7-1-1893


Henry Davidson
The Church of God.

Long ago the hosts of Israel
Marched beneath the fiery cloud;
Long ago with tuneful voices
Hymns of praise they chanted loud.

Onward, o'er the burning desert,
Where the way was traced in blood,
Following still the cloudy pillar,
Swept the mighty Church of God!

Through the dark and damp morasses,
Where no sunbeams ever shine
Where through wild and tangled jungles,
Trails the poison-freighted vine;

On, past bright and sparkling fountains,
Following Moses' lifted rod,
Still led on through calm and tempest,
Swept the mighty Church of God!

Where the Alpine heights, upspringing
With their foreheads white with snow,
In the mountain caves, where torrents
Dashed and thundered far below,

Dwelt the sons of Israel's vanguard,
While he sat with lifted rod,
Guiding o'er the stormy mountains
The majestic Church of God!

High upon the hill of Piedmont,
Loud, the Christian's triumph rang,
The majestic Church of God!

Silent, the Christian's triumph rang,
The mighty Church of God!

Onward! where the lips of angels
Cried, "Peace, be still?"

Onward! where the golden ladder
Rests against the fiery cloud;
Onward! where the lips of angels
Joyous hymns are chanting loud,

Deafness raps his brows adorning,
In the paths the saints once trod,
Upward, towards an endless morning—
Sweeps the mighty Church of God!

—Mrs. Victoria Alexandra Stone.

For the Evangelical Visitor.

Quietude.

How nervous, excited, and bustling
are the people of this age.
Everything must be done in a hurry.
We move fast and unnerved, and he
who cannot move with the procession
is branded "slow and quaint."

The farmer who lacks the latest
improved machinery, the young man
whose horse has not turf capabilities,
the city which lacks all the modern
improvements in electricity, tele-
phone, water developments, &c., the
church organization which follows in
the wake of all modern church neces-
sities (?)—these, inclusive of very
many more, are the things which
pass as being "behind time."

Yet this characteristic of the present
generation enters into the bearings
of the higher—the spiritual
realm.

Many indeed have been the calam-
ities wrought by thoughtless, hasty
acts, which might easily have been
averted by a calmly directed force.

How much has been the havoc entailed
upon humanity for the simple
reason that the authors were not under
the control of the unseen power
which does nothing rashly?

Yet the question of vastly greater
import is, How many souls have
failed their liberty of attaining im-
 mortal destinies, simply because they
were foreign to the influence of Him
who said to Galilee's raging waters,
"Peace, be still?"

We fail to reach many higher
spiritual possibilities of attainment,
simply because we neglect to heed
the injunction, "Study to be quiet."

To Israel of old it was said, "Stand
still and see the salvation of God."
Many glorious deliverances from
bondage greater than that imposed
by Egypt's sovereign are excluded
from our register of religious ex-
periences, from the simple fact that
we make untimely efforts to move
forward in our own strength. It was
in the mountain cave, enveloped by
a holy calmness which followed the
cyclonic bustle, where the prophet
Elijah was permitted to hear God's
message by the "still small voice."

There are times for prompt, de-
cided action; yet, blessed indeed are
the souls who have first entered the
realm of Christian quietude to in-
quire by the oracle of God.

In Sabbath stillness, on Palms' wild
and lonely shore, did God
thunder his message to his servant.

Let us turn to the realm of nature.
Mighty forces are at work, yet prob-
able unqualified is that unseen,
unheard, and unfelt force which in a
few short months covers the earth
with verdure.

Thus the world has been moved
tightly largely by men who have, at least,
thoughtfully weighed the words they
have spoken, and with wise deliber-
ion performed their acts. "Speech
is silver; silence is golden," is a
proverb, the spirit of which might
with profit be woven into our reli-
gious natures. It was in the quie-
tude of the Most Holy
Realm of Christian quietude to in-
quire by the oracle of God.

To us the veil is rent. Let us boldly enter in and
abide under the covert of Almighty
wings, for Israel's salvation seems to
have been vested in similar bearings.
Isa. 7: 4; 30: 15. It is the medita-
tive heart which attains to knowledge.
It is by quiet activity that our
strength is held in store.

As the locust being evolved from
its chamber of silence makes shrill
the monotony of woodland air, thus
may we, after awakened in the like-
ness of Him who did not "strive nor
cry in the streets," break the silence
of sin's dark reign, by mingling with
heavenly voices the eternal hallelu-
jah strain.

Navarro, Kans.

H. N. ENGLE.
For the Evangelical Visitor.

A PARAPHRASE ON LUKE 16:1-12.

Concerning the rich man and his steward, we have here what may be called in part a narrative, and in part an exhortation. Anyway, it is a portion of the Savior's teachings that is seldom used by the ministry, or by writers; probably for the reason that the lesson to be learned therefrom is somewhat shrouded in obscurity. And although this writer does not profess to see clearly through all of it, yet some remarks will be made in the hope of eliciting further thought from others.

In our common way of speaking, we would call the steward a manager, or overseer. We will suppose that he was employed to manage a large farm. If so, it was his business to see that the crops were put into the ground properly, and in time of harvest, manage to secure them in the best condition. Likely he was also to watch the markets, and to dispose of the produce to the best advantage and turn over the proceeds to his employer.

Likely he was also to exercise care over all the live stock, fruit trees, buildings and fences. Also to hire hands and see to it that they did not idle away their time. In short, a steward, to be true and faithful, is expected to do for his lord just as he would if the things were his own.

We have an example of a faithful steward in Joseph. See Gen. 41.

But, to return to our rich man's steward, we do not know how long he had held that office, but it is evident he had his living by it, as the sequel will show.

From the tenor of the narrative, it is also evident that his lord lived at some distance, for it is said the steward was accused unto him that he had wasted his goods. In other words, some one noticing the steward's bad management, informed the landlord of it. Displeased on hearing this, he called the steward, demanding an account of his operations with the sentence of removal from office. Distressed by the announcement that his means of living was to be taken from him, he said within himself, "What shall I do?" But quickly recovering himself, he struck upon a plan for relief—a plan that would secure to himself a place of abode, at least for the time being. It was this: He had yet settlement to make with his lord's debtors. So he called on every one of them and made a liberal reduction in their accounts—all the way from twenty to fifty per cent.; his object being to gain their friendship and consequently their hospitality after he was deprived of his stewardship. "That they may receive me into their houses," he said.

As a steward, and not able to hoe or dig, it is evident he was not a laboring man himself. Most likely he wore good clothes and stood high socially in the community; therefore, no wonder he was ashamed to beg from house to house.

It is further evident that, though he had wasted his employer's goods, he had not laid by any thing for himself, otherwise his removal would not have driven him into such a strait.

But, after all his poor management and the wasting of his employer's goods, he is commended by the same for having done wisely; that is, in ultimate self-interest, but at his lord's expense. As a child of this world, he had manifested greater wisdom than the children of light often do.

Now comes the exhortation in these words, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." It is on this verse, the ninth, principally, that attention is called.


As to the first, it is needless to say any more than this: It means all of the human family that have ears to hear and hearts to understand, and who have any mammon at their disposal.

And as to the second, nearly every one knows what a friend is. It is one that is concerned for our welfare. One that will deprive himself of some comfort to make us happy.

And third, Mammon, in brief, is a term representing this world's goods in abundance, which is equivalent to riches, or wealth. But why does the word say, "mammon of unrighteousness," and also "unrighteous mammon?" This gives rise to another question, namely, Is all mammon unrighteous? The only answer to this last question in keeping with the text, must be the affirmative, for the reason that the word also teaches us that if we have food and raiment to be therewith content. 1 Tim. 6:8. Having more than this amounts to mammon. It belongs to the Lord, and if we hold it at our own disposal, without regard to God's claims, it is unrighteous; and who is there that has wealth, that can truthfully say he is innocent in the matter of withholding? It is to be feared that mammon in our hands can properly be called unrighteous. The unjust steward's object was to make friends for himself with his employer's goods. And, so the Savior in this text exhorts us to do the same thing.

This brings us to the fourth and last part of the text, namely, Habitutions. To make friends to ourselves of the unrighteous mammon that we hold, with the object that when we fail, they may receive us into everlasting habitations. The cause of the steward's failing was removal.
from office. Ours will be when the messenger of death comes.

But here the question comes up, Who are the ones that we can gain as friends, and that have everlasting habitations? Evidently these friends must be made while we are in this life, and none here claim to own such habitations in this world. Hence, we must look elsewhere for habitations of that order, and where shall we look? The answer to this question comes right from the Savior in another part of the book where he says, “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.” These words show that many mansions, or habitations, existed then, but that none was in complete readiness for his disciples. Be this as it may, our place will be ready in due time. But I am digressing. It is the friends we want to find, that will receive us into these habitations. And right here I boldly assert that, though Jesus from the beginning was our best Friend, we can by our actions change him to an enemy; and this we do by withholding from his little ones, the things necessary for their comfort, if we are so favored as to have them at our disposal. This is clearly seen in the twenty-fifth chapter of Matthew, from the thirty-fourth verse onward. Christ takes it as though these favors and ministrations done to his little ones were all done to himself; therefore, if we make friends of these on earth, not only will Christ himself be our Friend, but also the angels in heaven, who rejoice at repenting sinners, and so in due time the portals of everlasting habitations will be thrown open for our entrance.

This brings us to the close of the ninth verse. But let us go back and consider the accusation first made against the steward. It was not that he had been too liberal in re-

liewing the poor. Nay. It was for wasting goods. Now, there are many ways in which goods can be wasted, but we are not informed as to the manner this man committed the waste. To bring the matter home to ourselves, we must consider that we are the Lord's stewards. All worldly goods under our supervision belong to him, and he wants us to handle them faithfully. He wants us to handle them with an aim to the greatest good. But our judgment is often poor, and we may err and waste our Lord's goods unintentionally and be innocent in the matter. Here is where great care is necessary. - If not very careful, we may waste goods unwittingly. Do not some of us build larger houses than are necessary? Do we not sometimes get a new machine or new carriage when the old, with a little repairs, would do good service for a year or two more? Do we not sometimes make pleasure trips, and pay railroad fares for our own gratification, with money that we would very slow to appropriate to the Master's cause? Do not some spend yearly from ten to fifteen dollars to satisfy a depraved appetite, which is money worse than wasted? Do not some carry a gold watch or gold spectacles, where silver or steel would serve the same purpose and a good balance be left for the Lord's treasury? There are so many ways of wasting the Lord's goods that I forbear, except to name one, more, and that is a prodigious one. It is negligence, or want of doing work or business at the proper time. Perhaps business would be a more proper word to express the idea. The loss that falls to many people from this cause alone is almost incalculable, and is, if not directly, indirectly a waste of the Lord's goods.

Then he adds that, if we have not been faithful in that which is another man's, who shall give us that which is our own? To state this in other words, as it is evidently meant, would be something like this: If ye have not been faithful with the Lord's goods, he will certainly not bestow on you the wealth of eternal life.

Then he concludes with the declaration that we cannot serve two masters—not God and mammon at the same time. And, oh! is it not to be feared that many are trying to do that very thing? They try to convince themselves that they are serving God, when at the same time their bank account or their mortgages, &c., have the deepest hold on their affections.

It is for each one of us, in the light of eternity, to bring the question right home and ask, Where are my affections? Where is the treasure upon which my thoughts in secret mostly run? C. Stoner.

Polo, Ill.

WHAT YOU CAN DO.

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.
THE COMPREHENSIVENESS OF FAITH.

S. M. Slouffer, 

Dear Brother:—

Yours of 30th ult. came in due course. We are apt to lose sight of the solemn fact that whether we are a savour of death unto death, or a savour of life unto life, our duty is to “manifest the savour of Christ in every place.” 2 Cor. 2: 14, 15, 16.

We may be very unsavoury to a certain class in the fearless presentation of the truth, and yet be “unto God a sweet savour of Christ.” The Truth must be spoken, but spoken in love. Eph. 4: 15. God did not send us the truth as an abstraction, but as an embodiment. Christ did not only speak truth, but He was the Truth. So long as truth is only an idea we can speak of it only as doctrine: but when Truth becomes our very self, all we say and do is a fulfillment of the latter half of 2 Cor. 4: 2. When Christ and Truth and self are synonyms, we are fit ambassadors of the Cross. There is among us a great deal of ignorant, unconscious inconsistency. Sometimes we live better than our creed, and sometimes worse. Those who doctrinally hold legal views of salvation, practically trust in Christ. In their prayers they ask nothing save for Christ’s sake. In affliction and death they make no reference to their works as a plea for acceptance. They argumentatively contend for the Law, while they would be terrified at the bare thought of presenting their obedience to God as a substitute for the righteousness of Christ. Whoever expects salvation on the ground of his fidelity in service necessarily sets aside the vicarious mediation of the Godman. Salvation by Grace demands the most punctual fidelity on our part; but our utmost strain of obedience can never satisfy the claims of Divine Holiness. Jesus met every requirement of absolute righteousness by personal obedience; our acceptance of Him by faith puts us into perfect unity with Divine Law and the Divine character. This double atonement is a fundamental consideration. If Rom. 8: 3 would only rectify governmental relations with God we would never be fit for His society. Therefore the Righteousness that is imputed to rectify judicial relations is also wrought as our life and the source of all our obedience. An absolution of penalty without a renovation of character would make the Kingdom of God the worst anarchy in the universe. To open all the prison doors on earth and proclaim universal pardon without reversal of disposition in the criminals, would create a mundane hell indeed.

The death of Christ is the oblivion of all unrighteousness, and His Resurrection is the triumph of Life. No soul can participate in the one without sharing the other. God Himself cannot make this cardinal truth clearer, than it is written by the Holy Ghost in Rom. 5: 9, 10. We cannot preach Christ without proclaiming justification before God without works. If Jesus Christ left the least iota for us to do to satisfy the claims of Eternal Law, then we may justly put to Him the interrogation of John. “Art thou He that should come, or do we look for another?” Math. 11: 3. To believe in Christ in the true Gospel sense, is to be a partaker of all His fulness, and stand as perfectly released before God from all the consequences of sin as Christ Himself, and have our entire being so filled with His Life that our walk becomes a duplicate of His Righteousness. This, and only this, is salvation. To attempt the folly of Rom. 10: 3, is inevitable damnation. The 4th verse is the epitome of the Gospel. To claim justification and repudiate obedience is the heresy against which James protested. See St. James 2: 14–26. To claim justification by obedience is the error against which St. Paul repeatedly warns. Rom. 9: 30, 31, 32. Gal. 3: 11. Eph. 2: 8, 9. Philipp. 3: 8, 9. It is becoming a rare thing to hear Christ preached according to 1 Cor. 1: 29, 30, 31. Our justification by faith is as perfect as it is possible for God to make it. But our best obedience as the manifestation of our justification is never perfect enough to save us. “GOD is MY SALVATION; I will TRUST, and not be afraid.” Is. 12: 2. Here is solid Rock; be that buildeth on this Foundation shall not be ashamed. The believer cannot perish. If Christ is not a myth, faith is Eternal Life.

C. H. BALSBURGH.

Union Deposit, Pa.

For the Evangelical Visitor.

FOD FOR THOUGHT.

Man will think, must think, and there is nothing that helps to constitute our being that is more active. Then how shall it be used, or kept in subjection, if indeed it can be? The surrounding objects are most likely to engage the mind, whether it be labor, daily occupation, affliction, or conscience, whether accused or clear. But while those engage the thoughts of all, it is not necessary that all the mind be devoted to this. Occasionally we meet a class of people that do not exceed this, but it is a small sphere in which they live. The ambitious and intelligent will grasp for something to enlighten, instruct, cultivate; and what shall it be? It is a life work and should be implanted in the young. The best literature should be held forth, a Christian influence exerted over them, kept ignorant of the evils that exist, and only that which is noble and elevating implanted in the heart.

Encourage reading, but be careful that it is not so romantic as to ruin the mind for life. We were much impressed by the late article
written on "Novel Reading." Only those that have passed through the bitter experience can imagine how ruinous it is to mind and soul. People conceive the wrong idea when they say strong drink is the only thing on which we can become intoxicated. The mind of the constant novel reader becomes drunken; ideas become dim and judgment weakens.

The writer knows an individual who at an early age cultivated a taste for Bible history, and when twelve years old could give almost any desired information of it. But as time passed and fiction by good authors was placed in her reach and read, the mind was excited, other books were sought and read which were not so good, until the trashy dime novel was seized and prized above any other reading matter, until it pleased the Lord to convict and convert that erring soul. Then when the rejected Bible was again sought, how different it was. So difficult to remember; dates, quotations, and even incidents could not be memorized, and the early knowledge had long since been forgotten. And yet that individual must fall on her knees to ask divine aid to be able to withstand the temptation when it is thrown in her pathway.

O parents, if you do not see the danger, for God's sake save your children from this snare. Do not harbor them. If by chance one gets into your home, burn it quickly before its romance and tragedy have sharpened the appetite. If you do not it may be too late.

But what kind of books shall be read? Is often the question. There is such a large number to choose from, we would not undertake to name them. But the Bible is worth them all. Often have I clasped it to my heart as the book of books and bowed in reverence to the Author for its blessed contents.

Then good society elevates and refines, although it is sometimes a perplexing question to know what it takes to constitute good society. Is it the rich, pleasure seeker, business or official position? We think to be wise, intelligent and good are better qualifications. We should seek to mingle with those who know more than we do, that we may gain information from their conversation.

When we see those who are manly, womanly, imitate them. Then the kind, the gentle, the good will solicit our society. What a punishment it is to such to be in company with the low, the vulgar, for only a short time. Children should be taught that good society is the society that gives knowledge on everything beautiful and noble. Then the haunts of vice and temptation will not be visited. But without the aid of Providence all this cannot be accomplished. Nothing is complete without Christ. Trusting Him to guide our thoughts, we learn of Him, we make the world better for our being here, we "provoke others to good works," and at the end of time we reap life and immortality, but all through the Savior's atoning blood.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. O. Ida Shaffer.

Troy, Ohio.

PERFECT TRUST.

What God has done for us, what he is now day by day doing for us, and what he has promised to do for those who trust in him, imperatively demand, of every rational being a perfect, unshaken trust in him. He will keep those who cheerfully yield to this demand, in "perfect peace."

"None of them shall be desolate."

"Mercy shall compass them about." In a word, we can ask nothing more, nothing better for our dearest friends than God has in reserve for those who trust in him. His promises to them are so many, so rich, so full, so sure, that every one of them may say, "Though he slay me, yet will I trust in him." Nothing shall shake my trust or cause it to waver.

Why, then, do not all trust in God? "They that know thy name will put their trust in thee." They cannot help it. Those who do not trust in God do not know him. That is the reason they do not trust him. It is only as we know the best of men that we trust them. While ignorant of them, they may be no better in our estimation than the worst. God has made himself known to us in and by his word. O that it were scattered broadcast over the world, and that one and all would learn to know and to trust him! Those will have perfect peace who have perfect trust in the Lord. Nothing shall offend them, or cause them to fall away from the path which leads to heaven.—R. Taylor, D. D., in Presbyterian Banner.

The Psalmist says, "The Lord is my light and my salvation." And John, in the prologue of his Gospel, tells us that the incarnate Son is "The true light which lighteth every man that cometh into the world." Light and salvation are terms of great significance in the Christian's language. They are all but identical in meaning and together they bring a flood of sunshine and mighty deliverance to the humble follower of Jesus.—Ex.

THE HARVEST.

A few little seeds by the wayside
Were sown with loving care;
A few little seeds by the wayside
Dropped with a silent prayer.

Though I may not see the springing,
Where in other hearts 'tis sown,
But, oh! what a golden harvest
I've gathered within my own.

So a little work for the Master,
Though love's reward be dim,
Yet the world is purer and better
For a single thought of Him.

—Selected by Addie Bellinger.
DEAR BRO. H. DAVIDSON.—ON THE 10th ult. we celebrated our sixty-first spiritual birthday, which to us is the most memorable day in the calendar year, as we owe our little to the transforming grace of God that changed our heart in early boyhood, through the admonitions and hallowed influence of a now sainted mother. And in entering the “city whose builder and maker is God,” after seeing the “King in his beauty,” and with wonder and amazement admiring the grandeur of the celestial city, we fancy in our explorations, we shall then seek an interview with our sainted mother, telling her of our conflicts in life, and victories won through grace; and also a dear father, who was won to Christ as our first convert the very same night we found the Savior. Yet, strange to tell, father had been a praying man, and had sustained the office of an elder in a formal church, having been lulled asleep by a “blind leader,” until God commissioned his eldest son to preach to him the “new birth.”

To God alone be all the glory.

In retrospecting the history of the past, various have been the changes which have occurred during the sixty-one years. The elderly class with whom we then worshiped, both in the ministry and laity, have all been called from labor to reward, and we are now identified with another generation in church relationship, and, we are sorry to say, many things are now being tolerated which would have been severely rebuked by our worthy fathers. And to every close observer, it is evident that the general tendency of the churches is toward catholicism, the “mother of harlots,” that is gnawing at the vitals of this nation, both civil and religious, and the language of the scriptures is being exemplified, “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Tim. 3: 13.

Many judge religion by its numbers, hence crowd into churches where there is wealth and popularity, forgetting that the best men of the past have usually been most unpopular in their day; and the Savior said to his disciples, “Ye shall be hated of all men for my name’s sake.” Matt. 10: 22.

Again, many judge religion by the class who embrace it, and frequently say it is only accepted by weak-minded men and silly women, forgetting that God is no respecter of persons, as the high and the low, the rich and the poor are upon an equality. “And the common people heard Christ gladly.” Mark 12: 37.

We are always safe in estimating a church by the way it teaches holiness, and how men should live and die. “They shall die.” Math. 7: 16. Far better the church were immersed in human blood for holy living, than endured, as she is, in worldly folly by her unrighteous compromise with satan, by her fairs and frolics, which are doing more to foster infidelity throughout the world than the productions of Tom Paine, Hume, Voltair, and the raving of the noted Bob Ingersol. In view of these fearful facts, how important it is that the church may perhaps understand the subject more clearly if we first consider the negative side of it.

The child is reared in the faith of its parents; all its environments tend to strengthen the conviction that they are right—and they may be for aught I know; it accepts their belief, scarcely knowing whether it is the teachings of God’s word, and it is satisfied. It is propped in its faith by the sermons heard from Sabbath to Sabbath and by its surroundings. It feels that all that is necessary is to continue in a formal way, at least, the profession begun and it is safe. It has not been taught to search the Scriptures, to have its faith rooted and established on the solid foundation, Christ, and to rely upon him for its soul’s nourishment. Its religion has been thus far one of the family or of the church and not one of the individual. If the ministers to whose instructions such a person gives heed are men after God’s own heart, if the parents are holy in their daily lives, he may be considered a very exemplary christian. With the same surroundings he may continue throughout life in this formal faith. Suppose, however, in youth he may, by force of circumstances, be removed to a place where all the props upon which he has hitherto leaned are removed, What is the result? One of two results follows. Either he begins to realize his true condition and seeks by Divine aid to build upon a more enduring foundation, or he is overcome by other influences and drifts into worldliness. Happy is he who meets with the former result!

There are some persons, however, who have enlisted in the service of their Master with a full conviction...
and realization of their individual responsibility to him. They have surrendered themselves, body and soul, to the will of their Heavenly Father. The joy in their countenance, and their daily life plainly indicate that they have been with Christ and have learned of him. Such a person experiences the keenest enjoyment in the services of God's house, and in secret prayer and communion with Him, and his Bible is his constant study. His surroundings all seem to assist him in his journey heavenward. We are liable to regard such a one as peculiarly blessed and expect great things of him. But, beware! The greatest seeming advantages are often the greatest temptations. A person's very enjoyment may pave the way to his luke-warmness or even downfall. While the surroundings are so favorable the necessity for individual exertion becomes less, and the person leans little by little upon the supports held out to him, never for a moment realizing that he is gradually surrendering his personal interest in Christ for the religion of the church.

These are no fancy sketches, they have been verified only too frequently in the history of all churches, and we can see many examples at the present day. This is one reason why there is so much inconsistency in the lives of christians. There are more preaching, more conventions, more societies for combined religious effort than ever before in the history of the world; but can we truly say that these efforts are producing as many devoted, self-sacrificing, consecrated christians as we have reason to expect? It is true that in the body of the church there must be union, harmony; but that can best be secured, and only perfectly so, by each having the mind of Christ, by taking him as a personal Savior and having our own individually hidden in him, not in the family or the visible church.

A personal religion is positively essential to a true faith, and it is frequently best secured by seemingly unfavorable surroundings. I can illustrate it no better than by comparison with the trees of our broad prairies. If a farmer wishes to plant a tree, he must secure one with a good root, carefully prune and plant it, and then it is almost certain to grow. These strong winds and wintry blasts cause it only to project its roots deeper into the soil, to grow more hardy with each succeeding blast, and finally become a strong tree affording a pleasing and grateful shelter to those who come in its way. Let that same tree grow up in the midst of a forest, and its roots will not extend into the ground so far, its branches will not become so strong, and in every respect it will lack the vigor of the former. This same difference often exists among christians. The one who is stationed on the frontier, exposed to all the blasts of Satan and can depend on nothing except the Almighty Arm generally grows strong, deeply rooted in the ground of eternal truth. He knows the full meaning of a personal faith; while those who grow up in the midst of other christians often lean upon them for support and become shallow in faith.

There is, however, an important difference between the tree and the christian. The former is entirely a product of nature and wholly dependent upon its surroundings for its peculiarity of structure; while the christian has it largely within his own control whether he will be a creature of circumstance, or whether, in spite of his surroundings, he will develop into a strong character and a noble christian example.

Praise is due him who in the midst of storms and tempests, in the midst of buffetings still maintains his true christian integrity and only grows the stronger thereby; but methinks greater praise is due him who, in the midst of every temptation to ease in the Lord's service, nobly rejects all human props and leans wholly on divine strength and guidance.

It is the duty of every professed follower of God to examine himself to see whether he be in the faith, whether he has a personal interest in Christ, for surely no other will stand at that Great Day. What the world needs at the present time is greater firmness and stability among christian people, less vain show, less artificiality about things pertaining to our eternal interests, and more of that sober steadfastness which is not tossed hither and thither by every wave of popular enthusiasm which sweeps over the country. We need fewer theories and more practical applications of the inspired Word to our lives and characters. Many are the leaders which say, Lo! here is Christ, or lo! there; but let us not go after them for the kingdom of Christ is within us. Each person that desires to do effectual work for the Master must be so established in Christ that he will not be moved although the whole world go in a contrary direction. This does not imply that one should be obstinate and not open to conviction when the truth is presented to him, but it does mean that everything should be measured by Christ's and not by man's rule. The Bible should be his rule of faith and practice and not merely the words of the minister. He must do his own praying and not hire someone to do it for him. Perfect enjoyment comes alone from the realization of a personal Savior. What peace in the thought of my Savior, my Redeemer! He is present always and can impart a bliss which is unalloyed.

II. FRANCES DAVIDSON.
Abilene, Kans.
A STATE'S EXPERIMENT.

South Carolina is to try an experiment in the state regulation of the liquor traffic. Under what is known as the Evans Dispensary Bill, which was passed by the Legislature at its recent session, the State is to control all sales of liquor. It is an adaptation of the Gothenburg system, which has been in use in Sweden and Norway for some years. Under it licenses are granted to companies to sell spirituous liquors under certain limitations. These companies are to receive six per cent. for capital invested, and all profits in excess of this amount over to the state. Each company has a monopoly of its business in its particular locality. Beer and wines are excepted from the provisions of the system, but in South Carolina these are included, and hereafter there can be no legal saloons in the state except those controlled by the state authorities. The Legislature has appropriated $50,000 as capital to start the business, and Governor Tillman proposes to buy a stock of liquors with this money and on the credit of the state. The purpose of the law is to insure, we suppose, that good liquors shall be sold; that they shall be sold only to persons entitled

We are always pleased to receive church news, and appreciate the efforts made by some of our correspondents to send us accounts of matters of interest pertaining to church work, and we know the readers of the Visitor do also enjoy them; but we are sorry sometimes to have them come too late, when we must make use of what we have on hand, and probably received through press reports, as was the case with the love-feast held at Bro. H. B. Mussel's, near Mount Joy, Pa., on the 14th and 15th of June, a report of which was taken from the Star and News. But while the report from our esteemed correspondent came too late for insertion as a whole, yet we will state for the benefit of our readers that the love-feast is said to have been indeed a feast for the soul, that there were about three hundred communicants partook of the emblems of Christ's body; and, although no especial evidence was manifested among the unsaved, yet we are glad that the same report gives an account of the meeting held at the Connery church on the 11th of June, where fifteen were received into the church and baptized. May God bless the work in old Lancaster, that old historic ground of the early church, and may it receive a new baptism of the Holy Spirit, and may many sons and daughters be born into the kingdom.

The Gospel Tent was set up in Abilene, Kans., and the first services that were held in it was on the evening of June 3. Since then there has been regular services in it every afternoon and evening, except during the love-feast at Bethel. The services closed here on Sunday evening, June 25. The attendance was fair and frequently it was large and the interest was good, though not many conversions. The Tent was taken down on Monday, June 26, and shipped to Clay Centre, Kans. How long it will remain there will be determined by the interest manifested and the success attending it.

The workers especially connected with the Tent are Bro. Noah and Sister Mary Zook, Sisters Katie Hershey and Susan Hoffman, and Bro. John K. Forney. These will go with the Tent and be the principal workers. Bro. J. K. Forney is the business manager and treasurer of the Gospel Tent fund. He is authorized to receive all donations for the use of the tent and for those connected with it and we would here say that the benevolent who desire to contribute to mission work have now an opportunity to give their offering to the Lord for that especial work, and we trust that there will always be ample means on hand to meet all needful expenses of the kind which is evident will occur in a work of that nature. As was stated before, we do not know how long the tent will remain at Clay Centre, but we learn that there are quite a number of places where it is desired and it is very doubtful whether it is possible to supply all until cold weather would make tent work impracticable.


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.”

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EVANGELICAL VISITOR.

July 1, 1893.
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EVANGELICAL VISITOR.

may bring fresh beef, lamb, veal, poultry, corned beef, salt pork, tongue, and sometimes fresh fish. If there is an ice-house on the place it is an easy matter to lay in a supply which shall last until the next visit, but if not, other means must be used.

Charcoal is of great value in keeping ice-chests, store-rooms and food sweet. Place a shallow dish of fine charcoal in the ice-chest. In milk-rooms and other rooms where food is kept set dishes of charcoal. If poultry or birds are to be hung in a cool room for a few days remove the internal organs and partially fill the body with charcoal. Now wrap the birds in paper and hang up. If the outside of the poultry is rubbed with black pepper, before being covered with the paper, it will be still farther protected from flies. Small birds, livers, kidneys, sweetbreads, etc., may be wrapped in paraffine paper and then be buried in a bed of charcoal.

For keeping large pieces of meat and poultry here is a simple device: Have a large barrel or hogshead half-filled with charcoal. Put meat hooks in a strip of joist and place across the top of the barrel. Have a netting to spread over this. This barrel may be kept in a cool place and pieces of meat be hung on the hooks. The charcoal will keep the atmosphere dry and sweet, and the netting will be a protection against insects. Should there be danger from rats or mice use wire netting.

Fresh fish may be rubbed with salt, wrapped in paper and buried in a bed of charcoal. Of course, the charcoal in boxes and barrels should be changed at least once a month. It can be used for lighting fires or for broiling meats or fish. If, however, it is difficult to get a good supply of charcoal the old can be purified by putting it into the stove with a few lighted chips and allowing it to burn until red hot. At this stage open all the windows, to let the gas pass off; then close the draughts of the stove, remove the covers and leave the room. When the charcoal becomes cold it will be ready for use again.

If there is any question as to the purity of the water none of it should be used for drinking or cooking purposes unless it is first boiled. There are several other methods of purifying water, but boiling is the safest of all. When water is tainted by decaying vegetable matter several methods are used to purify it. It may be boiled, or filtered through charcoal, or oak chips or a little alum may be added. The addition of the astringent wood or the alum causes the albuminous matter in the water to coagulate and fall to the bottom, and the purified water can be poured off.

It is hard to be charitable toward those who do not believe exactly as we do. Many times we are disposed to be very much put out with those who do not see the world just as we see it. Whether we are right or wrong, our best plan will not be to denounce and upbraid them, but rather to spend our time and energy in praying that we both may be able to see all things as God would have us. Unquestionably this is easier to talk about than to practice; but God will give to His children that spirit of love and tenderness toward all His creatures that will enable a child of God to be Christ-like even when he cannot agree with those with whom he comes in contact.—Sel.

I am now ready to fill orders for Baptism and Supper in pamphlet form. The work on "Feetwashing" is not out yet. When it and the combined are ready it will be announced. Baptism 10 cents; Supper 5 cents. Postage extra.

Louisville, Ohio.

W. O. BAKER.
BEHOLD, HE COMETH!

To all the dear brethren and sisters, the church throughout, greeting.—While the desires of my heart reach out to the Gospel Tent that has been erected in Abilene by the brethren, and my way closed, a still small voice is whispering, "If you cannot be with them in the Gospel Tent, if you were willing, you could speak to hundreds of people this afternoon by the silent voice of your pen." I should not have taken my pen in my own strength, but wishing to follow Jesus, I will now try with God's help to write some of my experience in regard to the coming of Christ.

When quite young, I was very much impressed with the thought that I would be here in this world at the coming of Christ, but my ideas of his coming were very imperfect then, for I was unacquainted at that time with the meek and lowly Jesus. But since he has so beautifully and so wonderfully led me, I can truly say, I am glad that I am what I am and where I am. After I was truly converted to God, I was shown that his coming was near, and I was also shown that I must make it known that I must sound the alarm and warn the people of the nearness of the coming of Christ. Since I have become perfectly willing, wherever I can, I want to, for Jesus' sake, sound the alarm.

While at the love-feast at Bethel, I was so built up and strengthened by the beautiful testimonies of Christian people. I could see farther into the future than ever I could before. So many of the brethren and sisters testified in this way, "God has been stripping me." I was so glad for the testimony of the ministering brother from Harvey county. He said that he had been so built up and that God had been stripping him, and that he had been drawn to come to the Bethel love-feast, that he and his wife felt better every foot of the way. What does this stripping mean? I wonder if nearly or perhaps all the brethren and sisters can say, "God has been stripping me." We all know for ourselves that God wants to, if he can get our will, strip us of everything that does not become us as his dear children. The time has come that we must separate ourselves from all that does not become a true child of God. O brother, or sister, whoever you are, that have anything in your way, make it right. Get right with God. Oh, be robes and ready, for the Bridegroom comes!

When God strips us of self and our will is entirely given up, he has something that he puts on us. What is it? It is the robe of righteousness, even the wedding garment. If you have that on you are a bidden guest to the marriage supper of the Lamb; and more than that, you are a member of the body that is preparing to be Jesus' bride. Oh, how ought we to walk, and what should our conversation be! I felt that, after all that I had received at the Bethel love-feast, with God's help I wanted to live a purer and holier life the little time we have to remain here than ever I have before. And now before I close, I want to say to all, take courage, your troubles are nearly o' er. Work for Jesus as you never have worked before; have your lamps trimmed and lights burning, for in an hour that he think not the Son of man cometh.

Talmage, Kans.

ABBI CRESS.

For the Evangelical Visitor.

A REVIEW.

I do not know what I shall be able to produce. I will say, I have been a constant reader and supporter of the Visitor, from the time it was first issued, and also feel at times to contribute to its columns. I cannot say that I could so heartily endorse everything that appears, but I find a great deal that I believe is beneficial to the seeking soul. And I believe that, if instead of picking flaws, we all would try our hand in aiding its columns, we would accomplish more good. I have no particular subject in view that I wish to write upon, but will advance a few thoughts.

Firstly, Would it not be more edifying to the readers in general if when selections are made from other papers and due credit given, the one making the selection would also humbly sign his name, or initials at least. It seems to me I have no objections to selections from other papers when due credit is given. Still, I would prefer original articles.

Now I would recommend that we as readers of the Visitor would examine the article that appeared in the 1st of June number, headed, "The Gospel of Noise," and see whether it applies to us as a brotherhood. The writer certainly must have been in worship where he thought there was too much excitement and noise. He brings in much that is worth considering, especially when he says, "We need in these days something besides the gospel of rattle-te-bang." Rather a slang expression, perhaps, but I fear there is too much of it in vogue among our so-called revivalists. "There needs something that will give us a great deal that I believe is benevolent to the seeking soul. And I believe that, if instead of picking flaws, we all would try our hand in aiding its columns, we would accomplish more good. I have no particular subject in view that I wish to write upon, but will advance a few thoughts.

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sion how can we help talking about it? When the love of God is shed abroad in our hearts, we feel a well-wish towards all our fellowmen, and cannot help but tell them that we have been brought from death unto life, and from the power of satan unto God, anymore than the multitude could keep from rejoicing and praising God when the Savior came riding into Jerusalem upon the colt of an ass. I believe in such cases it is in order, when true conversion takes place. We need a conversion that makes us true sons of God, "blameless and harmless...without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. How beautiful to be found in such a class.

I was once in a prayer-meeting and the class leader gave out the familiar hymn, "Precious Promise," and led in the singing, making as much noise as he possibly could, as I thought, and in my opinion failed to reach the hearts of the audience. He may have filled the ears of some. Now I have written more on this subject than I expected, but I would yet say that I have no objection to those short praise services, when they are prompted and actuated by the Holy Spirit, and come from the heart, nay, rather, I feel to encourage them; but when they are merely sentences committed to memory, without feeling, I am afraid it is more of a lip service and head religion than heart religion, and very little benefit to the soul. I believe some solemn hymn with an appropriate melody to it, accompanied by an experience telling of the convicting Spirit of God, how brought under conviction, and then how brought to the feet of Jesus, and received pardon for his or her sins and the love of God shed abroad in the heart, would do much more toward affecting the outsiders and unconverted. And it often does us good, we that claim to be on the good old way a good many years, to hear the simplest confession uttered in a childlike manner. Yea, more than those attempts at high soaring. I will close with the words of the apostle, "Prove all things and hold fast that which is good." By a brother. J. M. E.

EXPERIENCE.

I have felt impressed for some time to write some to the honor and glory of God, as his great love and mercy is unspeakable. In times past he has cared for me, and when I was yet out in sin, through His great love and mercy, he called me from darkness to his marvellous light. It is now about eight years since I started in the service of the Blessed Lord and Master, and have had glorious seasons in that time. When I am truly submissive to his will, I find it just as he teaches, that his yoke is easy and the burden light. I have spent most of the last four years in affliction, and oh! how my heart has been made to rejoice that I sought the Lord in days of health that when afflictions and trials came I had a place of refuge, a true friend by my side who has promised he will never leave nor forsake us, and oh! how gloriously we experience this at seasons when it seems as though all earthly help was gone, the Lord is still with us, comforting us; in whatsoever state we may be, we find his grace is sufficient for us. Oh, if God is for us who may be against us?

During the last eleven weeks God brought me through some severe afflictions of body again, and it seems to me I was made to feel and realize that it was glorious to be born of the will of God, as we read in John 1: 12, 13, that as many as received him to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. But we must feel sad to see so many souls in these days which we must fear are born of the will of the flesh or perhaps of the will of man. When they feel that God is convicting them of something they should do, they go to poor fallen man for comfort instead of God and his word, as we see many professing to be his children and still saying that some of his commands are not essential to salvation. Rev. 22: 19 says, "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Oh, why should we not live for Jesus through this short life to gain eternal joy and happiness in the mansions above, which God has prepared for us. Our light afflictions here are nothing to be compared with the glory that shall be revealed in us.

"Tho' clouds of conflict hide my view, And foes are fierce and strong, In Jesus' name I'll struggle thro' And enter heaven with song." - R. J. Lauver.

Harrisburg, Pa.

SERIOUSNESS OF PURPOSE.

Seriousness of purpose and loftiness of aim will make a man or a nation great. It was this which gave the old Puritans the tremendous force they had, and made them such a power in history. They had high thoughts of God. He was extremely real to them. This made them terribly in earnest. Wherever there is a faith that takes firm hold on the unseen and the eternal, there is a strength before which frivolity and falsity go down. Be serious, Be in earnest. Be real. Be straightforward and plainspoken. Behold God everywhere, and live true to that beholding. - Zion's Herald.
CHURCH NEWS.

CLARENCE CENTRE, N. Y.

As I thought it would be interesting to the brotherhood to hear that sinners are coming to Christ, I give the following: Last winter Bros. J. W. Hoover, of South Cayuga, and Geo. Detwiler, of Sherkston, Ont., came to us and held revival services for about two weeks, and quite a number requested us to pray for them, so that we had a season of rejoicing, and yesterday, June 11, two of those were received into the church by baptism, one a young woman and the other a young boy about fifteen years old. May the Lord keep them under his care to the end of life's journey. There are some more we think considering over their state. We hope they may soon see their way clear to come out on the Lord's side and obey by being willing to follow in all His commands and be received into the church, and then we shall believe that our many prayers have been answered. Jesus says, "Him that cometh to me I will in no wise cast out." John 6: 33. Blessed assurance, is it not?

THOMAS LEWIS.

A LARGE LOVE-FEAST.

Wednesday and Thursday, June 14 and 15, the farm of Henry B. Musser, in East Donegal township, about two and one-half miles south-west of Mount Joy, was the scene of the annual love-feast for the River Brethren of this district. Bishop Jacob Engle, of this district, Bishop Henry Hisey, of Manor, and Bishop Krider, of Lebanon county, were present; among the preachers, numbering a full score in all, were, Revs. Jacob Eisenhower, of Abilene, Kansas; Jacob Brubaker, of Colebrook, Dauphin county; Benjamin B. Musser and Barkett, of Franklin county; John Sternberger, of Perry county; S. E. Graybill and John Breneman, of Conestoga; George Arnold, of York county; Henry Hoffman, John Wolgamuth and John Martin, the ministers of this district.

Services were conducted in the large new barn of Mr. Musser's where a thousand could hear the preaching at one time. On Wednesday afternoon, the front porch of the residence was also surrounded by a large assemblage listening to the word of God.

To the west of the barn, in the orchard, a tent a hundred feet in length was erected, two tables running the entire length and accommodating two hundred and forty at one sitting. These tables were occupied by six different parties of people, on Wednesday evening.

After supper on Wednesday evening, the ordinance of feet washing was observed, being preceded by discourses upon humility. This was followed by communion administered very impressively, unleavened bread and sacramental wine being used.

Among those upon the grounds who received greeting at every hand, was patriarchal Rev. Henry Engle, of below Mount Joy. He is up in the eighties and in the possession of all faculties to a high degree.

The love-feast closed on Thursday noon. The attendance was very large. Many hundreds of vehicles lined the roadways and fields about Mr. Musser's premises. —Mount Joy Star and News.

OUR WESTERN TRIP.

On Monday evening, May the 16th, we took a west bound train, at Canton, Brother and Sister Saxton Bower joined us, and at Mansfield Bro. Samuel Whistler was added to our company. We were all bound for General Council at Franklin meeting-house, Whiteside county, Ill. We arrived in Chicago on Tuesday at 9 a.m. After waiting a short time we took the N. W. R. R. for Morrison where we arrived about noon. Here we found a number of brethren and sisters, and conveyances to carry new arrivals to the place of council. After dinner we were carried in open conveyances over the country a distance of ten miles, to Franklin church, where we arrived toward evening. Our trip was a pleasant one and we all enjoyed it.

On Wednesday morning at 10 a.m. council commenced, attended by a goodly number of delegates and others — brethren and sisters. The routine business of the council passed pleasantly. The subject of home mission work was discussed and the discussion bore some fruit. Council closed on Friday afternoon. Its work was generally satisfactory. During Saturday there was a love-feast, where God's blessings were freely dispensed and on Sunday God's people still feasted on the heavenly manna. On Sunday afternoon some of us attended Sunday-school at the church and taught the boys and girls a few temperance lessons.

After Sunday-school we bid adieu to Franklin church, which we did with regret, having met here so many friendly faces that we formerly knew and made many happy acquaintances.

A number of us now started for Chadwick. This involved a pleasant ride of eight miles. Up to the present the weather was very pleasant, and the roads good.

We arrived at Chadwick at nearly church time. Bro. Davidson spoke in a tent to a large audience. Bro. Gish and myself spoke to a smaller audience in the Evangelical church.

Here we were kindly entertained by Bro. Henry Shirk and family.

On Monday morning at 2 a.m. we left Chadwick bound for Kansas city. Our company consisted of Bro. David Brechbill and wife and Bro. H. Davidson and myself. We went to Savanna on the Mississippi river, where we took the Burlington route.
A TRIP TO THE WEST.

July 1, 1893.

EVANGELICAL VISITOR.

Through a small mishap we lost our connection at Quincy, and had to lie over from 3 p. m. to 2 a. m. next day. When we took train at Quincy, we found a number of brethren on the train who left Ill., twelve hours after we did. We safely arrived at Kansas city on Tuesday forenoon. After a delay of one hour I took train for Laneville, Labette county, Kans., over the K. C. Pt. S. t. & M. Ry. Though surrounded by numbers I felt as being alone after I had left my company. I arrived at my destination at 6 p. m. Next day I transacted my business; on Wednesday night I lodged with an old friend who took me to Parsons on Friday morning. In this part of Kansas the spring was wet. Crops are promising fairly well. On account of late frosts and heavy rains the fruit crop will be small.

On Thursday noon May the 26th I took train at Parsons for Hope in south Dickinson county, and arrived there at 6 p. m. Here I found my old friends, Bro. Joseph Bower and family, whom I was glad to see again.

This is a beautiful country, level, surface slightly undulating, soil black. On account of a drouth crops are not promising. I remained here until Saturday morning, May 28, when I went with Bro. A. Snively to Belle Springs meeting-house to attend a love-feast. There I saw more brethren and sisters assembled in one place than I ever saw before; many of them are young and some of them quite young. This seems to be a temple built of lively stones. May God bless them and keep them humble that they may bear much fruit. May they reflect a bright light from the Master's glory.

From here I went to Abilene. Here we held services, on Sunday evening, in a hall, which was well filled with attentive hearers. The Lord was with us. I spent the night with Bro. Davidson and family. On Monday morning I visited some dear old friends and brethren and sisters, and gave the Visitor office a call. Had a pleasant interview with Bro. Cassel. At 12 m., I took a train for Kansas City and in due time arrived at home and found the family well.

My heart swells with emotion as I recall the many pleasant interviews I had and the many familiar faces that I met. My enjoyments were great during my journey, but these were followed by the usual conflicts and depressions.

The Lord be praised for all his mercies.

W. O. BAKER.
Louisville, Ohio.

July 1, 1893.

EVANGELICAL VISITOR.

The 25th was preparation day for the Belle Springs love-feast, and I had an opportunity of renewing many pleasant acquaintances during the day. During the night and the next day I was the guest of Bro. Jesse Engle and his sons. I also met my brother John Heise whom I had not seen for years before.

The 27th and 28th were two days of blessing for the large number of us who attended the Belle Springs feast. The testimonies of the Lord's people were both plentiful and inspiring. The communicants at the Lord's table were numbered by hundreds. The preaching of Sunday morning and the Sunday-school exercises of the afternoon were both worthy of note. Bro. Palm accompanied me to Abilene where Bro. W. O. Baker, of Louisville, Ohio, who also attended the love-feast, preached to a large and interested audience.

For about two days I was the guest of the kind brethren in Abilene whose hospitality and spirituality I greatly enjoyed. I boarded the train for Enterprise where Bro. J. H. Engle, and Abram Rhodes whom I had not seen for years, entertained me kindly until next day when I went via Belle Springs to Hope to spend a few more days among the dear brethren there before returning homeward. Among the names of families visited I recall the Staufers, Bohen, Winger, Wolfe, Fike, Allison, Hostetter, H. Gish, Levi Rhodes, D. Stockley, Harry Engle and Kern.

The Sunday service at the Rosebank church, June 4, which I had the pleasure of attending, was an occasion of rejoicing to such as came
in the name of the Lord. Bros. Gish, Steckley and Allison broke to us the bread of life. The Sunday-school at this place is apparently in a prosperous condition. On Monday I bid farewell to our Dickinson county friends and took the train at Ramona, joined my brother at Her­ington and reached the home of my son at Hamlin, Brown county, Kans., the same evening.

Here I spent over two weeks visiting the members of the church which to me is a most delightful pastime. Among the friends which I met here were Harry, Samuel and Erman Stoner, formerly of Blair county, Pennsylvania, and whose names many of the readers of the Visitor will recognize.

The usual mid-week prayer-meeting is kept up faithfully and seems to be a means of great blessing to the church as it should be everywhere in my opinion. I attended the Sunday services at the church and was blessed of the Lord in doing so.

On the 16th Bro. Samuel Zook arrived here. He held a preaching service Friday evening, and on Saturday evening an application meeting was held at which four young members, three sisters and a brother, were received. My grand-daughter, Louisa Dohner, was one of the number. She will also accompany me on my return trip to Canada. We start for the home of my brother-in-law, C. F. Martin, at Naperville, Ill., on Wednesday evening of this week.

I regard this as the pleasantest trip which I have ever made. My health has been remarkably good all the way, and the kindness of the friends has been great indeed. I was especially impressed with the friendliness of the young people, both members and others, whom I met in the west. We owe the young much attention and respect. “Honor to whom honor” applies in this case.

I have written this sketch of my trip thinking that it may prove at least interesting to many of my friends in the east and elsewhere.

Victoria Square, Ont.
Written June 17.

COOLINGS.

To make water almost ice cold keep it in an earthen pitcher, unglazed, wrapped around with several folds of coarse linen or cotton cloth, kept wet all the time. The evaporation from the cloth abstracts the heat from within and leaves the water as cold as it ought to be drank in summer, consistent with safety and health.

Cooling rooms: The least troublesome plan is to hoist the windows and open the doors at daylight, and at eight or nine close them, especially the external windows and shutters, if there be any, except to admit barely necessary light and thus greatly add to the comfort of the inmates, leaving the windows open, but the lattice shutters closed, on the north side of the house, which will secure a thorough ventilation.

To keep the body cool in summer it is best to eat no meat or flesh or fish, at least not oftener than once a day, and that in the cool of the morning; making a breakfast dessert of berries of some kind.

Dinner, light soup with bread; then vegetables, rice, samp corn, cracked wheat; dinner dessert, of fruits and berries, in their natural state, fresh, ripe and perfect.

Touch nothing later than dinner; taking nothing at all at supper but a single cup of some hot drink, or in place of these, a saucer of ripe berries, without sugar, milk, cream or anything else, not even a glass of water or any other liquid, for an hour after.

To keep the head cool, especially of those who live by their wits, such as lawyers, doctors, editors, authors and other gentlemen of industry, it is best to rise early enough to be dressed and ready for study as soon as it is sufficiently light to use the eyes easily without artificial aid, having retired the evening before early enough to have allowed full seven hours for sound sleep; then study for about two hours; next make a breakfast of a piece of cold bread and butter, an egg, a cup of hot drink, nothing more; then resume study until ten, not to be renewed until next morning, allowing no interruption whatever until the time for study ceases, except to have the breakfast brought to you. The reason of this is, the brain is recuperated by sleep; hence its energies are greatest, freshest, purest, in all men, without exception, immediately after a night sleep, and every moment of thought diminishes the amount of brain power, as certainly as an open spigot diminishes the amount of liquid within.

Nature may be thwarted and her plans wrested from her; and habit or stimulation may make it more agreeable to some to do their studying at night, but it is a perversion of the natural order of things, and such persons will be either prematurely disabled, or their writings will be contrary to the right and the true. As the brain is more vigorous in the morning, so is the body, and vigor of both must give vigor of thought and expression, that is, if the head has any thing inside.—Hiram M. Gardner, M. D.
July 1, 1893.

EVANGELICAL VISITOR.

OUR YOUNG FOLKS.

CHRISTIAN CHILDREN MUST BE HOLY.

Christian children must be holy,
Serving God from day to day;
Never is the time too early
For a Christian to obey.

He who is one great example,
Let no moment run to loss;
Not one precious hour He wasted
From the cradle to the cross.

Soon He sorrowed, soon He suffered;
We must meek and gentle be,
Little pains and childish trials
Ever bearing patiently.

Soon He showed a Son's obedience;
We must early learn to do,
Not our own wills, but our Father's,
And be found efficient, too.

West Fairview, Pa. SYLVIA M. HOLT.

DECORATION DAY.

Dear Children:

I suppose some of you know something about this day, or rather, what is done at the cemeteries on this day. I have never taken part in it, but I am told that this day is what is done at the 'cemeteries on this day, or rather, you take time to think, you can think what you would like to do for your heroes, (and also the graves of our Dear Children:–)

But there is still another kind of "decoration." Can you guess what it is? Flowers are not plenty everywhere, but pleasant words and kind smiles may be if we cultivate them, and they go so much further than flowers, too. I mean they do much more good, they will not droop, wilt and dry up by and by, but will come up in our mind and again just as fresh as when they were first spoken to us. I mean those little pleasant words that we might say when we are tempted to say something that is not so pleasant, and will not make us feel any better after we have said it and then think over it; and even sometimes when we say nothing we would show more sympathy by saying a few kind words, which would be like a sunbeam to a clouded heart. I will give you part of a hymn, which if you learn, may help you to practice this kind of decoration.

"Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comforts
In the blessings of to-day,
With a patient hand removing
All the briers from the way."

Oh! there are so many comforts and blessings to find along our pathway, and so many thorns and briers to remove, and the grand part of it is while we try to remove them from our own path we help to clear the path for those who walk with us. This makes me think of the little boy who was picking berries for his mother, and while he was picking he got so many thorns in his feet, he was asked whether his mother would not be sorry when she would see the thorns, he replied, "Oh, but I will not show her the thorns, I will only show her the berries." Now was not that a hero? We think any child who tries to hide the thorns in his feet from his mother, because it might make her feel sad, will also try to keep clear from other thorns that prick the heart worse than those that we get in our feet, and any such child may be classed among our "heroes," Oh, yes, there are many heroes still alive. Then let us try to "decorate" the lives of those around us instead of their graves, and then when our time comes to die, the world will surely be a little better because we lived in it. We would like to hear from some of you who are trying to do what you can for the living.

A. E.

A WORD TO THE BOYS.

Dear boys, God wants you in his kingdom. He wants you just as much as he does your father and mother. He wants your heart, your love, your service. He wants you to honor him and live for him. Christ died for you, boys, as much as for any one. His invitation, "Come unto me," means you. Boys can serve him just as faithfully and acceptably and just as easily as older persons. Serve and honor him in your own boy-life and way; be boy-Christians. Being Christians will not make you any less happy and joyous; it will add new joys.

Christ wants you now. Do not wait to become older. It is easier to give your hearts to Jesus and commence to live for him now than it will be when you are older. Every day of delay may take you farther from the Saviour. Those who "seek early" have special promises of success in finding. Christ wants you now—every one of you who read this. Ask him to forgive your sins, however small they may be, for every little sin needs forgiveness, and he alone can give this.–Sunday School Evangelist.
"How is Christ the Son of David?"

In a late issue of the Visitor I observed an article on the above subject. I am not going to criticise or say anything against what was expressed in said article in the shape of fault-finding, but when I was reading it, especially the words, "though we have no account of Mary's genealogy, it may be taken for granted that she also was a descendant of David," it brought back vividly to my mind an investigation I made and the conclusion I came to on that subject many years ago. It is a subject, I noticed, that no special interest is taken in, commonly, among christians in these latter days; the reason probably is that all take it for granted that Jesus Christ is the Son of David. Although there are two lines of genealogy recorded in the New Testament in regard to Christ being the Son of David, yet few, perhaps, take special notice or investigate on these two lines, that is the lines recorded in Math. 1 and Luke 3. Hence I have been presented by an infidel what he thought to be a strong objection against the scripture, and that on account of the apparent discrepancy in these two lines of genealogy. Oh! what a pity that christians do not pay more particular attention to what Holy Writ says. Then they would see the beauty and perfection of the Holy Scriptures, in every thing so pointed that nothing which is necessary is left to our decision.

I may here state what caused me to make the investigation on this matter. It was a puzzle to my mind for a long time, as St. Matthew states that "Jacob begat Joseph," and Luke says, Jesus "(as was supposed) the son of Joseph, which was the son of Heli." While I had these thoughts in my mind it happened that I went to hear a Methodist minister preach, and I thought he was a man of ability and of an extensive knowledge; when through his preaching and shaking hands, I used the freedom to ask him the question, "How could Joseph the husband of Mary be the son of Jacob as stated by Matthew, and also the son of Heli as stated by Luke?"

"Oh!" said he, "in Scripture sometimes the one person is called by two names."

His answer was far from being satisfactory to my mind. Hence, afterward, when I had leisure, I took my lead pencil and marked down the names as they occurred, commencing in Matthew 1: 2, "Abraham begat Isaac," &c., down to David, "and David the king begat Solomon," and on down to Jacob who begat Joseph the husband of Mary. Positively, that is the line that Joseph descended from David. Then I turned to Luke 3: 23, Jesus (as was supposed) "the son of Joseph, which was the son of Heli," &c. I marked the names upward till I came to Nathan which was the son of David. Those two sons of David show positively two distinct lines. How could these two lines be applied to Joseph personally? Impossible. But the problem is solved when we consider that among the Jews when a daughter married, the husband immediately became the representative of his wife's genealogy; and by that relationship Joseph became the son of Heli (son-in-law). Joseph, personally, descended from David through Solomon. His wife Mary descended from David through Nathan, another son of David. In the records upward from David the two writers, Matthew and Luke, both state exactly the same names. To my mind, ever since, I see plainly how Christ is the Son of David, both by father and mother.

Healy, Ont.

A. E. Stayer.

The intemperate man bequeaths a terrible legacy to his posterity. A distinguished German authority thus describes the effect of the drink habit on succeeding generations: The characteristics of the first generation are depravity and alcoholic excess; those of the second, the drink mania, attacks of insanity and general paralysis; in the third, science expects hypochondria, melancholy, and tendencies to murder; while the characteristics of the fourth are imbecility, idiocy and extinction of family.—United Presbyterian.

"God has ordained that they who, with faith in him, stand where duty dictates must and shall triumph finally."

"There are in the United States 36,000 more saloons than public schools."

OUR DEAD.

GIPPLE.—Died, May 29, 1893, at her home near Rife, Dauphin county, Pa., of apoplexy, Catherine Gipple, widow of Bro. Christian Gipple, deceased, and daughter of the late Bro. Jacob Heiseley, aged 72 years, 3 months and 26 days. Sister Gipple died very suddenly. She filled her place in church on Sunday previous to her death. On Monday evening she retired as usual; the next morning when called to breakfast she gave no answer and on going to her room was found dead in her bed. Sister Gipple left no offspring; two sisters survive her. She was converted in her young years and was a consistent member of the church in which she lived a devoted Christian life. Brethren and sisters, friends and neighbors all have a profound sympathy with the loss of one so dear to us. A. B.

SCHAFER.—Died, near Kurtzville, Ont., May 24, 1893, Sister Anna Mary, wife of Bro. Fred. Schäfer, aged 59 years, 1 months and 29 days. Sister Schäfer was born in Germany, emigrated to Canada about 35 years ago. She was the mother of seven children, who are all living and grown up. She was converted about thirty-four years ago and joined with the brethren in Wilmot township, in the Waterloo district. Several years later they moved northwest about fifty miles to the place which is now termed the Howick branch of the Waterloo district. She was a loving, peaceable, consistent sister. About a year ago she was deeply impressed to be anointed, when Bro. S. Baker, of Gormley, officiated, whereupon she received a wonderful spiritual blessing, and also was better enabled to bear her sufferings. For the last five or six months she was a great sufferer, but she bore her suffering with Christian resignation. She said the Lord was so good that he never laid anything greater upon her than she was able to bear. Discourse from Rom. 14: 13, by Eld. B. Shape and the writer.

JOHN REICHERD.