of reverence itself. Mark! "Every knee must bow and every tongue confess." If not in a time of grace in loving worship, it will be when the sinner will call on the rocks and hills to cover him from the presence of an angry God. May the time never come when we as a people will cease to kneel in worship!


3. Standing is also recognized, and is appropriate on some special occasions. "And when ye stand praying," etc. Mark 11: 55. The hypocrites stood in the synagogues and in the corners of the streets praying. They were reproved because they prayed for display. Matt. 6: 5. The motive was reproved.

IX. ANSWERS TO PRAYERS.

Prayer moves the hand which moves the world; Prayers ardent open heaven.

God will answer prayer. "He will regard the prayer of the destitute, and not despise their prayers." Psa. 102: 17. "The Lord is far from the wicked; but he heareth the prayers of the righteous." Prov. 15: 29. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Peter 3: 12.

"And all things, whatsoever ye ask in prayer, believing, ye shall receive." Mark 21: 22.
stored in open vials. "And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb having every one of them harps, and golden vials full of odours, which are the prayers of the saints." Rev. 5: 8.

Elijah prayed and the widow of Zerophath's son was restored to life. 1 Kings 17: 1. He prayed once more and there was abundance of rain. The prophet was on Mt. Carmel on the eastern shore of the Mediterranean sea. While the prophet prayed, he sent his servant to look toward the sea, and he came back and reported no signs of rain. The prophet told him to go again seven times, and on the seventh time as he looked westward over the great sea, he saw a cloud like a man's hand, and soon the heavens were black with clouds and wind and there was great rain. 1 Kings 18: 41-44.

Ahab, King of Israel, did wickedly above his predecessors in the sight of the Lord and withal married Jezebel, an idolatrous woman, who led him to build altars for the prophets of Baal and to practice idolatry. Jezebel slew the prophets of the Lord and fed the false prophets from her own table. On account of Ahab's sins the drouth and famine came upon Israel.

The drouth was still on and Israel felt the effects sorely. Elijah now offered a prayer test to Ahab to determine who was the true God. Ahab in his extremity accepted this proposed test. According to Elijah's request, all Israel was gathered at Mt. Carmel and also the 450 prophets of Baal and the 400 prophets of the groves, all of whom ate at Jezebel's table, to witness the test.

Elijah proposed that he would build an altar, put on his own wood, dress his bullock and lay it on the wood all ready for the fire, and that he would call on his God to send the fire; and that the prophets of Baal do likewise and call on their gods to send the fire. And that the God that answers by fire shall be the true God.

This was fair and seemingly acceptable to all parties. The day arrived and in the early morning they were all assembled on Mt. Carmel ready for the test. Elijah said to the prophets of Baal: "Ye are many, dress your bullock, put the wood on the altar, and lay your bullock on, but put no fire to the wood and call upon your gods to send the fire. They did so, and seemingly in good faith, and prayed to their gods all forenoon but no answer came. They now became more vehement and jumped upon the altar and cried to Baal. Elijah now used a little irony. He mocked them and said: "Cry aloud, for he is a god; either he is talking or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened." It seems they misunderstood the prophet's irony for fact, for they "cried aloud, and cut themselves after their manner with knives and lancets till the blood gushed out upon them." They prayed on until the time of the evening sacrifice; all to no purpose for no fire came.

Elijah now called all the people near unto him and he "took twelve stones, according to the tribes of the sons of Jacob." With these he repaired the altar of the Lord which was broken down, in the name of the Lord. He dug a trench around it, put the wood in order and cut up the bullock and laid him thereon. He now had twelve barrels of water put on the altar, so that everything was drenched and the trench was full of water. The time of the offering of the evening sacrifice was now here, and Elijah came near and prayed to his God. The prayer was short but it reached the throne of God. The fire of the Lord fell, and consumed the burnt sacrifice, and the wood and the stones, and the dirt, and licked up the water that was in the trench." 1 Kings 18: 17: 40.

The apostolic church prayed, and the place where they were was shaken. "And they were all filled with the Holy Ghost, and they spake the word with boldness." Acts 4: 31.

The church prayed for Peter and he was released from prison. Acts 12: 5-11.

Paul and Silas prayed, and the prison was shaken with an earthquake and the jailer with his home was converted. Acts 16: 25-40.

Again Paul prayed and Eutychus was restored to life. Acts 20: 9.

"Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might." —Spurgeon.

Louisville, Ohio.

W. O. Baker.

The river of God's truth flows down before us as clear as crystal; but we take our theological sticks and stir it up and stir it up until you can not see the bottom. —Talmage.

There are about five millions of church members in the United States who are voters. If they were to unite to make the liquor traffic an outlaw, there is no political party that they could not bring to terms. —Joseph Cook.

A missionary problem in Japan is a sentiment which prevails in that country: "In order to Christianize Japan we must Japanize Christianity."
PRIDE.

Pride goeth before destruction and a haughty spirit before a fall. Proverbs 16: 18.

A man's pride shall bring him low, but honor shall uphold the humble in spirit.

We find the words, pride and proud, very often in the Bible, and if we look them up closely, we will find that we are left entirely out of God's sacred promises if we harbor a proud spirit. We see pride leads to destruction and to a fall; then why not permit these applications of the blood of Christ, to cleanse us from all sin? If we are Christ's, if the blood has been applied to our hearts, then we will receive a meek and humble spirit, for Jesus says, He is meek and lowly in spirit, and we are to receive from him that meek and humble disposition in our hearts, and of course it will bear fruit accordingly.

But, when we see a person decked with all the foolish fashions of the day, or hear a person give vent to expressions that show a haughty disposition, we must think that the humble spirit of Christ has no place there.

We fear that pride keeps many souls out of Heaven, and one of the strongest evidences that we can find of a proud heart, is when we see persons decorate their bodies with all the vain fashions of the day. How many persons are ruined by trying to follow the fashions of the world? How many a man has become bankrupt by himself and his family trying to live up to the expensive fashions and ways of the rich! Then too, by these expensive habits, some are lead sometimes to dishonesty and crime, because by honest dealings people very often cannot make enough money to pay their family expenses, and they resort to doubtful or dishonest means to get money to live. Then comes the disgrace and the fall, thus you see Solomon's words come true, as in the heading of this article, "pride goeth before destruction, and a haughty spirit before a fall."

But on the other side, Jesus says, "Blessed are the meek for they shall inherit the earth," thus you can readily see that the blessing rests upon the humble and the meek followers of the Lord Jesus. James says, "God resisteth the proud but giveth grace to the humble."

Oh how many precious promises there are for the humble followers of the Lord Jesus!

Then if we want to be happy we should be humble and truthful and live for God and heaven in this life. And when we come to die, or when Jesus comes to take us home, we will live with him where all is peace and joy. 

SARAH WISMER.

FOR CHARLEY'S SAKE.

Mr. Editor: a number of years ago I read a beautiful illustration of Psalms 23: 3, which I send you as nearly as I can remember it. The verse reads: "He restoreth my soul and leadeth me in the paths of righteousness for his name's sake."

In the time of our late war, a judge had a son in the army. One day being in his office very intent upon some important papers, a poor, sick, forlorn looking soldier entered his office. The judge just nodded to him. The soldier stepped up to his desk and said: "I have a paper for you sir," at the same time laying a paper on his desk before him. The judge cast his eye on it, and saw it was in his son's handwriting. He took it up and read: "Dear father, the bearer of this is a poor sick soldier, going home to his friends. Whatever you can do for him, do it for Charlie's sake." For the soldier's sake he would do nothing, but for Charlie's sake, he took him to his house, fed, nursed and clothed him, and helped him on his way to his friends. So it is with our Heavenly Father, it is not for our sakes, poor, miserable, bankrupt, polluted sinners, but for his Son's sake, that he looks upon us with pity. "Whatsoever ye ask the Father in my name he will give it you," says Jesus.

"Hitherto ye have asked nothing in my name, ask and ye shall receive." And for his Son's sake, the Father will feed us heavenly manna, clothe us with righteousness and solace us with his love, and help us on our heavenly journey. Praise his name.—Christian Conservator.

FAITH, NOT FEELING.

Troubled soul, thou art not bound to feel, but thou art bound to arise. God knows thee, whether thou feel'st or not. Thou canst not love when thou wilt, but thou art bound to arise and say, "I will go to my Father." For He sees thee through all the gloom through which thou canst not see Him. Will thou His will. Say to Him, "My God, I am very dull and low and hard, but Thou art wise and high and tender, and Thou art my God; I am Thy child, for sake me not." Then fold the arms of thy faith, and wait in quietness, until light goes up in thy darkness.

Believers may grieve the Spirit; unbelievers resist him. The grieving may be unconscious; the resisting is always conscious.—Andrew Bowne.
EVANGELICAL VISITOR.
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Abilene, Kansas, December 1, 1894.

BENEVOLENT FUND.
S. L. Herr—$2.00.
The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children.

Amon.

Bro. J. G. Cassel is at the Sanitarium at Battle Creek, Mich., for treatment. We trust that he will be restored to his former health. Those who wish to write him will direct their letters to him as above.

Many a man thinks he is looking at the truth when he is only looking at the spectacles he has put on to see it with.—Drummond.

It is better for most of us that we devote ourselves to the helping and uplifting of a few people than that we scatter influence over hundreds.—Miller.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived are the moments when you have done things in a spirit of love.—Drummond.

In the death of Dr. James McCosh, the country has lost one of its most eminent Christian scholars, and Princeton college its greatest president and ablest supporter. Although a Scotchman, Dr. McCosh gave the best part of his life and labors to this country. It is said of him and Prof. Agassiz that they “are the greatest gifts that the Old World has, during this century, offered to the New.”

“The Devil in Solution” is the subject of an excellent article in last week's Independent. It is a name applied by several of the notable English physicians to alcohol. Harsh and startling as the title may appear, the majority of persons will readily agree that alcohol is at least one of Satan’s most active agents. It is very significant, also, that the name should be given by physicians, persons who have ample opportunity for testing its effect.

Bro. Samuel Doner, of Stayner, Ont., is now making quite an extended visit in Eastern Michigan, in church work. He reports quite an interest in the work and has made many house to house visits, which is undoubtedly a very good way of looking after the Master’s work. To those isolated from church privileges, how it does cheer the heart to have some earnest servant of the Lord call on them, and sing and pray with them and encourage them in the service of the Lord! And, too, how often does the sinner date his return to God from just such a visit! May God bless such visits everywhere.

If there is one virtue more than another that we would impress upon the heart of every young man and woman it is that of stability, steadfastness of purpose, the resolution which enabled Paul to say, “This one thing I do.” It is a Christian virtue and greatly needed in this fast age. Many are saying, “Lo here is Christ, or there,” but we are not to go after them. The world is full of false teachers and evil spirits. It is also full of weak, vacillating characters tossed hither and thither and benefiting neither themselves or any one else. They are found in the saloon, in the place of business, in society, and alas! even the churches are only too full of them. What the present age needs most is strong noble men and women, that will stand in the strength of God though the earth be moved and the fountains of the deep be broken up. The world has enough followers, it needs leaders; not the demagogue who appeals to the baser nature, to all the depravity in man, but the earnest Christian, zealous for God and the right, who appeals to the higher qualities and points the sinner to the Lamb of God.

It is related that one Sabbath morning, in one of our eastern churches, a man walked forward at the opening of the service and laid on the stand a paper containing these words: “The prayers of this church are requested for a man who is growing rich.” A strange request, indeed; it would appear to be; yet if we regard it in the light of...
God's Word and consider the danger threatening the spiritual condition of such a person, we cannot but conclude that the request was proper.

Did we ever reflect that the beatitudes in the Gospel are almost wholly given for the unsuccessful, and the warnings for the rich full. “If riches increase set not your heart upon them,” says the Psalms. Even so wise a man as Solomon, who was so full of God's spirit in youth, could not withstand the baneful influence of prosperity.

The Scriptures, however, nowhere teach us that riches in themselves are sinful; and happy is the man who while he prospereth in the world, preserves his integrity in God's sight.

There are many Gould's in the world, but there are also many whose hearts and purses are ever open to the destitute, many who are faithful stewards in God's house. May the Lord breathe the spirit of liberality yet more and more upon the prosperous in this year of distress, that suffering humanity may receive the needed help.

For the Evangelical Visitor.

DID THE LORD PUT IT THERE?

On page 334 of the current volume of the Visitor there is a selection of old poetry given by Bro. C. Stoner, said to be quoted from memory. In comment on the same, he says: “The lines are nicely composed and all set forth a glaring truth, except 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 creatures, whether they be bears or lions, tigers or hyenas, and, least of all, boys and girls.” I also became acquainted with the same poetry in my boyhood school-days, and it is still fresh in my memory. But I will quote the first stanza from an old third reader:

Let dogs delight to bark and bite,
For God has made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

This would substantially change part of the language upon which the question is asked. But, on the other hand, the question may resolve itself into this: “Why did God put a ‘growling or biting disposition’ into the dog? Did He create them so?”

I have never learned that any of God's creatures had that “growling or fighting” disposition before the fall. In my simple impression of the habituation of man and all of God's creatures before the fall, I cannot conceive of any of that rapacious nature or disposition. The name itself, “Eden,” or paradise, which implies delight, or pleasure, would exclude everything of that nature. Consequently, we must believe that the fall which brought sin, with all of its attendant evils, into the world also transmitted the same evil disposition into the nature of the whole animal creation.

Hence the evil tendency, and the devouring and destroying nature which exists in the unregenerate heart of man, as well as in all undomesticated animals, was not so by creation, but by deterioration, consequent of the fall and the following effects.

This is not intended to be controversial, but as the Lord spoke by the prophet: “Come now and let us reason together.” I am only a disciple, and seeking to learn more of the wonderful works of God.

Clarence Center, N. Y.

FOR THE EVANGELICAL VISITOR.

ENCOURAGEMENT.

Dear fellow pilgrims on the way to Zion, I feel that I should again add a few words of testimony. I love to read and talk about the love of God toward us. Through His grace and mercy, He has spared us to behold another Sabbath day, while thousands have passed away to a never-ending eternity. For what purpose has God spared us? No doubt He still has something for us to do. Oh, let us still show forth the praises of Him who has called us out of darkness into His marvelous light. Should not His love toward us inspire our hearts with new zeal and courage from day to day to work for Him, who is always willing and ready to help us in the good work? I feel encouraged and mean to press onward and labor for the cause of my Master. Precious friend, His words are as a staff in my hands upon which I lean in every trial. It is my heart's desire to see more seek and find Him as a precious friend in time of need. How sad it is to see so many unconcerned about their soul's salvation! Such a display of vanity, so much pride and fashion among professed Christians, that we should be ready to take the Word of God and fight against the enemy. What shall the end be of them that obey not the Gospel of God, and if the righteous scarcely be saved, where shall the ungodly and sinners appear? Dear fellow pilgrims, let us all take courage on our journey and choose rather to suffer affliction with the people of God than to enjoy pleasures of sin for a season. I crave an interest in the prayers of God's faithful ones.

D. HEISE.

Mansfield, Ohio.

Some one has beautifully said: “Children as they grow up leave childish things; Christians as they become Christ-like leave worldly things.” Oh, to be Christ-like! Let this mind be in you which was also in Christ Jesus.” Philpp. 2: 5.

* * *

“We are more than conquerors, through Him that loved us.”
THE CHICAGO MISSION.

We are glad to know that the promises of God are sure and if we trust in him we shall not be ashamed.

The work in the mission is progressing slowly, but we have no reason to be discouraged. The average attendance in the Sunday-school for the past month was 43, the number recorded 62. This number could easily be doubled if we had sufficient help and more means so that we could hold out inducement. But the way we are situated we cannot push the work as we should.

But probably some will say, Go slow with the work and you will come out better in the end. But what does the wise man say? "Whatsoever thy hand find to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

When we see thousands around us every day, shall we neglect duty or shall we not do all we can to save them? After going to one of those large cemeteries and seeing how fast humanity is laid away in its final resting place, can we who profess to love Christ neglect or be indifferent to the work of trying to save souls? Dear brethren and sisters, I have before this said, and with a trembling hand I write it, I am afraid that we as a church are too slow in our endeavor to push the work. We dare not say we can not contribute of our means to support missions, for there are ample means in the church to carry on the work. Remember, we are only stewards in God's vineyard. He has only loaned these goods to us as a means to do good. We need more help to carry on the mission work more extensively. First, we need two or three more laborers in the mission field. Especially do we need more sisters who will consecrate themselves to the work of the Lord and are not afraid to let their light shine in a dark place, willing to deny to themselves the comforts and sometimes the necessities of this life, for the sake of fallen humanity; those who are willing to reach down and lift up the fallen and lead them to Christ. We need to arrange for a school where girls are trained to useful labor, to be taught to sew and do useful work, and in this way to enable them to support themselves. Sister Sarah Bert and another lady have established a school for that purpose, where they have 85 scholars who are being trained to sew. They could have more if they could see to them. But the work is too large for them now, and then there is no room in our hall for the school, so that it must be held elsewhere.

What we need, then, briefly stated, is a larger hall, more workers, more room for those who work, and as the number of workers increases, we need better arrangements for their comfort.

Let me, however, say here that the help we have now are doing all they can and under the present arrangement the mission field is increasing, if any other arrangements can be made or the number of workers increased. The largest number should be sisters. They generally have better access to families, and in other missions generally women do the most work.

We expect to have baptismal service in the near future.

Our expenses for the month were $83.57. This includes thirty chairs purchased for the use of the hall.

Donations were as follows: Sisters Fanny and Emma Brubaker, Shoffertown, Pa., each one dollar; Sister Hesson, Union, Ohio, one dollar, and Bro. Wood, Englewood, Ill., one dollar.

We now have three rooms at the hall furnished, where the workers board themselves. We extend a hearty invitation to brethren or sisters, especially sisters, to come and labor in the mission.

A. L. MEYERS.

Englewood, Ill.

[For the convenience of those who purpose going to Chicago to labor in the mission there, we would suggest that they make their application to the working board of missions under whose supervision the mission at Chicago was established, and who have general oversight of the work. There are twenty of them, and they were appointed by the General Conference from the different districts of the church for that purpose. For the convenience of those contemplating entering the mission field, we append the names and addresses, as far as we can give them from memory. Bro. Samuel Zook, of Abilene, Kansas, is chairman and Bro. D. R. Miller, Conference Center, N. Y., is secretary. The others are: Bro's S. E. Graybill, Martinsville, Pa., Eld. Martin H. Oberholtz, Culbertson, Pa., Eld. W. O. Baker, Louisville, Ohio, Bro's A. M. Engle, Little York, Ohio, M. M. Sherek, Goshen, Indiana, A. L. Myers, Chicago and H. N. Engle, Navarro, Texas, and others whose names we are not able to give now.—Editor.]

OKLAHOMA MISSION.

In our last report, while in the vicinity of Guthrie, Ok., we mentioned our visit to Jacob Doner, but we omitted mention of our meeting with the Snyder family. These visits we enjoyed very much and, from what we observed during our short visit there, we were favorably impressed with the work that might be done if our people would make it a point to visit and stop there and labor for the Master.

The efforts that have been made indicate that the Lord has a people there and that they are hungry for the Word. May they be led in the narrow way and may the Lord have all the glory.

As we had now mapped out our course for home, we notified Bro. Abraham Means, of Arkansas City, of our being at his place by Saturday. We had no time to stop for any special appointment, but, as we found opportunity, tried to talk with the people on the subject of salvation and distributed tracts and
pamphlets, under which we felt many blessings such as never before in this work, and were made to feel that the message of salvation was thus carried to persons and convictions riveted in hearts we in word could not have reached. We were supplied on leaving home with one hundred pamphlets entitled, “Inspiration of the Bible, or Will the Old Book Stand?” and quite a number of other pointed tracts and leaflets.

We have by this work been more fully convinced of the necessity of such work in connection with missions than ever before, and would urge a selection or compilation on such points of doctrine, or pithy entreaties or calls to both professor and non-professor, as might be considered most profitable.

Resuming our account, we find ourselves at Orlando, near the line of Old Oklahoma, a place, as many others, which may be noted for wickedness in Gothic style. Here for the first time we took part with the card table. As we arranged for retiring, deafened as it were by oaths and blasphemy, we approached the card table, saying to the parties that we had never participated in card playing but expressed a desire to make one throw. On noticing a hearty welcome, we thrust our cards, Inspiration of the Bible, on the center of the table and without any further ceremony passed on to our retirement. We noticed one grasping the cards formerly used, while another took up the tracts and began to read. While in our private room we noticed a change in the commotion, and on arising in the morning, we found the card table clear of both cards and tracts. God bless the message, was our prayer.

Next morning we went south-west nine miles to Bro. Bachman’s, but failed to meet him at home. After having a pleasant interview with the family, we had our usual farewell prayer and committed them to the Lord. Perry being our next point, we directed our course thither. At our stopping place for noon, we received a very warm invitation to return or send some one to hold protracted service, and their statement riveted the conviction that their wish should be granted, but in this case it was impossible for us.

According to arrangements, we arrived at Perry, where we were kindly entertained by S. E. Richardson and family, son of Bro. Richardson, now of Missouri.

This being the night after the election, we found ourselves in sight of such enthusiasm as I have never before witnessed even in the cause of Christ. God save a benighted world!

Passing on through towns and some important stations, of which we can not now speak, we arrived safe with Bro. and Sister Means.

Finding that the report is too long, even by omitting much, we will close, hoping our closing report will follow.

We close by committing ourselves to God, and your continued prayers. Jesse Engle.

D. H. Brechbill.

Nov. 10, 1894.

CUMBERLAND DISTRICT.

Cumberland district meeting was held on Nov. 10th and 11th, in Mechanicsburg, Pa. The attendance was fair. The meeting was primarily intended for a district love-feast. The Spirit was with us, praise the Lord.

DANGERS OF BICYCLING.

The Chicago Inter Ocean does not claim to be a religious paper, and in some things it is not over nice about moral questions. When, therefore, anything is so morally bad as to attract its attention and call forth its rebuke, it must be bad indeed. Such a thing is the growing practice of young girls going off on bicycles for an evening’s spin until ten or twelve o’clock, “nobody knows where,” and nobody knows with whom. The Inter Ocean says: “Girls with bicycles are allowed to go when and where they please, their parents being entirely in ignorance of the companionships they form and of the acquaintances they make, and unmindful of where these rides are taken or in what they terminate.” As might have been expected, the paper affirms that such abuse of the bicycle “has led to an alarming increase of immorality.” It quotes a bicycle expert to the effect that the bicycle tenders to bring the two sexes to the same level and establishes a free and easy comradeship dangerous to girls. It would be well to think of these things. Parents will do well to heed this warning.—Sel.

TO YOUNG CHRISTIANS.

Only a whole-hearted Christian life is easy; border-land Christians are neither happy nor useful. The angry breakers are at the shore, on the dividing line between land and sea. Smooth water is out beyond. Do not expect to lift up this great world, loaded with its sins, up to Christ, but do bring the living Christ down into the darkness and suffering of earth, into your little spot in it, into your life, your words and he will lift the world up. This is what Christ asks of you.

If your faith is alive, it will grow. Do not look for a mechanical repetition of first experiences. The field keeps the seed only by changing it into green stalk and golden harvest. If it does not grow and change it resists.

Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.

Geo. McDonald,
THE BEATITUDES IN THE OLD AND NEW TESTAMENTS.

Many, times are the beatitudes admired and well they may be, for verily they are rich morsels to the children of God, who through the Holy Spirit understand them. Oh, what comfort and peace they afford! A special interest attaches to them because our blessed Master, Jesus Christ, the loving Jesus, who wills that our joy may be full, was their author. Their author, we said, though we desire soon to show you that this was not the first time these beautiful blessings were given to man, or at least not the first expression of the promises they contain. If you will follow this article, we shall presently see that the Psalmist and the prophets already were inspired with the same thoughts, and at this time Jesus collated them into this beautiful symphony.

But the fact that the prophets first gave them to mankind does not exclude Jesus' authorship; it rather doubles it, so beautifully is it collated in Matthew, of which Jesus is the author; and from John 1: 1 and 14: 17 and other passages we learn that Jesus was still their author. Jesus saith: "Blessed are the poor in spirit for theirs is the kingdom of heaven." In the old testament, we have the following, nearly synonymous:

Prov. 18: 19.—Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Prov. 29: 23.—A man's pride shall bring him low; but honor shall uphold the humble in spirit.

 Isa. 57: 15.—For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy: I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

 Isa. 66: 2.—For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Psa. 34: 18.—The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

Psa. 51: 17.—The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

All these set a great value on humility of spirit, and if we study them carefully we see a nearness to God, which Jesus calls possession of the kingdom of heaven. Jesus said, "Blessed are they that mourn, for they shall be comforted." Matt. 5: 4, which is but a brief commentary to Isa. 61: 1: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

"Blessed are the meek for they shall inherit the earth" (Matt. 5: 5) but re-echoes Psa. 37: 11: "But the meek shall inherit the earth and shall delight themselves in the abundance of peace."

While we intended only to refer back and compare Old Testament readings, we can hardly refrain from referring to Paul's commentary on these verses in Rom. 4: 13. This quotation will help us spiritualize the passage in Matt. 5: 6: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." This gives us the same precious promise as Isaiah, in contrast with those who do not hunger and thirst after righteousness, but forsake God. Isaiah 65: 13: "Therefore, thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed." Matt. 5: 7: "Blessed are the merciful, for they shall obtain mercy," finds its correlative in Psalms 41: 1: "Blessed is he that considereth the poor [marginal reading says "weak or sick"] the Lord will deliver him in time of trouble," Psa. 18: 25: "With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright,"—a precious promise indeed. See numerous later New Testament references.

"Blessed are the pure in heart for they shall see God." In Psalms 15: 1, 2, the Psalmist asks the question: "Who shall abide in thy tabernacle and who shall dwell in thy holy hill?" Among others, it is he that "speaketh truth in his heart," and only the pure in heart can speak truth in his heart. In Psa. 24: 3, 4, a similar interrogation occurs: "Who shall ascend into the hill of the Lord, or who shall stand in his holy place?" The answer is: "He that hath clean hands and a pure heart." Matt. 5: 8: "Blessed are the peace-makers, for they shall be called children of God," finds inspiration in Psalms 44: 14: "Seek peace and pursue it. The eyes of the Lord are open upon the righteous and his ears are open unto their cry." Matt. 5: 10: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

A strange time to be realizing blessings, but the Psalmist, when persecuted, found comfort in God's law. Psalms 119: 161-5. Matt. 5: 11: "Blessed are you when men shall revile you, and shall persecute you, and shall say all manner of evil against you for my sake," is not
Possibly no words in the English language have been set to finer sentiment than the beautiful song, the first line of which we take for our subject. Oh, how our hearts have been thrilled with these words and the words of song that follow and we have no wandering boy and devoutly pray God that we never may have. How then must these words thrill into the finer feelings of the mother, whose boy is wandering, maybe she does not know where; at least away from the Christ which she loves. Well may she wail "Oh where is my wandering boy to-night," and we have it on the strength of the Book that going that way or "His way" in youth there is little likelihood that he will depart from "His way" when he is old. Let us go to some home, taking one at random, for our observations have led us to believe that there are many that are training boys not in the way that they should go, but into the way that they will go, and Christian homes you call them too. In this home there are boys and girls and it is a fortunate home of which this can be said. Notice will you, how the girls are given the best room or at least a very good one, while the boys are crowded into some attic or small back room. The girl's room is a pleasant place to stay, not only a desirable location and a pleasant room, but made pleasant by pictures and bric-a-brac. Many little things come so naturally to the dear girls and go so far to make home and surroundings cheerful while to undesirable location of the boy-room add undesirable inside, old furniture, the best goes into the spare room for guests that only come once in a while and stop with us to save hotel expenses or otherwise. There are no pictures, no bric-a-brac, but here in this corner are his fishing tackle and other such things thrown in it, in confusion, and then you wonder that you have so much trouble to get your boys home until late hours in the night and that they are off as quickly as maybe in the morning. How much time would you want to spend there yourself? Not much we know. Oh but you say the boys are so rude and careless and will not keep a room tidy nor stay in it if you do make a palace of it. Not necessarily so, and won't you have enough faith just to try an experiment? If possible give a more desirable room, and if you can possibly afford it, refurbish the room, make it a new place by some means, new paper on the wall, pictures tastefully arranged, with a wardrobe for his clothes and a case for his books and a place for his fishing tackle, his hunting outfit, etc. Make it just as pleasant as you can, and when he comes home to-night, give him a warm-hearted reception, greet him as you did when he was a little tot, his eyes and yours beaming with love; escort him to his new home and see if it will not become home to him and if he will not spend more hours there. We said you should prepare a place for his books if he has any, if he has none, place a few interesting books in his room on the stand, a Bible and something interesting in the current literature of the day, keep occasionally adding fresh stock. If you have carefully made the experiment and do not find that it has amply repaid you for the effort, we would like to hear from you. But please do not imitate reform in his room, but what rights as he has been having in the parlor. Make him feel at home in the parlor, the sitting room and in the house generally; too often the boys are kept out of the house because we are afraid that they will soil something, until staying out becomes a habit. Better soil your carpets, your fine chairs, everything, than be immoral soul of your boys. Do make your boys feel at home "from his hour, whether they be big or little boys. You are fortunate if they are small and you can keep right along making them feel that "be it ever so humble, there is no place like home."

Ideal child training is home training and that training should teach them to love their home. Oh, for homes where boys are found who love home better than any other place, and where they are trained as in Eph. 4: 6 and as Timothy was trained 11 Tim. 3: 15.—A. Z. Myers, in the Mechanicsburgh Free Press.
Some boys may be told ever so many times not to come in the house with muddy shoes, but when they come to the rug they give it a hasty swipe or two, and in they go, without any further concern, leaving tracks on the carpet as they go. Are they not just a little too lazy to clean their feet thoroughly? And, what is true of boys in many instances applies to girls, too.

But again, a good many boys, when wanted in the morning, one calling does not bring them out of bed; they wait for a second calling sometimes even for a third and fourth. Why is this? I venture to say, it largely comes from laziness.

To all this some boy may say: "I cannot help it that I am lazy." This may be true to some extent, but if I say, there is a way to cure yourself of laziness; and if you ever want to be good and useful in the world you will have to use this cure. It is this: Whenever you are told to do a thing, or if you know without being told that it is your place to do it, go and do it right away, even if your lazy feelings are against you. In this way you will soon overcome laziness, and the people will soon begin to speak of you as an industrious boy.

Now I hope that every boy that has read this far knows what the word "sluggard" means—it means a lazy person, whether he is a boy or a full-grown man. An industrious person is just the reverse—it means one that likes to work.

There are many ways by which a boy is known, whether he is lazy or not, and it often happens that a boy is wanted where the pay is good, and the meals are good and the people kind. But a lazy boy is not wanted at such a place; neither is one wanted that chews tobacco or smokes, when a clean boy can be had at the same wages. One that gets mad and uses bad words stands a poor chance, too. Therefore, let every boy, whether big or little, be industrious and kind. Let him always think of this that the Lord who made him, sees and knows all things. He knows all we think. He hears all that we say, and sees all that we do. Even if it is done in the dark he sees it. By following the advice here given, a boy’s chances will be good for becoming a useful man in the world, and at last getting to heaven.

But a sluggard! Why it is a shameful thing to be a sluggard. The sluggard eats the bread that other people work for; and if boys are not cured of laziness they will be sluggards still, when they grow up to be men.

The honey bee is an example of industry as is shown by the following lines, learned from "Byerly’s Spelling Book," many years ago:

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower.

How skillfully she builds her cell,
How neat she spreads the wax,
And labors hard to store it well
With the sweet food she makes.

In works of labor or of skill,
I would be busy, too,
For Satan finds some mischief still,
For idle hands to do.

In books or works or healthful play,
Let my first years be passed,
That I may give for every day
Some good account at last."

Now children, if the Lord is willing, and the editor pleases, we may in some future number have something to say about honey and the honey bee, for I suppose all children like honey.

C. Stoner.

New Berlin, Ohio.

Probably the most discouraging mission station in the world is the Moravian mission in Thibet. There are three stations, and the work has been in progress forty years, yet only sixty-three have been won. Still the Moravians stick to their post.—
There was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands, and as they tried in vain to keep her, even to smooth with their kind solicitude her last brief sorrows, they, too, experienced in the bitter hour of parting the pangs of death. They only hoped she did not suffer now. The rings of golden hair lay damp and unstriped on her white forehead; the roses were turned to lillies on her cheeks, the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison. Oh, the awful, cruel helplessness of love! They, who loved her better than life could not lift a hand to stop the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran patterning to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, "She is better! She will live!" Yes she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze! Oh, how good God was to give her back! How we could praise and bless Him all our lives! She lifted one dainty hand—cold—almost pulseless, but better, better—we would have it so laid it on the rough brown hand of the rugged man who sat nearest to her. His eyelids were red with weeping, but now a smile lighted up his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch that meant a question.

"What is it, darling?" he asked in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her wee, white face shone in the twilight like a star, or a sweet woodland flower.

She lifted her heavy eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms, said in her weary flute-like voice:

"Help me across, papa!"

Then she was gone! We held to our hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, not alone.

"Over the river the boatman pale Carried another, the household pet. She crossed on her bosom her dimpled hands And fearlessly entered the phantom bark: We felt it glide from the silver sands, And all our sunshine grew strangely dark."

Oh, infinite Father! When we weary and disappointed ones reach our pleading hands to Thee, wilt Thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of Thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, whose builder and maker is God?"—Sel.

A HEAD OF THE HYDRA.

Evidence is constantly accumulating which proves that the modern social club is a menace to the best interests of the community. It is an invader and destroyer of the home, a sapper and miner of character, an antagonist of the church and a minotaur that devours our youth. It is a satisfaction to know that one man who has authority has refused to grant a charter to such an institution.

That man is Mayor Whipple, of Brockton, Mass., who, in declining to issue the charter, took occasion to say, "I believe the granting of charters to so many clubs composed of our young men is the most dangerous thing which confronts us today in the enforcement of laws. Under the pretense of promoting charity and benevolence and maintaining a place for social meetings, these clubs can and do supply their members with intoxicating liquors. When once admitted our young men resort to these clubs, where, with barred and bolted doors and beyond the reach of home influences, they spend their evenings in games of chance."—Sel.

For the EVANGELICAL VISITOR.

VICTORY OVER DEATH.

After God formed man out of the dust of the earth, the Divine law was violated. "So He drove out the man and placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life." Gen. 3: 24. In the 22nd verse we have the reason assigned: "Lest he put forth his hand and take also of the tree of life and eat and live forever."

At this important crisis we have the kind interposition of our Heavenly Father in introducing death to the human family. Our first parents had, by transgression, incurred all the sorrow, pain and suffering incident to a state of mortality upon their unnumbered posterity; and had not the gate of the garden been closely guarded it would have been impossible for man to die, as immortality would have been blended with our humanity and earth would still retain Adam and Eve and all their descendants from the beginning. If
so, this world would be a vast hospital from Dan to Beersheba, every nook and corner filled with humanity writhing in agony and pain, seeking to die, and yet the germ of immortality being incorporated into our being, death would forever flee. But through Infinite love, God gave His only begotten Son, that through His suffering, death, burial, resurrection and ascension, He conquered death and lead captivity captive, and became the first fruits of them that slept, giving us the assurance that “the last enemy shall be destroyed is death.”

Having rested for a time in our dressing chambers, we shall arise and come forth “fashioned like unto the glorious body of Jesus Christ.” Phil. 3: 21. We shall then be dressing chambers, we shall arise and sleep, giving us the assurance that death and lead captivity captive, and His only begotten Son, that through Infinite love, God gave

mortality being incorporated into our being, death would forever flee. But through Infinite love, God gave His only begotten Son, that through His suffering, death, burial, resurrection and ascension, He conquered death and lead captivity captive, and became the first fruits of them that slept, giving us the assurance that “the last enemy shall be destroyed is death.”

Having rested for a time in our dressing chambers, we shall arise and come forth “fashioned like unto the glorious body of Jesus Christ.” Phil. 3: 21. We shall then be fully prepared for the mansions in the upper court, and the society of angels and all the heavenly host, and live forever. In view of the fall and redemption through Christ, He brought back more than we lost.

“For where sin abounded grace did much more abound.” Rom. 5: 20. Death has lost its sting and every true Christian can joyfully say, in the language of the inspired apostle: “For me to live is Christ, and to die is gain.” Phil. 1: 21. We can also sing with exceeding gladness, “I am glad that I was born to die,” as death will close my weary pilgrim age in this lower world of toil and sorrow, and by virtue of our heirship there is open to us the portal of eternal life in the celestial city where sorrow, sighing, pain and death are unknown, as Jesus with His own tender hand shall wipe all tears from our eyes.”

“Would not live always.”

OUR DEAD.

MOTHER.—Died at Beaucampville, Dauphin Co., Pa., Oct. 3, 1894, Christian R. Moyer, aged 29 years, 1 mo., 19 d. He was the son of Rev. Benjamin Moyer. He was converted when 17 years old and tried to live a Christian life. His disease was typhoid fever.

SALLIE HOFFMAN.

BYER.—A fatal accident occurred on Oct. 29, 1894, which has cast a gloom over the neighborhood, as well as the neighborhood where the aged parents and other friends of the victim live. On that date, while Peter Byer was plowing in a field near Beaucampville, Manitoba, he was accidentally shot dead. He carried his gun on the handles of the plow, watching his chance to shoot wild geese while flying over, and in some way it discharged, the contents entering his right side under the shoulder, causing instant death. The sad news was at once wired to his parents, Mr. and Mrs. David Byer, Markham, Ont., and his remains buried in the cemetery near Beaucampville. His family, who reside near Stuyver, Ont., have the heart-felt sympathy of the community in their sad bereavement.

In a letter written to his sister a few days previous to his death, he stated his intention of coming home in a few weeks to see his children, and his determination to hold out faithfully by God’s help, notwithstanding his many sore trials and difficulties. “In the midst of life we are in death.” Deceased was aged 48 years, 9 months and 8 days. Funeral service was preached on Nov. 11th, in the second-line meetinghouse, by the home brethren, from Matt. 27: 42.

HOFFMAN.—Died, at the residence of her parents, near Navarré, Ks., Nov. 4, Sister Mary G., daughter of Bro. C. S. and Sister Lizzie S. Hoffman. Sister Hoffman was the oldest daughter, and was born Nov. 18, 1831, at their present home, and hence was 13 years and 3 days old. During the month of November 1894 she was converted, and in the spring following united with the church, of which she was a faithful member. Her death was very sudden, as she was sick only a few hours. Services were held on the 14th, by the home brethren, some sprits meeting house, and her remains interred in the Belle Springs Cemetery.

GOOD-BYE.

I’ll not be with you long, mother, I soon must say good-by. But mother, we shall meet again. In God’s bright home on high. O mother! don’t you know you said Sweet sister is living there? And that she is an angel now. So beautiful and fair? She’ll know me when I come, mother. She’ll take me by the hand; We’ll always be together then. In yonder peaceful land. And rest in her heart’s white wings, I’ll be an angel too. And then before God’s golden throne I’ll kneel and pray for you.

I like to feel your hand, mother, So soft upon my brow, I always loved your gentle touch; ‘Tis dearer to me now. O mother! do not weep for me, I’m not afraid to die; Your lip is trembling, and I see The tears are in your eye.

Lean closer down your ear, mother. My voice is growing weak— You’re weeping yet, I feel a tear Just fall upon my cheek— My eyes grow dim, and Oh, I hear Sweet music from the sky; It is for me, I’m going now, O mother dear, good-bye. —Selected.

MARRIED.

FISHER-KLIPPERT.—Married, by Alex. McTaggart at his residence, near Stuyver, Ont., Nov. 7, 1894, Mr. Richard Fisher to Miss Mary, daughter of Bro. Wm. and Sis. Elizabeth Klippert, all of Nattawasaga, Simcoe Co., Ont. A. McTAGGART.

A. McTAGGART.

I like to feel your hand, mother, So soft upon my brow, I always loved your gentle touch; ‘Tis dearer to me now. O mother! do not weep for me, I’m not afraid to die; Your lip is trembling, and I see The tears are in your eye.

Lean closer down your ear, mother. My voice is growing weak— You’re weeping yet, I feel a tear Just fall upon my cheek— My eyes grow dim, and Oh, I hear Sweet music from the sky; It is for me, I’m going now, O mother dear, good-bye. —Selected.

RAILWAY TIME TABLES AT ABILENE

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express 12:05 a. m. Accommodation 11:40 p. m.
No. 7.—Limited Express 2:07 p. m. Passenger 5:50 a. m.
No. 13.—Freight. 4:30 a. m.
No. 11.—Freight. 5:08 a. m.

SOUTH BOUND.

No. 2.—Kansas City Fast Mail 3:47 a. m. Passenger 11:20 p. m.
No. 8.—Limited Express 11:35 a. m. Passenger 11:40 p. m.
No. 14.—Freight. 5:40 p. m.
No. 12.—Stock Freight. 7:10 p. m.

*Daily except Sunday.

SALINA BRANCH.

Departs.

No. 26.—Mail and Express 11:20 p. m. Passenger 11:40 a. m.
No. 65.—Local Freight and Accom. 11:18 a. m. Passenger 11:40 a. m.
No. 27.—Mail and Express 5:19 p. m. Passenger 5:35 a. m.
No. 66.—Freight and Accom. 5:19 p. m. Freight 5:35 a. m.

EAST BOUND.

Arrives.

No. 1.—Night Express 12:05 a. m. Passenger 11:40 a. m.
No. 5.—Limited Express 2:07 p. m. Passenger 5:50 a. m.
No. 13.—Freight. 4:30 a. m.
No. 11.—Freight. 5:08 a. m.

SOUTH BOUND.

No. 2.—Kansas City Fast Mail 3:47 a. m. Passenger 11:20 p. m.
No. 8.—Limited Express 11:35 a. m. Passenger 11:40 p. m.
No. 14.—Freight. 5:40 p. m.
No. 12.—Stock Freight. 7:10 p. m.

*Daily except Sunday.

ATCHISON, TOPEKA & SANTA FE.

RAILWAY TIME TABLES AT ABILENE

NORTH BOUND.

No. 65.—Local Freight and Accom. 11:18 a. m. Passenger 11:40 a. m.
No. 27.—Mail and Express 5:19 p. m. Passenger 5:35 a. m.
No. 66.—Freight and Accom. 5:19 p. m. Passenger 5:35 a. m.

EAST BOUND.

All Santa Fe trains daily except Sunday.

WEST BOUND.

ROCK ISLAND.

No. 65.—Local Freight and Accom. 11:18 a. m. Passenger 11:40 a. m.
No. 27.—Mail and Express 5:19 p. m. Passenger 5:35 a. m.
No. 66.—Freight and Accom. 5:19 p. m. Passenger 5:35 a. m.

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A VALUABLE PRESENT.