3-1-1895

**Evangelical Visitor- March 1, 1895. Vol. VIII. No. 5.**

Henry Davidson
DREAMING OF HOME.

It comes to me often in silence,
When the daylight spatters low—
When the black, uncertain shadows
Seem wraths of the long ago;
Always with a throb of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.
I'm sick of the roar of cities,
And of faces cold and strange:
I know where there's warmth of welcome,
And my yearning fancies range
Back to the dear old homestead.
With an aching sense of pain;
But there'll be joy in the coming,
When I come home again.
When I go home again! There's music
That never may die away,
And it seems the hands of angels,
On a mystic harp, at play,
Have touched with a yearning sadness
On a beautiful, broken strain,
To which is my fond heart wording—
When I go home again.
Outside of my darkening window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the Autumn rain;
But I dream of the glorious greeting
When I go home again.

Eugene Field.

For the Evangelical Visitor.

THE PRODIGAL SON.

One day the younger son, having
reached the years of manhood, went
to his good old father and said:
"Father, if you give me my portion
of the inheritance I will go out into
the world and see what I can do for
myself. In fact, I am tired of the
restraints of home and want more
liberties than I can get here, now
that I have become a man."
The father no doubt reasons with
his son, trying to show him the
great folly of his purpose, and the
terrible mistake he will make in
seeking other lands for pleasures
and freedom, when all these could
be enjoyed there, with the comforts
of a home and loving hearts around
him. But the young man will not
listen to the wise words of counsel,
and still persists in his desire to wan­
der forth in quest of his fortune.
His father, seeing that nothing else
will satisfy his son, turns over to
him his share of the property in
money. In a few days all is ready
for him to leave home, and as a last resort hires out as a feeder of
swine. This was to a Jew most hu­
miliating and degrading work, but
such was his necessity that he was
willing to do anything to earn a liv­ing.

But one night his wicked compan­
dons, finding out that he has money,
quickly lead him in the way of sin and
wrong-doing. No doubt the young
man now thought that this sort of
life gave zest and pleasure to living
and was what he had so longed for
—unrestrained liberty to follow the
leadings of his natural, depraved
heart; and he drinks from this cor­
rupt fountain of evil to the very last
drop.

But one night his wicked compan­
dons, finding that all of his shekels
were gone, cast him adrift onto the
swine. This was to a Jew most hu­
miliating and degrading work, but
such was his necessity that he was
willing to do anything to earn a liv­ing. But there was a great famine
in that land and he scarcely received
enough to sustain life, and gladly
would have partaken of the food that
was cast forth to the swine, but no
gone gave to him.

One day while watching the swine,
being so hungry that he thought he
surely would perish from starvation,
a train of sensible thoughts came in­
to his mind. They were perhaps
the first that he had calmly reflected
on since leaving home. He indulges
in a soliloquy something as follows:
"What a fool I have surely been to
spend all of my money for that
which is not bread! What would
my good old father say if he knew of
my present condition? Why, his
servants have plenty to eat and to
spare, while I am perishing here in
this famine-stricken land. If this
is what the boys call seeing the
world I have seen all of it I want
to. I wonder if my dear father
would receive me back again, even
as one of his hired men, for I do not
deserve to be restored as a son. Yes,
I have had enough of this kind of
life, all I can or will stand, and I
shall go home to father, hungry,
ragged and broken in health as I
am, and I will say, "Father, I have
greatly sinned against heaven and
against you, and am not worthy to be called your son; only give me a servant’s place and I shall be contented.” Home! what a cluster of golden associations are connected with that hallowed spot! How he longs to be there, enjoying its real true pleasures; for there it was that his sainted mother departed this earth life for the better one beyond. And among her last words was her blessing upon him that he would become a good and useful man, and meet her in heaven. How the tears dim his eyes as he thinks of his precious mother and his boyhood home and of his good old father. Was he still living? For he had not heard from him during all the long years of his sojourn in that far-off land. However it was, he was now going home to see. Home—how sweet the word! So full of meaning to the tempest tossed on life’s surging sea to at last find a safe, sure, calm harbor in which to drop anchor. So he tells the man whose swine he was tending that he cannot work for him any longer, for he is going back to his own country. He starts, and day after day tramps along the highway, hungry and almost hopeless, wondering what kind of a welcome he will receive when he reaches home. But, blessed thought! his father was out watching for his coming as though he expected the return of his long absent, wandering boy. And as the young man comes over the last hill, weary, ragged, footsore and hungry, his father, with the keen eyes of love, recognizes his son and runs to meet him, joyfully welcoming him home again, restoring him to his old place in the family.

O friendly sinner, life is not what you had expected it would be away from God, your hopes have disappointed you, and in place of the pleasures you had thought to enjoy only spiritual famine and starvation has been your lot. If you stay there you will surely perish, for God has no green pastures for hungry souls in that far-away land. Come back; cease your wanderings after earthly joys that never satisfy, but only deceive and allure to ruin. A royal welcome awaits you at your Father’s house, with plenty to supply all of your needs for time and eternity.

Come home, my straying brother, for the blessed Father is watching for your return, the past all forgiven and you adopted into his household as a son and heir to a kingdom.

W. E. SMITH.

Coyville, Kansas.

For the Evangelical Visitor.

RULES OF LIFE.

If the readers of the Visitor will carefully read the 4th, 5th and 6th chapters of Ephesians, they will find what may appropriately be called by the above caption, rules of life. And for more rules of a similar kind, in small space, take in the 13th chapter of Romans, also.

Paul in Philippians 3: 16 exhorts to walking by rule. Now a rule is some kind of instrument used to guide us in drawing a straight line. The mechanic often uses a rule by which to perfect his work. The mathematician works by rules for more easy accomplishment of any object in view. The school boy is told to follow the rule, when the problem seems difficult. Thus many and various kinds of rules are used to great advantage, and in the main so as to keep going straight and with the least difficulty.

We sometimes hear of crookedness in this or in that man’s dealings —implying that he is not honest. Now of all men under the sun there is no one more specially expected to be straight and true than the professed Christian man, as he indeed ought to be. Now, then, it is recommended that the chapters above named be studiously read by every one to see whether there is not something there for him or her to improve by. And let us remember, too, for whom the epistle was written. It was written for the church at Ephesus in common, and also for each member in particular. They all professed faith in the Lord Jesus Christ and this was conceded to them by the apostle. They were in a saved state; but as yet they had not much experience in the Christian life, and forward they must go, if they would continue in that state. Christ says “Learn of me.” Yea, there is something to learn, when once the race is begun, and for this cause the apostle has laid down some rules in concise form for us to observe so as to walk straight.

Let us briefly consider one or two of these rules. One reads: “Be ye angry and sin not; let not the sun go down upon your wrath.”

Now to take these words just as they stand they may easily be construed to mean that we ought of necessity to become angry, but not sin; and to subdue our wrath before the sun sets. Whereas, from other passages of Scripture it is evident that getting angry is not a command, neither is it a necessity. It is simply allowable that under sufficient provocation a Christian may become angry; not that he must do so. And in case he does get angry he should earnestly strive to get over the passion in the shortest time possible—before sunset. “For the wrath of man worketh not the righteousness of God.” Jas. 1:20. “Be ye angry and sin not,” means the same as to say, “It is possible for a man to become angry without sinning.” Yea, but how very careful he must be when angry if he wants to avoid doing wrong; and when he does something wrong willfully, then he gives place to the devil, as the next verse says. Then, when the devil has the place, he has become Master of the situa-
tion and will run things to his own satisfaction; which every true child of God knows can result in nothing good. When provokingly assaulted the best thing to do, usually, is that given in Proverbs 15:1: “A soft answer turneth away wrath.” Yea, give soft answers.

Many years ago, I heard of an incident which may be briefly related here. — A travelling preacher had excited the indignation of a few roughs in a certain neighborhood of the “back-woods”; that is, they wanted none of his preaching in that locality. So they arranged that one of their stoutest should meet the preacher at some obscure place in the road and give him a good thrashing, with the promise of still more if he did not desist from his preaching. Well, they met, and the rowdy gruffly informed the preacher for what purpose he was there. The preacher mildly replied, “Well, if that is so, will you before you begin kindly allow me to pray?” The rowdy consented. The preacher alighted from his horse, knelt down, and offered up a short, pathetic prayer. This so softened his assailant’s heart that he had no further desire to hurt him, and they each went their way, and as far as this writer knows the preaching continued.

Another rule: “Let no corrupt communication proceed out of your mouth.” Eph. 4:29. “Neither filthiness nor foolish talking nor jesting, which are not convenient; but rather giving of thanks.” Eph. 5:4. It is worthy of note that in all the Savior’s walk of three years among his disciples he never said anything that would cause them to laugh. A few people laughed Him to scorn when He said the little girl was not dead, but sleeping. I trow, Peter, James and John did not laugh. Neither do we learn that Jesus himself ever laughed during his entire mission on earth, though it is quite probable that he sometimes smiled, but gave no encouragement to loud laughter. It is more than probable that there was a smile on his face when he rejoiced, as in Luke 10:21. There is much said in the Scriptures about rejoicing in the Spirit, even to leaping for joy. But as for worldly merriment or laughter on the part of the saints of God there is almost an absolute silence.

In Luke 10:21, Jesus says to his followers: “Blessed are ye that weep now, for ye shall laugh.” Their weeping is in this world; the laughter is in the next. James 4:9 says: “Let your laughter be turned to mourning and your joy to heaviness.” This Scripture, all of the 4th chapter and even to the 6th verse of the next, seems to be given for careless, indifferent professors, as well as for outside sinners; and not for true saints. For why should a saint be in heaviness, unless it be for the waywardness of his fellows? To them it is said, “Rejoice evermore.” 1 Thess. 5:10.

We find, then, that gravity and sobriety are commended under the Gospel, while filthiness, foolish talking and jesting, are discomfitted, if not plainly forbidden.

New Berlin, Ohio.

G. STONEF.

DR. PARKHURST ON THE HOME.

The unit of society is the home, writes the Rev. Charles H. Parkhurst, D. D., in the March Ladies’ Home Journal. Enrollment that assumes to be thorough is not a registration by individuals, but by families. If we were to say that the structure of society is cellular, we should have to say that it is the family that constitutes each separate cell. No man, however entire, is a cell. There is no finished cell, except in the grouping of several individuals bound by the ties of domesticity. A bachelor is a dislocated fragment. His female counterpart is in the same category. It may not be their fault. It may lie in the necessity of their case. Still, all in all, it is a condition foreign to divine intention.

It is to the family, therefore, that we shall have to look as being the prime point of concern in all that relates to the weal of our times and our kind. The strength and health of society are to be measured by the amount of affectionate emphasis that is laid on the home idea; and the wholesomeness of society is simply the sanctity of the home writ large. Homes are each of them the separate roots that carry their several contributions to the organized structure of the general life.

THE DEACONESS MOVEMENT.

The work of American deaconesses as told at Ocean Grove this past summer, puts it into sympathy with all home missionary societies. It extends over many American cities, and Bishop Bowman says he believes if there had been deaconesses and deacons at Pullman their would not have been such scenes there. The conferences of the Methodist church are in sympathy with the deaconess movement.

In the Philadelphia deaconesses’ home the lonely immigrant girl is received until she can obtain a situation and is made to feel she has friends in a strange land.

Good reasons are given why deaconesses should wear a costume. First, it is economical, and it is a great rest to have the question of what to wear settled. Then it is a protection, and there are many other reasons why the deaconess dress should be worn. Distinctive dress is certainly a protection to captains and majors of the Salvation Army. —Sel.
OUR MISSION.

"Go ye into the world and preach the Gospel to every creature," was the command given to the apostles by our Savior.

That same message has been sounding in the ears of His followers all along the ages until the present time. Again on another occasion, at the "well of Samaria," Christ says: "Lift up your eyes and look on the fields; for they are white already to harvest." John 4: 35. This saying is as true to-day as it was the day it was first uttered. Sin and iniquity is reigning in every nook and corner of our land, while thousands upon thousands are dwelling in heathen darkness in foreign lands.

When we allow our imagination to penetrate the depths of the situation, should we not be pricked in our hearts and say, "What can I do to help gather them into the fold?" I fear sometimes that this mission work is looked at too much from one side. We may see the "urgent need" of self-consecrated souls who will "go and preach," and yet forget that they must be sent; and not only sent but also sustained after they are sent. Many there are who are going on through life, accumulating of this world's goods, seldom thinking of their Master, who will call them to account for their stewardship. Nor do they view in the right light the ungathered sheaves of the plain.

Again there are others whose hearts are burning for the souls of the unsaved, who almost feel that they should go in person and help lift up the fallen, yet seeing that they are not qualified for that work, they will give bountifully of their "already scanty substance" in order to save poor souls. Ah! my dear reader, you who for years have been thus led on, sometimes doubting whether you are at the right place when your heart has been burning for poor unsaved souls, and you are following the plow, making shoes, washing dishes, working at the bench, or at the anvil, or whatever the calling may be, do you not realize that you are one of Christ's missionaries, whether you are on the farm, in the shop, or fulfilling your household duties? Do you not see that when God gives you a "longing heart" for poor souls, and in this way draws from your treasury that which will enable his servants to do more useful work, that you are thus fulfilling the will of your Heavenly Father? Go on, then, in this way, hold up the hands of the prophets, and pray that utterance may be given them.

Oh, that the missionary spirit might take hold on every farmer, mechanic and housewife in the church. Then will the cause of Christ flourish, and not till then.

The Word says: "Except we have the spirit of Christ we are none of his." And dear reader, you know what the spirit of Christ is—even love, such love that he gave his own life that we might live. How, dear reader, are you living? Have you received of Him that peace which passed all understanding? If so, you cannot conceal it. Manifest it by your service for the Master, regardless of what your calling may be.

May God help us, as lay members, to arouse from the lethargy into which we have fallen, and have a greater concern for dying souls.

From your unworthy brother,

S. B. STONEB.

Sabetha, Kan.

HOW NOT TO HAVE SUCCESSFUL MEETINGS.

To accomplish this end, as soon as a series of meetings is announced, begin to prophesy that it will be no success. If you know anything wrong about a brother or a sister or a number of them—and it is likely you do—begin to talk about it to saint and sinner and keep at it, to show that the church is not in a condition to hold meetings and to show your wisdom in foreseeing it.

Of course you do not speak to the erring ones concerning their faults, and if you do, go armed with the law and not with the spirit of love. After the meetings commence show considerable indifference. This will show to your brethren and the world that you are not one of those stumbling blocks that spoil the meetings. This you can do in several ways: by being irregular in attendance when you can attend regularly; if anyone asks you tell them that you are not pleased, that things do not suit you, or express your distrust in some way.

Another way of showing indifference is to sit back and take no part in the services. Still another way is to take part in the services, but throw out insinuations that something is wrong. It may be a baby-isonish garment or a wedge of gold that is in the camp. This may be true or not true. But if true, will such a course remove it? Furthermore, stir at all the old sores, knock off the scabs, make them bleed, that is, excite all the ill-feeling possible, and your prophecy will surely come true. You need not to say much about yourself for everybody can see that you are sadly out of love and your influence on the wrong side.

There is another method that the enemy of souls sometimes employs, clandestinely to inveigle candid men to accomplish his end, the non-success of the meetings. It not infrequently happens when a strange minister goes into a church to hold a series of meetings that in his visits he will meet the one that prophesied that the meetings would be no suc-
cess, or maybe a number of displeased ones. These have clubs to throw or arrows to shoot that they would like to throw or shoot over somebody’s shoulder, or entice somebody to do it for them. If the minister is unwise enough to accept these complaints, he will soon be well armed, his quiver full; and if he projects them from the pulpit he will leave that place with less prestige than he brought. He will please the enemies of the church and will get few converts. Instead of throwing all the blame on the church he might surmise that he had been the tool of the disaffected. There is little encouragement to unite with such a degenerate church as it is often depicted in these tides against the church. It does not require all these means to assure non-success.

For the Evangelical Visitor.

THE WAY OF SALVATION.

We live in a remarkable age, which is being characterized by various changes since the commencement of the year. The unparalleled cold weather we have experienced in this climate, which extended to sunny Florida, and the appalling news which comes from the ocean by the sinking of the “Elbe,” freighted with three hundred and thirty-four human beings, appears marvellous to us, and if we were born to live in this chilly world for countless years, would appear sad indeed. But God in his infinite love has opened for us a way from earth to glory, from labor to rest, from sorrow to joy uninterrupted, and “pleasures for evermore.” Jesus says, “I am the way, the truth and the life,” and all who will accept the terms of salvation by seeking the Holy Ghost religion shall gain a home in the city of the great King, where there are no chilling winds or scorching heat, and we shall have rest enough. Praise the Lord. But the devices of Satan are many, and by viewing the subject from a Bible standpoint we fear that church machinery, creeds and formality are crowding out the spirituality of the true worship of God. Our old style class- and prayer-meetings were characterized by Divine power and considered essential to growth in grace, were infused with the Holy Ghost and the shouts of victory were frequently heard. But now in many places our young people have substituted society meetings, with believers and unbelievers enrolled together in the same services, which is pleasing to the world, but in many instances as chilly to the soul as an iceberg. Cannot every discerning Christian see that such a state exists? The so-called church has gotten on the side-track of victory were frequently heard.

We realize the great need of men and women full of faith and the Holy Ghost.

We have just read a remarkable dream in the writings of the noted reformer, John Wesley. He says: “I dreamed that I was at the gate of hell, and knocked and asked, ‘Are there any Presbyterians here?’ to which was answered, ‘Yes, a great many.’ Any Baptists? ‘Yes, a great many.’ Any Methodists? ‘Yes, a great many.’ Any Episcopalians? ‘Yes, a great many.’ Disappointed at the last reply, I turned my steps upward and came to the gate of Paradise and there knocked and asked the same questions to all of which was answered, No. ‘Whom have you, then?’ was asked in astonishment. ‘We know nothing of those names here,’ was the reply. ‘We are all Christians here; we were sinners once, but have been saved by grace and our souls washed in the blood of the Lamb.’” Your brother in union with all who love our God.

Chambersburg, Pa.

JOHN FOHL.

For the Evangelical Visitor.

WATCH AND PRAY.

“Watch and pray, that ye enter not into temptation; the spirit, indeed is willing but the flesh is weak.” Matt. 26:41.

The above Scripture is often brought to my mind and I will try by the help of God to write a few thoughts on the subject.

This Scripture is a command given by our Savior to his disciples, and how important that we who profess to be the followers of Christ should give heed to it. But when I sit down and all is quiet around me, and deliberately reflect over the condition that the churches are in, it seems as though many of the professed followers of Jesus have neglected to watch and pray. How lamentable it is, and bow grieved our Savior must feel. Oh, would to God that all professing Christians would realize the necessity of obeying this command. Dear fellow followers of the meek and lowly Jesus, do we not feel, especially in these latter and perilous times, that we must watch and pray, that we may remain true and faithful to our Lord and Master? Because the enemy of our souls is so very busy and comes in so many ways to tempt and deceive us who are striving to do God’s will; and if we are not watching and praying he will gain the victory over us and our spiritual strength will be weakened. Oh, dear brethren and sisters, let us endeavor by the help of God to watch and pray that we enter not into temptation, but continue to walk in all the light of His truth. May the Lord bless you all for his name’s sake. I desire an interest in your prayers.

ANNIE HURSH.

Mansfield, Ohio.

“No theology is right that gives God a character that children cannot love.”

“There is no way of getting children to be good like showing them how.”
Inconsistency in the Church.

John Wesley in his writings bears a strong testimony against the gaiety and fashions of his day. He says: "I exhort all those who desire me to watch over their souls to wear no gold, no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever. I advise those who are able to receive this saying, buy no velvet, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glittering or showy; nothing made in the very height of the fashion, nothing apt to attract the eye of the bystanders. I do not advise women to wear rings, ear-rings, necklaces of whatsoever kind or color, or ruffles, which by little and little may shoot easily from one to twelve inches deep. Neither do I advise men to wear colored waistcoats, shining stockings, glittering or costly buckles or buttons, either on their coats or in their sleeves, any more than gay, fashionable and expensive perukes." He maintained that curling the hair and wearing gold, precious stones and costly apparel, were expressly forbidden in Scripture, and that whosoever says there is no harm in these things, might as well say there is no harm in stealing and adultery. In spite, however, of his exhortations, those of his own people who could afford it, the very people who sat under the pulpit, or by the side of it, were as fashionably adorned as others of their own rank. "This," said Wesley, "is a melancholy truth. I am ashamed of it; but I know not how to help it. I call heaven and earth to witness this day that it is not my fault. The trumpet has not given an uncertain sound for near fifty years last past. I have been a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am, therefore, clear of the blood of those that will not hear; it lies upon their own heads. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls." This language shows as plainly as language can show that Wesley knew that such fruits were not of the kind to give the producers promise, else he would not have spoken of blood guiltiness. There is no doubt but that he did speak and write earnestly against them; but still, as a faithful shepherd he had another duty to perform. These people who thus violated his rule were not truly humble in heart or they would not have required that he should direct them in these things. If it was vanity, or a desire to gratify the flesh, that induced them to act thus, the mere self-denial on account of Wesley's command would not have made them better. His duty was to convince them of sin and whence all sin comes. Again he says: "I might have been as firm (and I now see it would have been far better) as either the people called Quakers or the people called Moravian brethren, I might have said, 'This is our manner of dress, which we know is both Scriptural and rational. If you join with us you are to dress as we do; but you need not join us unless you please.' But alas! the time is now past. If the principle which underlies plainness in all our deeds and actions is wanting the adoption of rules, however Scriptural and rational, will not help us a whit. If the principle is begotten in the soul, the fruit will follow as naturally as effect will follow cause."

The late John Hersey, an itinerant preacher of the Methodist church, protested very loudly, both publicly and privately, against the extravagance and gaiety of the Methodists in their churches, houses, and in their dress. He was everywhere praised and held in esteem as a very good and pious man; but, few, if any regarded his views in respect to things he so earnestly protested against. I suppose both he and Wesley continued to break the bread and drink the cup with the people they so severely censured; thereby showing to God and man that they were one body with them. If they were shepherds who entered in through the door into the fold of God, and set their flock a good example by going before them when they let them out, then a very large portion of theirs could not have been sheep. Christ says the sheep follow him because they know his voice; then if they did not follow they were not sheep. If they were such shepherds, then they had the binding key of God's Word, and when they proclaimed the thing they did, bound their disobedient members on earth, and they were bound in heaven also. But how inconsistent was it in them thus to bind them with the Word and then to turn about and greet them as brothers, and break the bread with them; professing thereby, before God and the world, that they are of the same body and spirit. Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread." 1 Cor. 10: 16, 19. Paul does not pretend to say that this bread and wine is either the body or the blood of Christ or that it is the communion of that body and blood. But it is the symbol and represents that they are in communion with God and his son Jesus Christ, through the merits of his blood and broken body. And
so we, being many, are all partakers of this one bread; so we, being many individuals, are one body, and all partakers of Christ and fellowship with him, by his broken body. If Wesley and Hersey did break the bread and drink the cup with these people, which it is supposed they did, by administering the bread and wine to them they bade them God-speed, as plainly as any act could do. John says: “He that biddeth them God-speed is partaken of their evil deeds.” 2 John 10: 11. It is said that Luther was so much disgusted in his latter days, at the immorality of his people in Wittenberg, Germany, that he left the place with disgust with the intention of spending his days elsewhere.

Andrew Eidemiller.
New Providence, Pa.

For the Evangelical Visitor.

TRUST IN THE LORD.

“Is it worth while to hold the meeting to-night, do you think?” asked a Londoner of his friend, one raw night in December, 1856.

“Perhaps not, said the other, doubtfully; “but I do not like to shirk my work, and as it was announced, some one might come.”

“Come on, then,” said the first speaker; “I suppose that we can stand it.”

Oh, dear brethren and sisters, whatever may be our station in life, whatever circumstances we are in, although our lot may seem to be hard, though it be one of incessant toil or one of affliction and suffering, whether we abound in plenty or suffer in want, let us ever be faithful, remembering we are not without God’s blessings, remembering also that he knows what is best for us. He has placed each of us in this world for a purpose. Yes, I believe for the purpose of glorifying His name. Then if we want to glorify Him we must live as he would have us live and be what he would have us be. It is not for us to say, “Had I been David, Daniel, or any of those holy prophets, I would have stood, knowing God to be my strength. Or had I been one of the faithful martyrs who were cruelly tortured by their persecutors and at last put to death as witnesses for Jesus, I would have been valiant knowing that I would receive a crown of life. Or were I such a man or woman, with talent and plenty of money, then I could make myself useful in the world.” No, dear brethren and sisters, but it is for us to say that we will by God’s assisting grace ever abide faithful, no matter what our calling. Let us with Paul, “learn in whatsoever state we are in to be content.” God in his great wisdom knows what is best for us and he will preserve his children as the apple of his eye. Yours in Christ.

Sarah McTaggart.

Stayner, Ont.

A MISSION ROMANCE.

March 1, 1895. EVANGELICAL VISITOR. 71

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“Come on, then,” said the first speaker; “I suppose that we can stand it.”

The night was as black as ink, and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a brightly-lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

“Work thrown away,” grumbled the Londoner, as they made their way back.

“Who knows,” replied the missionary. “It was God’s word, and we are told that it shall not fall to the ground unheeded.”

Was it work thrown away?

The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night for the first time. And in a month he had sold out his business and was on his way to his mission work among the British Columbia Indians, under the auspices of the Church Missionary Society.

Thirty-five years afterward we found him, surrounded by “his children,” as he loves to call them, the center and head of the model mission station of the North-west coast, an Arcadian village of civilized Indians.

It is the romance of missions—

S. S. Times.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,

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

Subscription. $1.00 per year; six months, 50c.
Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kans.,
To whom all communications and letters of
business are to be addressed.

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EVANGELICAL VISITOR.
March 1, 1895.

We trust that our Brethren will
report to us the result of their dis­
trict councils, so far, at least, as
to give the names and number of del­
egates elected to Conference from
their respective districts, and such
other matter as may be profitable for
publication.

"The Broken Seal," for Easter.
Bright texts and exercises by E. E.
Hewitt. Brilliant music by Chas.
Edward Pryor, including a motion
song for the little ones. Any Sun­
day-school superintendent can se­
ure a copy by applying to the pub­
lishe:s, Lorenz & Company Dayton,
Ohio.

The district council on the North­
side was held at Zion church on the
19th of February. The district
council was held on the South-side
at Belle Springs, Dickinson
county, February 21st. Both are
past and their work has gone into
history. There was not much differ­
ence in the arrangement or routine
of the work, but some little differ­
ce in the articles brought up for con­
sideration. We thought, in ob­
serving what was said and the at­
tempts made to legislate, that there
was room for improvement. Yet
there were some very good resolu­
tions placed on record. The impor­
tant work now is to put them into
practice, to exemplify in our lives
our expressed wish. Upon the whole
they both were good councils. Peace
and good will were manifested in
the efforts made to arrive at the best
solution of intricate problems. May
God help us to learn and to profit
by our opportunities.

The delegates elected to attend
general conference at Stayner, Ont.,
were, Elder Samuel Zook, for the
North-side, and Elder Jesse Eagle,
for the South-side.

THE TEMPTATIONS TO GAMBLING.

When a young man makes his
first bet, or puts up his first wager
on a match or race, or when he risks
his first penny at a card-table, he
puts a coal of fire into his bosom
that is not easily extinguished. It
may kindle into a conflagration
which,—in the tremendous lan­
guage of Scripture—“will burn into
the lowest hell!”

Gambling for a dime is as essen­
tially a sin as gambling for a thou­
sand dollars. No sin is a trifle.
When you lay down your first stake,
my young friend, even though it is
only “in fun,” you are gambling.
Remember that there is always
a first inch at the top of every prec­
tipie.

All games of chance have a dan­
gerous fascination. As Dr. Farrar
has truly said, “there is a gambling
element in human nature;” and it
must be watched against just as
much as you should watch against
any natural sensual appetite. With
the excitement of a game of hazard
comes a strong temptation to risk a
stake on the game; as soon as the
first stake is laid down conscience

goes with it, and literally the devil
has a hand with you in the game.
Here is your peril. The excitement
sets you on fire. If you win, you
play to win more; if you lose you
play on to make up your losses. Be­
fore you know it you are a gambler.
The safe place to stop is—to stop
before you begin.

There is more gambling (often
behind locked doors) among young
men in lodging-houses and social
clubs than parents or employers
dream of. Many of the larcenies in
stores, counting-rooms and banks—
some of which are “hushed up” to
save reputations—are committed in
order to cover up losses at the card-
table. Many young men are tempt­
ed to take “a flyer” in mining stocks
or other volatile stocks that are
playing up and down in the market.
I have known half a dozen school­
boys to “pool” their pocket money
in order to make a venture on a
share or two of stock! The tempta­
tion to dabble in stocks has ruined
several young men of my acquain­
tance. One of my objections to th
mischievous inter-collegiate foot-ball
matches (which wholesome athletic
exercise does not require) is that
they are attended with such a fear­
ful amount of betting, gambling
and hard drinking. I know whereof
I affirm in saying this.
The dangers to young men are increasing from three causes:—First—There is a growing passion for getting rich suddenly and easily. Second—The gambling element is insinuating itself into the trade of the country; and “pools” and “corners” are becoming too common for good business morality. Third—The rapid increase of luxurious and extravagant living inflames the gambling spirit.

The word “luck” is a dangerous word. Young man, never use it! A life ordered according to the laws of God is never a game of chance. And every dollar that you ever get—except by gift or honest industry—makes you the poorer. Let every young Christian set his face like a flint against any and every shape of gambling. It is “cousin german” to the curse of strong drink.—Rev. T. L. Cuyler, D. D., in Young Men’s Era.

EVEYDAY RELIGION.

Religion is man’s tie of unity to God, but it is not a mechanical attachment under the supposition that if the union is effected God is under obligation to keep and supply all the needs of soul and body without any further concern on the part of man. Nor does it mean that the attachment is of such a character that its obligations and benefits may be limited by bargain or contract to a given period. Neither is it a union that may be effected and broken off at will to be again renewed at the pleasure of the individual. Religion is a serious matter, and the covenant relation into which men enter is one for time and eternity, binding man to commit himself into God’s hands “in well doing,” and binding the Lord to “keep that which has been committed unto him against that day.” Religion, therefore, to be worth anything, in any sense, must be an everyday affair—constraining man to a life of faithful and constant service. Several considerations influence intelligent and devoted men to such a life.

1. They have a sense of personal obligation—an obligation fully and keenly felt because special agencies are employed to produce such a feeling. It seems that the manifestation of God’s love in the gift of his Son ought to produce this feeling and make the atonement fully efficient, but such is not the case. Hence, in addition to the Word, read or expounded, through which the mind is reached, God sends the Holy Spirit “to reprove the world of sin, of righteousness and of judgment.” Thus the Spirit does in every man who comes within the range and under the influence of the Gospel. In the soul convicted there is a sense of obligation realized as clearly as if he of all men was addressed by the Gospel. It is in view of this personal obligation that St. Paul exhorts to a full and complete consecration of the body as a living sacrifice holy and acceptable unto God, and which he declares is a reasonable service.

2. There is a sense of personal need.—This is as fully realized as is the sense of obligation. The inability to supply the need is consciously and sorely felt. It is the need of the soul for grace and strength to do the will of God. This is clearly and truthfully stated in our Articles of Religion which say that “man is very far gone from original righteousness,” and “cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ preventing us (going before) that we may have a good will, and working with us, when we have that good will.” From which it appears that the paralysis of sin embraces the whole man. Jesus recognized this and said: “Come unto me, all ye that labor and are heavy laden and I will give you rest.” The whole Gospel is based on the fact that man needs just what is supplied in the atonement. What man needs to strengthen him and give him a good will, and needs to bring him into a state of Christ, he needs to keep him in favor with God. Hence we may truly say: “Every moment, Lord, we need the merit of thy death.”

3. There is a desire for personal happiness.—This should be the least consideration influencing to a religious life. But when the call of God and the performance of duty carry with them the promise of happiness, there can be but a desire in the heart of every good man to obtain it. The desire is never disappointed. There is no guaranty of wealth and worldly honor, nor is there of exemption from pain or sickness or sorrow; indeed, religion comes nearer verging on an assurance of tribulation and persecution, but it does guarantee a life of inward peace and joy, and happiness “beyond what earth can give, and lasting as the mind.”

Everyday religion in the heart, and exemplified in the life by doing good, brings everyday comfort. In the morning it is an assurance, in the evening it inspires delightful thoughts—thoughts of a day well spent—one day’s journey nearer home.—Sel.

No man is under moral obligation to do the thing God will not help him to do.

Heaven is full of windows to those who have faith to look up.—Ram’s Horn.

“The preacher with a warm heart will not long have a cold church.”
EVANGELICAL VISITOR. March 1, 1895.

CHURCH NEWS.

COUNCILS.

The Stark county, Ohio, council will be held March the 18th, at Valley Chapel.

The Ohio state council will be held at Valley Chapel, Stark county, Ohio, on March the 29th and 30th, the Lord being willing.

JOINT COUNCIL.

The joint council for Kansas will be held in Abilene, to commence March the 21st. It will be a three-day conference. The first day will be in the interest of Sunday-school work. Friday and Saturday will be devoted to church work.

WHITESIDE CO., ILL.

A series of meetings was held at Franklin meeting-house, commencing January 27th and abruptly closing on February 5th on account of snow-drifted roads and severe cold weather. Brother H. Trump, of Polo, Ill., conducted the services principally.

We are glad to acknowledge that some good was done.

A. BROTHER.

NOTICE.

We would especially call the attention of such as want to write to us to address our mail at 5924 Persia street, Englewood, Ill. Be careful to put on the number and the street. To-day I received seven letters which had no number and were advertized. Some went to the dead letter office. If you send money have your order drawn on Station O, Chicago P. O. Observe these things and it will save much inconvenience and perhaps dissatisfaction.

A. L. MYERS.

A VOICE FROM THE FIELD.

Once more I will speak through the medium of the pen and press to the many dear readers of the Visitor. May grace, mercy and peace be to all the faithful in Christ Jesus. Amen!

Referring back to my stay at Gormley or Markham, I would say that I enjoyed my sojourn among the dear ones very much, though while there, as stated in my last, on account of the blockaded roads and extreme cold, the meetings were not as largely attended as we had expected. The afternoon meetings were well-attended and interesting up to February 7th. On the 8th and 9th the country was visited with a snow storm severer than the one the week previous. This time it completely blocked all the roads, so they were not passable. On account of the storm we could have no services from Thursday evening until Sunday morning, when nineteen souls walked to meeting and in the evening about forty came, all on foot, because teams could not get through. The meetings had just become real interesting when the storm came. During the storm, in company with a number of young people from Nottawa, we were safely housed with Sister Susan Doner and family, whose hospitality we enjoyed.

On Monday evening the 18th we commenced a meeting at the 6th line meeting-house. The meetings are well attended, the interest fair. The brethren and sisters here seem to be quite earnest and also zealous for what is supposed to be the good old way. The meetings are interesting. Here I expect to remain until the 25th inst., when, D. V., I hope to turn my face and steps toward the setting sun. I expect to stop at different points on my way home. So I may not reach home before the 20th of March. If the Lord spares and prospers my journey homeward I will then give a final report of my work and trip, to which I believe the Lord called me. Praise His name for His keeping power thus far and I will trust him to the end. Yours in Him.

JOAN ZOOK.

Nottawa, Ont., Feb. 21, 1895.

OHIO MISSION.

Since my last report the Lord has been very gracious to me. Bless His Holy Name. I am again at my place of labor, and we in the mission are enjoying usual health. As I was prohibited by God’s providence to be engaged in my labors in the mission for over four weeks through sickness, not many special features of interest have developed themselves, and the cold and stormy weather has been somewhat against us. However, our attendance was fair. We had several good cottage prayer-meetings. At one place the mother of the house had become penitent and wished to become a
March 1, 1895.

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Christian, the father having made a start a few months ago. At another place the mother is not satisfied with her experience and the father is a Catholic. But they gave us a warm invitation to come again.

Our attention at present is drawn considerably to our sewing school, and to provide for the poor children, as the need is so great in so many instances. And we are truly glad that our dear brethren and sisters are so liberally assisting us in this work. No doubt some will say that if the father would provide and stay out of the saloons they could get along better. In a great many instances this is true; but here are the poor children that can't help it and are without sufficient clothing to go out of the house. Yet they are sent out by these parents on errands with shoes so poor that their little feet, without any other protection, are out in the cold and snow, and other garments in proportion, so that a heart with sympathy can scarcely look on. Not alone that, for in some instances the parents are honest and temperate but have no work. I know men here who have had no work for six and eight months and are so poor that they can't get away and yet must live. No one can imagine the poverty that exists until he gets in their homes. The Savior says, "The poor you saw in Sister Bert's article. I hope the Lord will bless the dear brethren and sisters for their labors. For this she was severely criticised by a wealthy neighbor, and her feelings in consequence were deeply wounded. It was a relief to me to express any strong feeling in poetry, and she made this trial the occasion of writing to a solitary place in a wood, or grove, toward nightfall, for secret prayer. For this she was severely criticised by a wealthy neighbor, and her feelings in consequence were deeply wounded. It was a relief to her to express any strong feeling in poetry, and she made this trial the occasion of writing the hymn so often sung to the music of "Woodstock." The second line as originally written was, "From children and from care."

"I love to steal awhile away."

We read that holy men of old communed with God in deserts and in solitary places, and that the Savior himself sought the quiet retreats of nature for prayer. Many poets, among them Cowper and Madame Guyon, have sung the beauty of worshipping God in places of rural retirement, where the rocks are altars and the birds are choirs. Madame Guyon herself loved to pray in solitary places, and Cowper but gives his own experience at St. Albans, when he writes the hymn, beginning,

"Far from the world, O Lord, I see..."

A devotional hymn, found only in old hymn-books, called "The Bower of Prayer," and written by one accustomed to commune with God in the forest, amid the "ivy, the bal-

sam, the wild eglantine," begins,

"To leave my dear friends and with neighbors to part,
And go from my own home afflicts not my heart,
Like the thought of absenting myself for a day.
From that blessed retreat where I've chosen to pray.
That early shrill notes of the loved nightingale
Sung anthems of praise as I went forth to pray."

The favorite hymn beginning,

"I love to steal awhile away," was written under the promptings of a love of devotion amid rural scenes, and the inflow of happy Christian experience. Its author was Mrs. Phoebe H. Brown, who was born in Canaan, N. Y., in 1788. It appeared in Nettleton's "Village Hymns," in 1825. The authoress, a devout Christian mother in humble circumstances in life, was accustomed to resort to a solitary place in a wood, or grove, toward nightfall, for secret prayer. For this she was severely criticised by a wealthy neighbor, and her feelings in consequence were deeply wounded. It was a relief to her to express any strong feeling in poetry, and she made this trial the occasion of writing the hymn so often sung to the music of "Woodstock." The second line as originally written was, "From children and from care."

"I love to steal awhile away."
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.
I love in solitude to shed
The penitential tear,
And all my cares and sorrows cast,
On Him whom I adore.
I love, by faith, to take a view
Of brighter scenes in heaven;
The prospect doth my strength renew
While here by tempest driven.
Thus, when life's toilsome day is o'er
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

—From Butterworth's "Story of the Hymns."
THE PEEAOHEE'S WILL.

It is of the greatest importance that the preacher's wife should be truly pious and thoroughly consecrated to the Lord. Such a character is a sunbeam in any household and in any community where she may chance to dwell. She looks to the divine law for her guide in everything, and in this way she so impresses the beholders with the idea of piety and true devotion that it begets within them a desire for the blessing of a higher life. Such a wife cannot fail to be a real blessing to her husband and a true helpmeet for him. There is no other human agency that can so stimulate and encourage the true minister of the Gospel to meet the duties and hardships of his ministerial work, as a truly consecrated wife.

She must love her children and her husband. The preacher who is made to feel that his wife loves him and that she will do all in her power to care for the children and to train their little feet to walk in wisdom's ways, bringing them up in the “nurture and admonition of the Lord,” and that she constantly holds him up before the Lord in his prayers, cannot well fail in his ministerial work.

There is so much depending upon the example of the preacher's wife that she cannot afford to be indifferent along that line. However efficient the minister might be in his duties as a preacher and church worker, if his wife's example is not what it should be, it greatly militates against his work. And not only that, but, on the other hand, her good example may be a great help to her husband and also a stimulant to other sisters to raise the standard of their lives to a higher plane.

She should be fully alive to and thoroughly interested in the work to which her husband has been called. In this way she becomes a counterpart to her husband in performing the duties of his calling, and when the duties and trials of his mission become burdensome and perplexing, it is then that the full worth of a devoted wife's influence is fully brought out. He then feels that to her he can commit the most intricate problems of his life's work, knowing that however far from him all others have retired she will be with him—always ready to bear the burden which may have come upon him. The preacher who is blessed with such a wife can well afford to adopt the language of the wise man, who said, "A prudent wife is from the Lord." Prov. 19: 14.

She must be one who truly loves the church and is ready (if need be) to make a sacrifice of her own personal choice and pleasure for the sake of promoting the best interests of the church. We all, as well as the preacher's wife, should remember that Jesus sacrificed his personal choice for us, and allowed the Father's will to become sovereign over all. Paul says, "For even Christ pleased not himself." Rom. 15: 3.

When the truly consecrated minister feels that he is sustained by such a wife as that he can go forth with renewed energy in the work assigned unto him. No mountain is so high but that he can ascend it and no valley so low but that he can descend into it. No road is so rough but he will pass over it to carry the great message to the perishing sinners. No duty is found in the Gospel for the minister to perform that seems too great for that one to undertake, who has the encouraging words and sincere prayers of a devoted wife.

The life and character of a mother is so indelibly fixed upon the children that she cannot afford to be indifferent to their life and language while with them. We see even in the grown-up children almost a perfect picture of what their training was when they were around mother's knees and were caressed upon her lap. If mother's language was mild and gentle, her words being uttered in such a way as to be well seasoned with grace, and her manners smooth and graceful, the same will, in almost every case, be true of the children. How careful, then, ought mothers to be while these little ones are around their feet!

A short time ago in reading a letter which a young man had written to his sister I noticed the following: “A man never learns to appreciate a mother or realize her true worth until he is gray-headed.” Oh, how true!

One of the mistakes which are made by loving mothers in raising their children is in placing upon their innocent little bodies such things as can minister to a fleshly nature only, and as early as the little prattler can begin to notice such tinsel, the mother calls its attention to those things by saying, “O how nice that is,” etc. This calls their attention to that which can only minister to the lust of the eye or the pride of life. When in after years those mothers have an earnest desire for their children to come into the church they cannot see why their children will cling with such tenacity to the vanities and gawgs of this world. They fail to realize that the thorn which now pierces their hearts may have been planted by their own hands. The better thing for mothers to do would be to imitate Hannah of old who lent her son to the Lord when he was a little child. 1 Sam. 1: 28.

When this is done by mothers now such mothers fill the place of queens, as nursing mothers for the Lord, Isa. 49: 23. They also become good examples to other Christian mothers. They also become mothers in Israel,
for they are raising up children for the Lord. Children so trained are not likely to become walking advertisements for Paris or for the fashionable milliner here. When they train up their children in the “nurture and admonition of the Lord,” they are not only mothers in Israel but are great helps to the minister in his work of trying to bring the youth into the fold of Christ. Such wives are truly helps to their husbands in the Lord’s vineyard. The mother’s work with her children and her influence over them does not stop when her children go out from under the parental roof. Some of our greatest men have been brought to penitence in distant lands, and some were converted to God, who could trace their change back to the influence of a Christian mother’s life and prayers. Those men, though in a distant land, would kneel in the darkness of night to thank God for his sake and the Gospel’s shall redeem in joy.” Psa. 126: 5. Surely, in the morning.” Ps. 30: 5. And endure for the night but joy cometh in the morning.” Ps. 30: 5. And again: “They that sow in tears shall reap in joy.” Psa. 126: 5. Surely, if there is anyone who has travelled through this world under adverse circumstances it is the preacher’s wife. May she wear a crown of glory in the world to come.—Selected by I. N. Martin.

THE UNPARDONABLE SIN.

God would have men hate sin,—all sin,—and flee from it; but some people do not seem to be troubled about sin except the unpardonable. Sometimes persons will suddenly awake from a long stupor of carelessness and disobedience, and when urged to lay hold on the hope set before them will say.

“I have sinned away the day of grace;” “I have committed the unpardonable sin;” and by this device of the devil will sink down discouraged and hopeless. Often such cases are extremely difficult to deal with, for in Doubting Castle, Giant Despair is as cruel to-day as ever.

A minister of the Gospel called upon a woman who was in great distress of mind, because she had committed the unpardonable sin. It was useless to talk with her. Prayer was useless—she was lost! After vainly endeavoring to relieve her mind, he finally talked to her much on this wise:

“Well, you have committed the unpardonable sin. It is of no use to try to do anything for you. But how is it about your niece here? Has she committed the unpardonable sin?”

“Oh, no, I do not think she has committed the unpardonable sin.”

“Then you think there is a chance for her salvation?”

“Oh, yes.”

“And you are interested in her welfare, and want her saved, do you.”

“Certainly I do.”

“Then suppose you go to work and try to bring your niece to Christ, that she may be saved.”

The despairing woman promised that she would do it and the minister went his way. Not long after he called again. The lady met him at the door. A smile broke over her face as she said,

“My niece is saved and I am saved too!”

If persons who are moaning and desponding over the unpardonable sin, would go to some lost soul and proclaim the glad tidings of salvation, they would soon find that God is willing to do for them exceeding abundantly above all they ask or think.

Let us put away the mean and narrow thoughts which Satan instills in our minds and listen to the prophet of God, who says,

“Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

Isa. 55: 6-11.

ASK JESUS.

Jesus is always near us. Some day there may arise a perplexing question of duty. You know not what to do. Selfishness counsels one course. Intimate friends advise the same thing. You are half inclined to adopt it. But conscience whispers, “What will Jesus say?” Then your better self, your converted self, springs up and says, “I will please Christ; Lord, what wilt thou have me to do?” The light breaks on your path, and Jesus is at your side, and leads you by the way that you knew not of.—Theodore L. Cuyler.

Christ’s textbook was everyday life. He spoke up to the times. He did not read off any dry theological abstractions. He spoke to the men who lived around him doing all kinds of mischief. We find him in the market places, in the streets where the people congregate. We find him in all the activities of life. He lived in an age of corruption, and he never shut his mouth concerning it. He never used language of diplomacy, of expediency, of policy. He called everything by its right name.—Sel.
The general subject of Child-Life is receiving unusual literary attention of late. This is manifest by the remarkable number of new books and magazine articles devoted to the subject. But we fear that too often only secondary place is given to the questions concerning child thoughts upon religion or child-training in religious truth. We believe there is an open field for the systematic study of cause and effect in relation to the question as to how children gather their impressions on religious subjects. It is not impossible to conceive that the outcome of such research might result in a carefully prepared system of theology for children, or for the use of parents and others in teaching them. Let us not forget the fact that children have an instinct for religion. It is born, like the instinct of appetite. The instinct of religion, as the instinct of appetite, needs to be guided and trained. The little nestling birds will open wide their mouths and swallow anything you may drop into them, pebbles, shot and good food alike. So will children accept and believe whatever they may hear of religious statement long before they have ability to discriminate between the false and the true. So active and alert are their minds that they keep ever at work. Consequently they are continually drawing inferences and arriving at conclusions based upon what they happen to hear. And children are good reasoners. Though quickly drawn, their conclusions are usually logical inferences from the premises given them. But naturally they are prone to take the premises on trust, and are not able always to discriminate between statements false and true. For this reason, and especially in matters of religion, a child needs to be very carefully and accurately taught. Its religious faith needs very wise directing and developing. To this end great wisdom and painstaking care are needed on the part of those who have the responsibility of child training.

One important way in which children obtain information is in asking questions. The beginnings of their education are obtained by interrogation. They have been not inaptly called "animated interrogation points." Such a new and wonderful world has opened upon them, and one piece of knowledge so leads to another that they are induced to proceed, and can ascend only on the steps of questions. For this reason it becomes a matter of transcendent importance how we answer them. It is just here that many people fail, and more especially in matters of information in regard to religious truth and teaching. When it comes to questions on religious themes some parents and teachers do not answer children at all, others put them off with some foolish evasion, while still others thoughtlessly give them answers that are positively false.

Now, the smallest seed of error dropped into the child's mind may germinate and grow into a terrible tree of poison. Foolishly or falsely taught, no wonder that children often arrive at conclusions of disastrous import. We recently came across an instance of this kind in a review article by the late Dr. C. F. Deems. The instance is vouched for as true in every particular. He is speaking of the importance of children getting right thoughts about heaven, and of the serious mistakes so often made in talking to them on the subject. By way of illustration he tells of a little girl who, in conversation about heaven with her mother, finding her suggestions unsatisfactory, suddenly asked: "Mamma, is there any nursery there?" "No," replied the mother. "No picture books?" "No." "No Noah's ark?" (That was the name of a toy of hers, a house with many animals in it.) "No," replied the mother again. The little one dropped her eyes. She was evidently reflecting. No doubt it occurred to her that if everything which made earth agreeable were absent, heaven was no desirable place. She closed her meditation with a long sigh, and said, "Well, then, I'll take dolly and go to hell!"

It was a startling thing to come from the lips of such a little innocent, but there is food for reflection in the story. What right had that mother to say "no" to these several questions? How does she know there are no toys, no hoops, no bats, no balls, no dollies there? And surely she could have told the child some things that are there. Why would it not have been easy for the mother to tell her child something like this: "My darling, I have not yet been in heaven, but Christ is there, and He has been in the world and told us all about it. He has said, "In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you;" and I feel quite sure, my darling, that if you need a dolly and a Noah's ark and pretty pictures and anything else to make you perfectly happy, the dear Lord Jesus will provide them. He knows what you need, and will make heaven infinitely sweeter to you than earth can be."

Would there be anything wrong in teaching like that? Is there a learned theologian in the world who would object to that? And would not the child have received all the satisfaction which it is possible for the oldest person on earth to receive on such a subject? Alas for the mother who forced upon the mind of her enquiring child the sorry alternative of either accepting a dreary,
The thoughts of childhood are deep thoughts. Oftener than we think we are given opportunity to guide these thoughts. Not long ago the writer was earnestly asked by a young girl of nine years to explain the doctrine of the Trinity. We are well acquainted with the daughter of an honored professor in one of our theological seminaries who when five years of age asked her mother: "Mamma, what is the soul?" The mother replied: "Why, it is what thinks and feels and loves." "Well, then, mamma, cows have souls for they love their little calves." The mother’s reply is not recorded; but it is plain that she needed to give very correct and philosophical answers to the questionings of her little daughter logician.

Children are far keener than we sometimes imagine in detecting the unsatisfactoriness of meager and shallow definitions. The logic with which they will often run down a fallacy is merciless.

We were lately told of a child of seven or eight years who went to visit his grandmother, who asked him, on the morning after his arrival, if he had said his prayers the night previous. "No, I forgot it," said Willie. "You mustn’t neglect to say your prayers," said the grandmother, "God won’t take care of you if you do." "Well He did," was the ready answer.

One cannot but hope that the grandmother’s advanced age may have excused her criminal folly in putting such a notion of prayer into the active little mind that was so quick to detect its utter fatuity.

Another incident illustrating a like mistaken idea of prayer is told of a little boy of four years who refused to say his prayers one night, and explained his refusal by saying: "Why, they’re old. God has heard them so many times they’re old to him, too. Why, He knows them as well as I do myself."

Both of these children were old enough to be taught that prayer is no mere form, but a means of loving converse and intimate communion with God. Dr. H. C. Trumbull is right when he says: "A child does not need to be led by degrees into a knowledge of God. As soon as he is capable of learning that his voice can be heard by his loving mother or his loving father in another room, he is capable of learning that his voice can be heard by a loving Father whom he has never seen; who is always within hearing but never within sight; who is the loving Father of his father and mother, as well as of himself and everybody else; who is able to do all things, and is sure to do all things well. In the knowledge of this truth, a child can be taught to pray to God in faith as early as he can speak; and even to know something of the meaning of prayer before he can utter words intelligently."

All these we have recited are actual occurrences. Probably there is not a family where there are or have been children that could not add others almost or equally as interesting. Too often they are thought of only as interesting happenings; to be recounted for the amusement of friends. But instead they are wonderful and valuable glimpses of the child-heart. They are revelations as to how strong the religious instinct is in children; and, as we said in the beginning, if carefully studied they form a basis for rational methods in their religious education. We believe that too much honor cannot be put upon childhood and childhood’s thoughts.—Rev. G. B. F. Hallock, in the Presbyterian Messenger.

WISE WORDS.

Only he who loves God can know anything of God; and the more he knows of God the more he will love God.

A clear conscience is sometimes sold for money, but it is never bought with it.

Never leave your way to seek a cross nor go out of the way to avoid one; appointed crosses are real blessings.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Every time you avoid doing wrong you increase your inclination to do right.

Whatever people may think of you, do that which you think right. Be alike indifferent to censure and praise.

It is not a very difficult thing for a person to say, "I desire to lead a Christian life," but it is utterly another thing to get one to say, "I am determined to be a Christian."

Never be ashamed to confess your ignorance, for the wisest man on earth is ignorant of many things, insomuch that what he knows is mere nothing in comparison with what he does not know.

What is best? A firm faith is the best divinity, a good life the best philosophy, a clear conscience the best law, honesty the best policy and temperance the best physic.—Selected by S. McT.

The size of your offering does not depend upon what you take out of your pocket, but upon what you leave in it.—Sel.
Dear readers of the Visitor: I have been much impressed for some time to write a few lines to let you know that I yet have a strong desire to work for the Savior; and as long as we leave undone what we feel we ought to do we are not at rest. But Satan would try to show me that I could not write anything that would profit anyone. It has been quite a long time since I started on this way and I never felt like giving up the good work. But when I look back over my past life I see so many places where I might have done more for the Savior, for I feel he has done much more me. I feel we are not thankful enough for our health and strength. I do not think we make the best use of our time, that is, do not give our all for Christ, but get too much entangled with the things of this world. I do want to live more for the Savior. The greatest conflict I have is in briding my tongue. I so often say things for which I would afterwards be sorry. You know the worth of prayer. Pray for your weak sister.

SARAH NIGH.

If we do not seek holiness, and are not pure and God-like, we disobey him. How can we be disobedient and grieve the Holy Spirit, without forfeiting the witness of the Spirit, and the light of justification?

J. A. Wood.

MARRIED.


GEORGE-ZOOK.—Married at the groom’s home in Clyde twp., Whitley county, Ill., February 7, 1895, by Rev. L. Tramp, of Polo, Ill., J. H. George to Sister Anna C. Zook, of Talmage, Kansas.

OUR DEAD.

MIERMEISTER.—Died, of scarlet fever, at the home of his parents 8 miles south of Abilene, Kansas, Feb. 21, 1895, Milton, only son of Mr. and Mrs. John Miermeister, aged 31 years, 2 months and 11 days. Funeral services were held on Saturday the 23d, conducted by Rev. Eldsey of the German Baptist church and Elder of the River Brethren church. It was a sore bereavement and the community sympathize with the parents in their bereavement.

GRAYBILL.—Died, at the old homestead, near Hope, Kansas, February 18, 1895, Sister Fannie B. Graybill, widow of the late John Graybill, aged 76 years and 11 days. Her remains were interred in the Belle Springs cemetery by the side of her husband. Funeral services were held in the Belle Springs church on Friday the 22d. A large congregation of sympathizing friends attended and listened to earnest remarks by Elder Samuel Zook and Elder Trostle, of the German Baptist church, and others. Deceased was the mother of 11 children, three of whom, two sons and a daughter, preceded her to the grave; 2 sons, Harry, of Maytown, Pa., and Harry, of Hope, 6 daughters, Lizzie, at home, Barbara Hees, Philadelphia, Pa., Frances, Issac, Washington, Mary, Brooklyn, N. Y., Clara, Clepper, of Maytown, Pa., and Anna Stauffer, of Hope, still survive her. Those residing in Kansas were present at her funeral. Sister Graybill was a consistent and earnest member of the church for nearly 25 years. About eleven years ago, she with her husband came to Kansas and located on that homestead, full of years, leaving an exemplary Christian example worthy of imitation. May she rest from her labors.

DOHNER.—Died, at her home in New Windsor, Colo., Feb. 18, 1895, Mrs. Lottie Ann Dohner, aged 65 years, 2 months and 10 days. Mrs. Dohner was born in Lima twp., Carroll county, I1l., the daughter of Mr. and Mrs. Ketteman. She married Aaron B. Dohner, Dec. 22, 1887. She leaves a husband, three children, father and mother, two brothers and one sister to mourn her departure. She first professed religion when about fifteen, and like many others had grown cold, but one year ago while the writer was holding a meeting at the Maple Grove school-house she renewed her covenant with God and lived a consistent Christian life. Her death was a hard stroke to her relatives. Her remains were brought here for burial and the funeral was held at the River Brethren church, six miles east of Lanark, Saturday, Feb. 9th. Services conducted by the writer, assisted by Bro’s J. C. Forncrook, D. Rowland and Joseph Shirk. We are thankful to bear evidence and sympathize with sincere sorrow with the family of the deceased and recommend them to the grace of the covenant-keeping God in this sad hour of trying affliction.

WINGER.—Died, in Waipahi, Hamilton county, Ont., Sister Elizabeth Winger, wife of Elder Abram Winger, Spragueville, Ont., aged 70 years, 11 months and 5 days. Bro. and Sister Winger were married a little over 1 year ago and traveled side by side through life’s journey, they being among the first pioneers of that part of the country. Their toil and hardships were severe, yet with the ambition and industry to gain a livelihood they together bore the burden and heat of the day in order to have to spare in old age and time of need. They are well to do and have a numerous progeny, and better than all that they traveled side by side in the Christian life, both having found Jesus precious to their souls in their single state. They were always known and respected for their plainness of dress. The brother told me that our departed sister wore her plain outward apparel and covering when they were married as she did to the end of her life. She proved a consistent member and died in full hope of the reward awaiting the faithful. She leaves a kind husband, whose duties in the church called him away from his home much of the time, yet everything went on under her supervision the same as when he was at home. Truly, she was a helmsmate both spiritual and temporal. She also leaves to mourn her loss six sons and three daughters and forty-eight grandchildren and five great-grandchildren. Funeral on the 18th at the Methodist church held by Elder Trostle, of the German Baptist church, and Elder Jesse Engle of the River Brethren church with services held in the Belle Springs church.

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RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

No. 1.—Night Express 12:00 a.m.
No. 7.—Limited Express 2:37 p.m.
No. 13.—Freight 4:40 a.m.
No. 11.—Freight 6:10 a.m.

EAST BOUND.

No. 2.—Kansas City Fast Mail 3:57 a.m.
No. 8.—Limited Express 11:35 a.m.
No. 14.—Freight 5:50 a.m.
No. 12.—Stock Freight 7:30 p.m.

DAILY except Sunday.

ATCHISON, TOPEKA & SANTA FE.

NORTH BOUND.

Passenger 5:50 a.m.
Accommodation 12:55 p.m.

SOUTH BOUND.

Passenger 9:15 p.m.
Accommodation 2:25 p.m.

SALINA BRANCH.

Departs.
Passenger 6:55 a.m.
Freight 1:45 p.m.

Arrives.
Passenger 9:05 a.m.
Accommodation 11:40 a.m.

All Santa Fe trains daily except Sunday.

Passenger train No. 368, leaving Abilene at 9:15 p.m., connects with fast train on main line and carries through chair cars to Chicago without change. Mixed train No. 366, leaving Abilene at 2:25 p.m., connects at Evans station with through fast train for California, New Mexico and Colorado.

ROCK ISLAND.

WEST BOUND.

No. 65.—Local Freight and Accom. 1:48 a.m.
No. 27.—Mail and Express 5:32 p.m.

EAST BOUND.

No. 26.—Mail and Express 10:43 a.m.
No. 66.— Freight and Accom. 5:32 p.m.

Passenger trains daily. Freight trains daily except Sunday.