8-1-1893

Evangelical Visitor- August 1, 1893. Vol. VI. No. 15.

Henry Davidson

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Strange, matchless love, past all our comprehension.
Deeper and higher than the sea and sky.
Broader than all the boundless space around us,
Stronger than death, long as eternity.
We ne'er can measure with our finite senses.
A grace so infinite. We only know
That with a love surpassing understanding,
We hold our in His tender keeping.
No cross too heavy that He bids us carry.
No place so dark but He can walk beside us.
And daily showers upon us countless blessings.
That with a love surpassing understanding,
We ne'er can measure with our finite senses.
We then shall recognize His loving leading.
And when beyond all fear and pain forever,
Then will His love be more than earthly lover's.
And ever through the calm, long, glorious ages.
We shall hold this gift of love unpriced,
And ne'er shall find among Heaven's count­less wonders.
So great a wonder as the love of Christ.
—Lillian Orey.

THE LOVE OF CHRIST.

By this term is meant the art, or, rather, the ability, to convey our thoughts and emotions to others by the use of forcible and impressive language. In a great measure, it is a natural endowment, but may be greatly improved by cultivation.
Among several reasons given by Moses for at first declining to lead the children of Israel out of bondage was this: "I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue."
Ex. 4: 10, 11. Had Moses not pleaded this excuse, no doubt the Lord would have endowed him with all necessary eloquence, instead of making Aaron his spokesman, as he did; for he said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?"

Moses at once saw that eloquence was a necessary talent for so important an undertaking. He knew that it was necessary to use good language, forcibly uttered, to appear before the learned monarch of Egypt, and before the elders of Israel, with such an object in view as the leading of a nation out of bondage.

In view of the writings of Moses, through all the Pentateuch, we are led to believe that, though he was slow of speech, he was eloquent with the pen; equal to, if not surpassing, all other men of the age in which he lived; for he was learned in all the wisdom of the Egyptians. But it is not the eloquence of the pen, this article is intended to portray. Nay. It is the vocal power of conveying thought in such a manner as is best calculated to attract the attention of the hearer, and to ring him into unison with the speaker.

In the apostle Paul, we have another example of power with the pen, in connection with bodily weakness and contemptible speech. See 2 Cor. 10: 10.

But we read in Acts 24 and 25, when he was taken from Jerusalem and brought to Cesarea, before Governor Felix, that five days afterward Ananias the high priest and the elders went down there too, for the purpose of laying in serious charges against him, so that, if possible, they might influence the governor to sentence him to death. They were considerate enough, however, to take with them Tertullus, a certain orator, to do the speaking. Then, how shrewdly this eloquent Tertullus opened his speech by first praising the governor, before stating the accusation against Paul.

It seems though that Felix was a man of good judgment, and not satisfied with hearing only the one side, and therefore gave Paul permission to speak for himself; and this he did in so eloquent a manner that the speech of Tertullus was eclipsed. A few days after this, Paul again spoke to Felix, in presence of his wife, and in such a forcible strain as to cause him to tremble.

Then again, in Acts 26, we have his masterly speech before Governor Festus and king Agrippa, that the one thought him mad from too much learning, and the other was almost persuaded to be a christian. Thus we see that Paul's eloquence was not only in the use of the pen, but also with much power in vocal pronunciation.

But for the most powerful eloquence, as a matter of course, our Divine Master stands first. No mortal man can ever fitly compare with him. Matthew three times says, "The people were astonished at his doctrine." Math. 7: 28; 13: 54; 22: 33. And John 7: 46, "Never man spake like this man?"
In view of all these things, we see there is great power for good in the gift of eloquence. I very well know there is much said in the Bible against covetousness, but I am going to prove that a certain kind of covetousness is not only right, but that it comes well nigh being commendable. Turn to 1 Cor. 12, and read from the 28th verse to the end. Here we see the various offices, qualifications and gifts named among the members constituting the body of Christ, or church, closing with the admonition to "covet earnestly the best gifts."

No doubt every young minister, and also every middle aged one, has a desire to become eloquent, if he is not already so. "What is it then to be eloquent?" asks one. "Is it not to produce, good, sound, scriptural doctrine? To speak as fast as possible, and loud enough to be heard by all in the audience? This accompanied by all necessary gestures to give force to the words?" I say, Yes, to all this, except to the fast speaking. Those who want to give force to their words by rapid utterance, greatly miss their aim. An incident that I witnessed at a school exhibition nearly forty years ago, may serve to illustrate. One young man, representing the fast speaker, appeared on the rostrum. He spoke very excitedly, earnestly and so fast that but few of his words could be called words. His speech amounted to nothing but unintelligible jabber. No one could tell what he was talking about, if, indeed, he himself knew it. After he retired, the drawer took his place. His words came very slowly, in a drawling, sing-song manner, but they were uttered distinctly and intelligibly. This speaking was done to expose the folly of running into extremes either way. We should bear in mind that there is always a golden medium, a praise-worthy middle, in loudness as well as in fastness; but the bounds of loudness are not often overstretched.


BY C. H. BALSBAUGH.

Dear sister McCaughey.

The great need of the times is workers. Our appreciation of God's proprietorship is best testified by devotion and self-sacrifice. Christ was not an incarnation of indolence. "My Father worketh hereunto, and I work." John 5:17. "Go, work in my vineyard." Math. 21:28. "We are laborers together with God." 1 Cor. 3:9. "As much as in me is," and "by all means," include all our capabilities, and a larger variety of methods than many of us are ready to allow. "I am debtor to God, and man, and ourselves." Rom. 1:15. 1 Cor. 9:22.
Aug. 1, 1893.

**EVANGELICAL VISITOR.**

1:14. To each individual soul this imperative applies: "I am debtor." To whom? To what extent? No drones tolerated here. "As much as in me is," means 1 Cor. 6:19, 20, and Rom. 12:1. "By all means," includes Sunday-school, prayer-meeting, bible class, social training in wisdom and skill for the great work of soul-winning. We are too shy of wisdom and skill for the great work in me is," means 1 Cor. 15:19, 20, drones tolerated here. "As much as Aug. 1, 1893.

There is much ignorance and indifference and selfishness among professing Christians. The purge is firmly fixed, while the Cross is held loosely, if held at all. Yesterday I was at a wedding. Both persons are members. Bride's father a minister. No money for Sunday-school or missions; but such a dinner! I looked from one end of the table to the other to see where my hygienic stomach could find enough for a meal. I say nothing against the dainties, but I stand in doubt as to the tight hand and heart in the direction of the great objects so dear to the heart of Jesus, and so essential to His triumph on earth. We must kiss the very nail-prints of Jesus, and offer hands and feet, body and soul, to the agonies of the Cross, if we would be meek and lowly and patient and long-suffering and sweet-tempered as He was. Human nature has such value in the eyes of God, that He counts the sacrifice of His Only Begotten Son not too great a price for our ransom. It does not look as if many of us thought as He does. Farms and stock and station counterbalance the Blood of Jesus and the souls for whom it was shed. That great pivot-word "FOR" in 2 Cor. 5:21, is practically ignored. So also the "while" in 2 Cor. 4:18. "Whose I am, and whom I serve" applies to a little flock. Many say Lord, Lord; but show them the Cross, and they stare, and intimate that it is an antiquated symbol. That your friends pronounce you crazy does not surprise me. No one can make Gal. 2:20, and 6:14 his boast without seeming lunatic to the Laodiceans. Bind Acts 20:24 around your very heart, and go on in your mission of testimony for Jesus. When Col. 3:16, and Acts 4:33, are living realities, the Holy Ghost will add His seal, and souls will be saved.

One thing I decline. I will never tell when I need stamps, or means for other literary necessities. God has led you wonderfully, and if He wants you to supply any of my necessities, He will surely communicate His will to you. Philpp. 4:6, is enough for me. God knows where to find the medium to fulfill Philpp. 4:19. "Only believe."

Union Deposit, Pa.

STILL ONWARD.

The child of God has no time for delaying. This world is not his place of rest, or peace, or joy. He has joy, but it is joy in God. But he is a stranger here. His course in this world is ever onward. There is no place where he can put off his armor, cease watching, ungird his loins, or lay himself down to slumber. He must press forward. New duties confront him; new crosses await him; new burdens are preparing for him, and new mercies are coming every morning, and brightening every day. The Christian is not to be content with his own personal attainments; he is not to be content with the work which he has accomplished; there are more enemies to be conquered, and more wrongs to be made right. It is the duty of the Christian worker to keep moving, watching, praying. "Not as though I had already attained, or were already perfect," said the great apostle, "but this one thing I do—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Philpp. 3:13, 14—Selected by Adda G. Wolgemuth.

"An intense heart-longing for soul purity is one of the conditions on which God grants the blessing of perfect love, of holiness, of sanctification. Without that longing that blessing can not be secured."
“I love them that love me; and those that seek me early shall find me.” Prov. 8: 17. “All men seek for thee.” There is an inherent principle in man, transmitted by the all-wise Creator in that day when he breathed into his nostrils the breath of life, and man became a living soul, by which he is superinduced, or drawn by some irresistible law, or power, to seek for his counterpart, that affinity which exists between God and the soul. If man would have been in his highest attainable position, when God placed him in his earthly Eden, he would not have been assailed by the enemy with the simple plea that God had withheld from them in his prohibition the only means by which they could attain to that degree of wisdom and knowledge that would make them wise as God. “Ye shall be as gods, knowing good and evil.” To obtain this wisdom, which appeared so good, and so much to be desired, they embrace the first opportunity, and only became conscious of their great mistake after their eyes were opened and they saw that they were naked, and through fear hid themselves. They sought for wisdom but found it not.

It is said, and I believe truthfully too, that history is continually repeating itself. Though this is generally attributed to the nations and kingdoms of this world, in which those repetitions are the more noticeable, yet we believe that history repeats itself in the individual. For the individual is a component part of the nation, or kingdom, in which he lives. Hence it is that the same errors are reoccurring among all classes of people in this, so-called, enlightened age, that have always resulted in a misconception between the ideal and practical truths of the word of God. We forget that “these things happened unto them for examples; and they were written for our admonition.” 1 Cor. 10: 11.

The ideas and aspirations of the unregenerated heart are lofty. It does not seek after God in the humble walks of the christian life, but deviseth its own ways without consulting God. Through all of the past ages, which are known unto us only by the meagre historical references of the sacred historian, we have this fact sufficiently verified. The mind of man, from his earliest history, has been centered upon some object of adoration. Man will, yea must, adore, whether the object of adoration be real or imaginary, and where the knowledge of the true God does not exist he will bow down to an idol, the work of his own hands, the product of his own imagination. Do we marvel that God was angry with his people; that he smote them in his wrath and dispossessed them of their inheritance?

There has in all probability not been a time in the history of the world that idolatry and profane worship was so common, and had become so thoroughly incorporated into the minds of the people, as to wholly absorb their religious devotions, and subject them, as slaves, to an indolent and absorbing priesthood, as at that period when the long predicted Messiah, the Savior of the world, made his advent in Bethlehem of Judea. Mic. 5: 2; Math. 2: 1-8. By whom the day-spring from on high hath visited us,” “To give light to them that sit in darkness.” Luke 1: 78, 79.

The Lord has proved true to His covenant, Gen. 9: 8-17, although man disregarded all His counsel and became exceedingly wicked. The Lord did not destroy him, as the justice of His law would strictly require, but makes a new covenant with the house of Israel, Heb. 8: 10-12, under which it is also our glory to come and accept Him, in faith, as our substitute, who gave “Himself for us an offering and a sacrifice to God.” Eph. 5: 2. “For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.” Rom. 5: 10.

Should not we, and all who claim to be the purchase of His blood, for so great an act of love and compassion, return our feeble love to Him in humble obedience to all of His commands. I love them that love me. Do we appreciate His love? If so, how do we manifest it? Do we esteem Him and His cause above every other cause, or object in the world? Do we approve of, or delight in His ways? Do we often think of Him, and speak to Him in prayer? Prayer in the true sense is talking with God. We delight to talk with those whom we love. We seek their society and enjoy ourselves in their company. Do we thus enjoy ourselves in the Lord, in His house, with His people and in His service? If not, then it is questionable whether we love Him.

“If ye love me, keep my commandments.” This is the only true test of our love, and there is no better way to prove our sincerity. If there had been Jesus would certainly have given it. “For He knew what was in man,” and consequently He also knew what was the best treatment for his good.

“Those that seek me early shall find me.” We have the promise repeatedly given in the Bible that, if we seek we shall find. The Lord will be found of those who seek Him, that is, if they “seek Him with the whole heart.” The Lord wants all of our affections; therefore He invites us to seek Him early, in the spring-time of life, before our senses are blunted with sin and its evil effects, while the heart is yet
tender and capable of receiving good instructions out of the word of God, which is "able to make us wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15. We must seek Him in faith, believing what He has said in the holy scripture, that, "every word that proceedeth out of the mouth of God" is life unto the soul, and just as necessary to our spiritual life and growth in grace, as food is to sustain these mortal bodies.

We must also seek Him by turning away from evil. The Christian can not engage with the world in its vain pleasures and amusements for pastime, and retain the high standard of the Christian character. The loss will be comparative and visible. Just to that extent the world and its vanities are taken in, to that extent will the Christian life and its enjoyments be thrust out of the heart and soul, and the Christian life, instead of being enjoyable and to the praise and honor of God, will be in accordance with Rev. 3: 16: 17. So we see the promise is to those who seek early, seek in faith, seek with the whole heart.

D. Heise.

Clarence Centre, N. Y.

THE UNMOVABLE KINGDOM.

"Wherefore we having received a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Heb. 12: 28.

How often it has happened in this world that strife and bloodshed has been caused in the receiving of a kingdom; and after it has been gained, perhaps, its retention will not be of long duration. Among mankind, aspiring after greatness was, and is, a prevalent quality of mind. In the book of Daniel is to be seen a specimen of the highest dignity obtainable in this world, in the person of Nebuchadnezzar, king of Babylon. This person was, in his day, exalted to the highest degree of earthly glory. It was said to him, "Thou, O king, art a king of kings." He felt that dignity, and thought that all things must yield to his behest. Notwithstanding this, his kingdom was to be broken to pieces; and all other kingdoms which followed, which were made up of the same kind of material, such as gold, silver, brass, and clay, were to be broken to pieces, and to become like the chaff of the summer threshing-floors, which the wind carries away, that no place will be found for them. Such is the end of all the pomp and glory to be met with in this perishing world. But to that "man of God," Daniel, was revealed that "in the days of these kings (those who were to be broken to pieces) shall the God of heaven set up a kingdom which shall never be destroyed; it shall stand forever." Dan. 2: 44.

This glorious kingdom which shall never be destroyed, but will stand forever, is the very kingdom the apostle Paul reminds the Hebrew brethren of, when he says, "Wherefore we receiving a kingdom which cannot be moved, (or dare not be moved), let us have grace, (or humbleness), whereby we may serve God acceptably, with reverence and godly fear." Oh! what a glorious liberty to be a partaker of this heavenly kingdom; yes, to have a legal right to all the blessings which flow from the throne of Him who is now our gracious King and Lawgiver. Such is the privilege of all those who accept the gospel of the grace of God on His own appointed terms; yes, they are "heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." They are turned from darkness unto light, and from the power of satan unto God, having received the forgiveness of sins, and an inheritance among them which are sanctified by faith in Christ Jesus our Lord. Still we must keep in mind that we have to keep close to God and the word of His grace, and to shun the very appearance of evil. We must keep separate from all worldly habits, to touch not any unclean thing, to be sincere, and continually thirsting after holiness and purity—if in this attitude we shall be the sons and daughters of "the Lord Almighty."

The apostle Paul, who knew the frailty of human nature, urged vehemently on the Corinthian believers in Christ, to use all diligence in keeping themselves pure, when he said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

Oh, how important and necessary it is for us, dear brethren and sisters in Christ, in having received the kingdom which cannot be moved, to have grace, or humility, to "serve God acceptably, with reverence and godly fear;" and undoubtedly it is necessary for us also to know what the apostle added, that "Our God is a consuming fire." A. B.

Staysow, Ont.

Faith in the doctrine of the Holy Spirit is one of the soul's chiefest needs. God the Holy Ghost is all around us in nature. He is within the believer's soul; and for him who keeps his breast open to receive that Spirit he will send, ever and anon, tides of living warmth and heavenly joy. If the Comforter does not enter and dwell in our hearts it is because we do not open the door by a living faith in his personal existence and grace. —Religious Telescope.

"Whatever best meets the great issues of the dying hour is the most desirable of all acquisitions. Tried by this test, the Christian religion rises high above all things else."
For the Evangelical Visitor.

BRIDLE THE TONGUE.

“If any man among you seem to be religious, and bridle not his tongue, but deceiveth his own heart, this man’s religion is vain.” Jas. 1:25.

Who shall the Lord find watching when he comes with power and great glory? Who will have their tongues bridled from vain and corrupt communication, which does not minister grace to the hearers; from laughing and jesting, which is not convenient; from harsh and unkind words which often gender strife, and often grieve the spirit of those which are otherwise minded? Who will deceive his own heart and make his religion vain? “Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. 118 Be ye doers of the word, and not hearers only, deceiving your own selves.” Jas. 1:19, 22. We may deceive ourselves, and we may be deceived by another, and both shall receive their just reward. But we have a glorious confidence in our Savior Jesus Christ, who will never deceive us, neither can we deceive Him, for His word says, “Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap.”

The apostle Paul writes of a thorn in the flesh, the messenger of satan to buffet him lest he should be exalted above measure. For this thing he besought the Lord thrice that it might depart from him, and the Lord said unto him, “My grace is sufficient for thee.” We have reason to believe that the Lord prepares ways and means to try the faith and patience of His people, and teach us to know ourselves, whether we do rely on His grace to bridle our tongues, or whether we let ourselves be deceived and make our religion vain. When the trial comes that the thorn causes us to suffer, which I have experienced, then is the time to watch and be sober, trusting in the grace which God has promised, and bridle our tongue that we do not bring forth words that we would wish afterward we had not said. Our Savior has commanded us to watch and pray, which is the first and most necessary work of every new morning and every hour of the day. “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you.” Jas. 4:6, 7.

And I find every day a vacant space to fill, to work and watch that I keep my tongue bridled and do not deceive myself and make my religion vain. I realize the need of this more forcibly this summer, as my employment places me among twenty-five women and four young men, and I sometimes feel the effect of my plain apparel, and also realize that it has an effect on those around me, as I sometimes look up while at work and have found different ones staring at me, as though lost in meditation and surprise. All treat me very kindly and with great respect. And my desire is, by the grace of God, to keep my tongue bridled and utter only such things as will minister grace to the hearers.

I am thankful to my Lord, who is the giver of every good and perfect gift, for the grace promised to his faithful children, and I have that confidence in the Lord, who has all power in heaven and in earth, that His promise is sure, and that He does work all things together for good to them that love God. Then let us all bridle our tongues, that we may not deceive ourselves and make our religion vain. May God help us all to be true. Your sister,

ANNA MARY MEYER.

Shippensburg, Pa.

Search thine own heart. What paineth thee? All ast is frail, all flesh is weak; Be thou the true man thou dost seek.

—Whittier.
You must be a Christian. This is fundamental to all else. The oak cannot be developed from the grain of wheat; it is a physical impossibility. One who is not a Christian, whatever of excellence he may have in character and life, cannot be developed into a Christian life and character; it is a spiritual impossibility. No, if you wish to make yourself a model Christian, or to shape your life after theirs, then you must start where they started.

If you feel that the Christian's model is out of your reach, why not set your heart on the model Christian and follow him as he follows Christ? Mark how he conducts himself in his church life—his treatment of the pastor and the other members, his bearing toward the great enterprises for building up Christ's kingdom, his jealousy for the good character and reputation of his church, his abiding concern for everything which affects the interest and welfare of his church. Mark his religious life which lies under and gives coloring to his church life—his reverence for God, his profound love for the Lord Jesus, his study of the Bible, his regularity in secret worship, his delight in the sanctuary service. Mark him in all these things, and come as near to it as you can. Far more is possible to you in any and all these things than you have ever thought of. The stammering tongue may be as devoutly used for Christ as the one gifted in speech; the poor man may abound in the grace of giving as he abounds in faith and utterance and knowledge, and in all diligence and in his love for the saints; indeed, he may excel in this grace the one possessed of a large fortune. You don't know the possibilities that are open to you along all the lines that converge in noble Christian character and living.

Such a life does not come by accident. It results from aim and purpose and effort. We should not only desire to enter heaven when we die, but should make it our abiding aim and effort to live a good life. A crop of wheat, a garden of flowers, attainment at school, success in business, mastership in the art of painting, triumph with sculptor's chisel—these all come as results. God himself works toward great ends and creates forces along the line of His purposes. It is ours to do the same thing both in spiritual and temporal matters; not only our privilege, but our duty. We are responsible for the kind of life we give to God and His service. It is the business of the Christian to live as Christians ought to live, in whatever sphere he may find himself. And he should put into his business the same planning and devising as to ways and means, to make any business prosper and become a success. Who will deny the statement that one can become as good a Christian as he wants and wills to be? To be a model Christian, or to follow him as He follows Christ, may cost much; but it will amply repay, making one a power for Christ while in this world and crowning him, when he shall go hence, with glory and honor. —Selected by Elmina Hoffman, Navarre, Kane. August 1, 1893.
EVANGELICAL VISITOR.
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.

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

To Correspondents. Write only on one side of the paper, with black ink, and not too near the edge.

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Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, August 1, 1893.

The Bible says, "A double-minded man is unstable in all his ways."

There is an old proverb which should not be lost sight of, and that is this: "Consistency, thou art a jewel."

On July 16 one applicant was received into the church and baptised in Abilene, Kans., and also one at Clay Centre, Kans.

Consistency and stability are certainly characteristics necessary for every Christian to possess, and to reduce to practice in his life.

Harvest-home meetings are now the order of the day. Although we sometimes think that crops are short and prices low, yet we have much to be thankful for. The health of the country is good; there is plenty to live on and the necessities of life are very cheap; so, too, with clothing. What is needed very much now is economy of time and money. If wages are low, let us put in more days at work. The Bible says, "Six days shalt thou labor and do all thy work." We had better work steadily at low wages than to get occasionally a day's work at old prices. Buy less luxuries, spend less money on railroads, and in such things that we can do without. If we consider that perhaps God has permitted these reverses to come on us to teach us our dependence on Him, and to teach us to murmur less and to be more thankful for the blessings He gives us. Let the harvest-home meetings be held; let a spirit of praise and thanksgiving go up to Him who has our destiny in His hand, and all will be well.

The subject of correspondents writing for the Visitor signing their names comes up time and again and with all that we can say for or against it seems that it will not become a settled question. We have never felt, in our relationship as the editor, for the time being, of our church paper, that it was our privilege to insist absolutely on our correspondents to sign their names in full to the articles they send in for publication with the understanding that their names should be published in full, but it would greatly relieve us if such was the rule and we could say with the hearty cooperation of the friends of the Visitor that all should comply with it. Only a short time ago a very well written article on a very important subject appeared in the columns of the Visitor without the author's name. Shortly afterward we were asked who the writer was, and we had to frankly acknowledge that we did not know, which was the truth, as we keep no record of the authors' names of articles written and published in the Visitor, only as they appear in print, unless it was written in reference to some subject that might reflect on other writers. But why must this be so? Why do writers withhold their names, or request the editor to withhold their names from the public? There certainly can be no good reason for it, and we think there are many reasons why they should not. We say again, when you send in an article for publication, please write your name at the top or at the bottom of your communication, or authorize us to do it.

TEMPERANCE.

The agitation of the subject of temperance should not cease until every saloon, and every place where liquor is kept for sale, or to be drank as a beverage, is closed; and we think the agitation should assume a more aggressive as well as a more Christian form. To sell whiskey or intoxicants of any kind to be drank as a beverage, should be looked upon by every one as a crime, as
something that has probably the most pernicious influence on those who sell it, or drink it, of anything that people can become addicted to. A person who makes use of intoxicants loses his self respect very soon. He may for awhile hold the idea, and he may really think, too, that he does not intend to follow it up. He says he can quit it any time; he wants to, and he proposes to do so after awhile, but before he is aware of it, he finds that it has a strong hold on him, and it becomes a garment that will not shake off so readily—a habit that will assert itself. We see this in the habits of the club-room, of those secret dives where whiskey and beer is dealt out with an unknown hand. We see it in the bloated face, the down-cast look, the unsteady step. We see this in the habits of the club-room, of those secret dives where whiskey and beer is dealt out with an unknown hand. We see it in the bloated face, the down-cast look, the unsteady step.

We have had a very good lesson in the unprincipled effort made by the enemies of the Sabbath in their attempt to keep open the gates of the world's fair on the Lord's day. But when they had broken every pledge, violated the law, bid defiance to the moral sense of the nation and opened the gates to admit the people on that day, they found there was another, a stronger hand that could bring to naught their counsels and frustrate their efforts to break down the Lord's day, a hand that could constrain the people from entering the gates on that day. We verily believe that the prayers of the Lord's people were heard on high and were answered by Him, and the gates were ordered closed.

Praise God for this demonstration of His power!

So, too, we believe if God's people will unceasingly cry to God for help in this matter of intemperance as well as every other sin, God will hear; God does hear and answer prayer. May the prayers of God's people not cease to ascend to a throne of grace against this evil of our land. Christian men, everywhere, enter into your closets daily and offer up to Him who doeth all things well, your united prayers for deliverance from this great evil that has befallen our nation.

A DREAM OF POOR CHILDREN.

I had a dream, so sad, so sad it was
It hurts my heart to tell that dream again.
I thought I stood above the life that draws
Its weary breath in crowded street and lane,
Above the hot, rough pavement, and the glare
From blinding roof and wall, and sun-scourched air.

I looked, as might a spirit from on high,
Not strong, but trembling, and I saw—oh, God,
The children's poor, sweet faces, cold or shy,
All, all were piteous, none seemed bright nor glad;
I heard their songs and cries, their restless feet,
And their wild, longings hearts, that beat and beat.

Then, as a spirit might, I turned my eyes
Out to the broad blue waters of the bay,
To all the widespread loneliness that lies
Within the reaches of God's glorious day—
The hills, the fields, the streams that laugh and move,
And the kind, happy Heaven that smiled above.

I saw fresh daisies in the cool deep grass,
And boding boughs that shook their blossoms down,
I watched the birds on sun-swept pinions pass,
And some seemed wan and faint, for want of bread,
And some at heavy tasks bent hand and head,
And trembling some, with fear of curse or blow.

Near me white seraphs hung, and mutely wept.
And Christ, methought, wept too, above it all,
A broken prayer against my sobbing beat,
And I awoke. I weep when I recall
That dream, so sad, so strange! It can but seem
Only a dream! Surely 'twas but a dream!
—Mary Ainge De Vere in the August Ladies' Home Journal.

“Jesus is preparing mansions in heaven, and the believing, penitent sinner, by coming to Christ for salvation through faith, simply telegraphs to the Lord of glory the fact that he wants one of those mansions.”

“Every man shall reap as he sowed, and wear as he wove.”
CHURCH NEWS.

A VISIT TO OKLAHOMA TERRITORY.

On the evening of June 13, I took the train at Ramona for Herington, where I laid over until morning when I took passage for the above named place, to visit the brethren and sisters there.

We passed along quietly, looking at the works of the Creator, and sometimes taking a glance at the passengers on the train, who, it was evident represented at least three or four different denominations. I had a conversation with a Baptist minister, to some satisfaction, concerning the future. In front of us was seated an officer and his family who were on their way south. They belonged to the Salvation Army. My Baptist friend made this remark: "I don't like to see people advertise their religion by putting on a sign." I tried to show him the advantage of the sign on the professor of religion, if he possesses it in the heart, so that none need be deceived. I held up to him the soldier of the army who has his uniform on and is known wherever seen. Thus I think it should be with the Christian: he should be known wherever seen. Brethren, don't be afraid to put on the outward sign if you have the love of God in the heart; but don't make an outward show if you are not willing to follow Jesus, for He was meek and lowly in heart, and He rebuked hypocrites sharply in His day. His rebuke is no less sharp in our day, neither will it be in the day of judgment.

My Baptist friend having left me, I made my acquaintance with the man who had the sign and was not ashamed to wear it. I found him a very warm-hearted man, and, according to his statement, I believe he has the weight of souls on his heart. I asked him, "Where do you have the most success? What class of men and women do you reach mostly?" "The very lowest class," was his answer. "O, God! I thought, where am I? or where are we as a brotherhood? Much more could be said here, but I will forbear.

I had my ticket for Minco. We passed from station to station and finally the name Elreno was called out. Looking out the window I saw quite a town, and at the same time I heard a voice calling, "Bro. Book come out quick, before the train starts." Looking up, I saw Bro. Switzer at the car door. I was on my feet quickly and left the train. This was the same day in which I had started. I was now sixty miles from the place where the brethren and sisters live. We had to stay all night in this place, so we inquired whether there were religious services in town. Being told that the Salvation Army had services, we went to the meeting and heard and seen for ourselves. Some of their exercises we could not approve of, but some we could. We heard the experiences of men and women who had been reached in this way, and I could say within my heart, Go on, and do all the good you can. Men and women brought out of wretchedness, of which drink was the cause, could say that they were happy, had enough to eat and drink, could live in peace and enjoy each other's society as man and wife, and this was not said in words only, but much of it with feeling and tears. The congregation at this meeting consisted of a few saloon men, whiskey-drinkers, scoffers, and those who hoped to lead better lives.

After the meeting, we retired for the night in the lumber wagon. We had a good rest. The load for our trip consisted of oats, corn, flour, lumber, tubing for two wells, groceries, &c, and three men. Two men had room on the spring seat and one on a board laid across the box, and thus we left Elreno at 1 o'clock on our way to the brethren and sisters in township 14,15, county G., Oklahoma Territory.

At our stop for the night we got up a fire and made some boiling water. My supper consisted of a cup of hot water, sugar and crackers, while the other men had coffee, sugar and bread. After the meal we prepared for rest. One of the men spread out his bed on the grass, I made mine under the wagon, but it seemed sleep had left me. It was lightning in the east and my mind was taken up with the Creator, and also with the brotherhood. Finally I dozed a little, when all at once the wind changed and quite a storm came up, but no rain. I thought of Paul and the ship's crew when they wished for daylight. We had some sleep, and when morning came, we again made a fire and had breakfast about the same as supper, after which we once more started on our journey and arrived at our destination at about half past 6 o'clock in the evening, the 23rd day of June. We found the brethren and sisters all well and in good spirits, both spiritually and temporally, and living in hope for the future. I could truly say, "God's blessing be upon you." They are not living in luxury, but have many inconveniences that others know nothing of. They ask the prayers of all the brethren and sisters in their behalf. Do not forget them, is my request. They have some hope of a crop of some eatables and feel.

It was Friday evening when we arrived and on Saturday we rested and got the tent ready to hold meeting in on Sunday evening. On Sunday morning the meeting was about five miles east of the place where the brethren live, in a building put up for a stable called the schoolhouse. This meeting was quite interesting to me at least, seeing the re-
spect of old and young and the spirit of reverential fear to God, and quite a number requested to be visited. There is one minister in this neighborhood, a Baptist, and a warm-hearted servant of the Lord, I believe. We filled seven appointments while here with the brethren—five in the tent and two in the schoolhouse, or stable—and in all of them we could feel the Spirit's presence. I felt especially glad that Jesus was with the brethren—five while here with the brethren. I had more of an impression on this occasion than ever before. These meetings were all small compared with our meetings in Dickinson county, Kans.

I have quite frequently been from home on visits, but never was impressed as on this visit. "O, Lord," I said to myself, "can I be saved? can we, as a brotherhood, be free in the day of judgment when so many souls are perishing for the want of the bread of life?" The Lord uses instrumentalities now as he ever did, if they are ready. Are you ready, brother? and you, sister? and you, son and daughter of every family in our brotherhood, to do your part? Even a cup of cold water is under the promise of God. Now you can all do more than that. Every one is not called to preach, but some are called and are not willing to go for some cause or other; you know best who this hits, but I know I speak the truth; and some have means and are not willing to give as much for this cause as they could. For some reason they withhold from the Lord that which belongs to Him. This hits some of you, but accept it my dear readers. The time is short, and the season near for us to appear before God, and if we have wasted our Lord's goods as unfaithful stewards, what then? You may say, "I laid it up for children," which may be true, but if that portion which belonged to the Lord was withheld, it may be wasted. I would like to encourage Christian giving. Give cheerfully, according to your means and if it be but a penny. The evil one may say it is a shame to give so little, and to the one that can give more he says, "Don't give so much, they may think you are showing off," but obey the Lord and you will be blessed. But be sure you obey the Spirit of Christ.

Another encouragement to the giver: You who give are furnishing seed to the sower and bread to the eater; you open the way for the sower and get the first blessing; the sower goes out into the field (the world) leaving home and dear ones, while you can remain with your family. Reader of the Visitor, give, give, let the mission treasury be well supplied. The Lord will find the sower if the church does her duty. The Lord will soon come again, and you that know the Lord wants you to go out oftener to preach the Gospel to the lost, go. And you that know the Lord has called you to preach the Gospel, don't be afraid to tell the church where you belong, but see well to it that your Christian life comes up to the standard given in the word of God, and you may be blessed.

The brethren and sisters of Oklahoma ask the prayers of all that they may live lives consistent with the word of God. My request to all who wish to correspond with them is that, if you wish an answer, do not forget to enclose a stamped envelope in your letter, for they are not living with the conveniences of life as you are, and many little things are needed by them. May God's grace abundantly sustain the sister of Oklahoma. May his love come to her heart, and make her feel that she is of the family of God. May she be a blessing to others. May she live a life of gladness, and may she be a credit to her Lord and her church.

Our love-feast in Nottawasaga, Ont., was held in the 6th line meeting-house, on the 3rd and 4th of June. It was indeed a feast of love. Love and unity prevailed. Bro. Benj. Hallman, of Waterloo, Ont., was the only minister from abroad, but he was faithfully assisted by the home brethren, and by the blessing of God a pleasant and profitable time was the result. One dear soul was by God's grace received into the church by baptism. He had for a number of years been counting the cost, but at last decided to cast himself unservicedly on the merits of Christ. His wife, three sons and three daughters had been converted and belonged to the church for some time, and they were at last made to rejoice to see their beloved husband and father turn to the Lord. May he, with them, prove faithful unto the end, and a crown of life will be their reward. There are still others of the family out of Christ, but our prayer is that they ere long will join their loved ones in the service of the Lord here, and at the end share with them the bliss of heaven.

On Saturday, the 3rd of June, about 11 o'clock, a.m., whilst the brethren and sisters and friends were enjoying themselves in the church in the service of the Lord, they were startled with the sad intelligence that our friend and neighbor, Abraham Klinck, who lives but a short distance from the church, was seriously and fatally hurt. You may well imagine the effect this startling occurrence had upon the community. All seemed to be of the opinion that the Lord was showing his mighty power. While our unfortunate friend was engaged in rolling a field of oats, the horses became frightened, our friend was thrown forward, the roller passed over him and the fatal work was done. Our friend lingered on in severe pain, despite all that medical aid could do, until the following Thursday when he passed away. We are not prepared to say how it is with his soul, but he was noticed praying while lying upon his bed of suffering, and we know that God is merciful. May God's grace abundantly sustain the sister and family in their sore bereavement.

Charles Baker.
GOSPEL TENT.

Our present report dates back to July 11, from which time our meetings at Clay Centre continued with usual interest. On Sunday the 16th, we received and baptised one brother. The baptismal service was held in the tabernacle in the afternoon, and was listened to by a large and attentive audience, the Lord giving utterance and the Holy Spirit accompanying the word. After services we repaired to the river, preceded by a large concourse of people, and it is supposed that about one thousand people witnessed the ceremony, it being the first opportunity for many of the spectators to witness baptism administered by trine immersion according to the formula of the commission given by Christ to the apostles. Math. 28:19.

We had concluded to close our services at Clay Centre on the night of the 11th, but by request of quite a number we agreed to continue until the evening of the 21st, and during this time we had some very precious seasons. Three more persons came out seeking for salvation and we hope and pray that they may become grounded on the Rock, Christ. On the 20th was show day and the city was thronged with people from the surrounding country, and in the afternoon we availed ourselves of the opportunity of holding forth the word of life to a large audience, and we had a very gracious season, the Lord manifesting himself by His Spirit, and we hope the seed sown may produce a plentiful harvest to the glory of God and the salvation of souls.

We made many warm friends while in Clay Centre, both in our public gatherings and our visiting around among the people. We were kindly received in our calls and generally entreated to call again. In this way we believe much good can be done.

Our meetings closed with a very good attendance and good interest, and many were the "God bless you's" we received in bidding good-bye to the people. Many expressed their regret at seeing the tabernacle leave. We received many kindnesses at the hands of brethren and others in the way of necessaries of life, and may the Lord amply repay and reward them all for their tokens of love. Our closing service was held on Friday night, and on Saturday morning we loaded the tabernacle and outfit on the cars for shipment to Junction City. In the afternoon Bro. Forney went home and the three sister workers and the writer went out to the brethren's meeting-house to break the bread of life to them there on Sunday morning and night.

On Monday the 24th we came to Junction City, set up our tents in the afternoon and had a small meeting in the evening. Quite a number expressed themselves as glad that we have come here, and we have already found friends. Our location here is not as pleasant as it was in Clay Centre. We miss the nice shade and blue grass; otherwise our location is good. We have no idea how long we will remain here. We will let the Lord decide that.

We, as ever, crave the prayers of the faithful. We are all well and in good spirits. Yours for the kingdom.

Junction City, Kans., July 25.

NOAH ZOOK.

HOME AGAIN.

I left Hamlin, Kans., June 21, at 4 p.m., in company with Bro. John Eyer and my grand-daughter, Louisa Doner, for Illinois. Arrived at Aurora, Ill., next morning. Bro. Eyer went on to Chicago, and we took the next train for Naperville, made a short visit at my brother-in-law's, C. F. Martin. The next day he accompanied us to Chicago, where we met Bro. Eyer and Bro. Brubaker. We spent a good part of the day in that great city. At 3 p.m. we boarded the train for the east, arriving in Toronto next morning, the 24th, at 9 a.m. From there Bro. Eyer went to Vaughn, and preached at Cober's meeting-house on the 25th. My grand-daughter and I went to Richmond Hill, made a visit with D. W. Eyer, my brother-in-law, arrived home in the evening and found all well, for which we feel truly thankful to our heavenly Father, who protected and watched over us on our long and dangerous journey.

Bro. Eyer came to our meeting in the evening of the 25th and preached in the Heise Hill meeting-house at 7 p.m. We visited around here until July 7, when Bro. Eyer and I went north to Stayner, Nottawa and Collingwood, where we visited members, friends and relatives, and held four meetings with good attendance.

The last day we made fifteen visits in and around Stayner, as our time was limited. Found the members in general very earnest, kind-hearted and full of love. Saturday morning the 15th we took our leave from them and arrived home in the afternoon of the same day. On Sunday the 16th Bro. Eyer preached in the Heise Hill meeting-house at 10 a.m. and 7 p.m. to a large audience. He is enjoying his visit well and is blest with good health so far. He is now visiting his many relatives and friends in Markham. May the Lord be with him.

E. HEISE.

Victoria Square, Ont.

It is a poor time to start to get your house insured when the flames are bursting out of all the windows, and it is a poor time to attempt to prepare for death when the realities of eternity are staring us in the face.

-Talmage.

"He who wants the angels to guard him must keep off the devil's ground; for angels can not stay there."
In a late number of the Visitor, I noticed a little complaint by the editor because of receiving so few letters for publication. Then I wondered why it was, and I asked one of our family why she did not write. I was then asked whether I had ever written, and I said, no. Since that time I was more or less impressed to write, and if God will give me grace, I will endeavor to give my experience, however imperfect it may be.

Five years ago, I came to this state from Lancaster, Pa. I had never before attended a protracted meeting, but there were services held in the Centre Buckeye schoolhouse, and the first night I was in this western state I attended this meeting. It was a very good meeting, and I left the house deeply convicted. But night after night I kept putting it off, until one night I arose for the prayers of God's people. The next day I had quite a struggle, but, thanks be to God, I went to the mourner's bench that night. Hardly had I been there when the pastor knelt by my side and asked me whether I believed on Jesus. I said I did. “Why God bless you, my brother,” said he, “then you are saved.” He took me by the arm and said, “Get up and help us sing.” I did so, and I felt pretty good, but it was not the true religion that made me feel good, it was excitement. I went on in that way for several years, professing Christ when I knew very well I did not have Him in possession. At last, however, I dropped my empty profession. But God's Spirit did not leave off striving with me. I had no rest.

About six months later, I again attended a protracted effort, and here I was thoroughly converted, and the way was shown me very plain. But to be one of these despised, so-called River Brethren, was too humble a way for me. I was very proud. For one year I strove to find peace in serving God in my own way; but did not succeed, so I concluded to join a church, and did so. But mark, it was a church that would take my name and let me do as I pleased, and go where I pleased, only so I would help to keep up the expenses of the church. That was the most important question asked when I was received. But quite often I would go to the brethren's meetings, and always where there I would feel such a love for them, and the doctrine preached by the brethren was to me, without a doubt, the right one. I did not want this kind of a feeling so I concluded to stay away that I would not hear them any more. Oh, how satan does try to keep us out of the kingdom!

After a while I was taken sick and thought once that I would not get well any more. I promised the Lord I would follow His Spirit if I was permitted to get well. But after I was well again, I went on the same way. In less than six months I was afflicted again, and I do believe that God in his great mercy afflicted me at this time in order to bring me into the fold. I often felt such a fear when lying alone on my bed that I could not express. But at this time I again promised the Lord to make a full surrender, and when I did so, oh, what a joy I received! I now stand in full membership with the brethren, and blessed be God! that I can say this plain, humble way is a good way, and I am rejoicing on the way.

I would say to you, my dear reader, whoever you may be, do not try to serve God and the world, for it is utterly impossible. You cannot serve two masters. I have tried it, and only to my sorrow. I would to God that many more might have their eyes opened before it is too late. My prayer is that no one may be deceived like I was in my outset. Oh, brethren and sisters, let us all be faithful. Let us pray for one another. If we are not saved it will not be because we do not have the right doctrine. I am encouraged on my way; pray for me that I may ever be submissive in the hands of God. I shall remain, as ever,

Your unworthy brother,

J. B. LEAMAN.

Mount Joy, Pa.
There are comparatively few persons who in any measure comprehend the difficulties and trials which continually lie in the way of an editor, and there are also only a very limited number who possess that measure of christian charity, that generousness and liberality of spirit which should characterize the people of God. Men claim to be liberal, great hearted, charitable in their generousness and liberality of spirit, and there are also only a very limited number who possess that measure of christian charity, that generousness and liberality of spirit which should characterize the people of God. Men claim to be liberal, great hearted, charitable in their views, and condemn others for their bigotry, narrow-mindedness, and their uncharitable views on doctrines and principles, and this very fact manifests a bigotry to their own views and a contraction of mind which is entirely unsanctioned by the spirit of the Gospel.

This very subject is nowhere more clearly illustrated than in persons who assume to write for the press. Persons write articles for publication in which some pet sentiment of their own, some fanciful doctrine or idea, the emanation of some ideal imagination, is developed and laid out upon paper, and this they fondly cherish as truth, as right, and think because they think so it must be published, it must be laid before the public. Is it not their view? and because it is their view it must be exceedingly edifying and beneficial to all men, and in case an editor should decline the article and not insert it in his paper, they are exceedingly offended and declare that a paper that will not publish their valuable and excellent article, which probably has been read and commented on by a number of the special friends of the writer, not one of whom was frank enough to express his real convictions when asked what he thought of it, is unworthy of their patronage and do not wish to take it any longer—the editor is a narrow-minded, bigoted man—he has no charity, no liberality, and they propose to send it to some other publisher who will be exceedingly glad to receive just such an article.

The same difficulty, and much in the same manner, comes up in the church, with some members who claim to be so exceedingly liberal minded and generous in their views. If the church is not conducted exactly as they believe is right and proper, if rules and regulations for the benefit of the church are adopted which do not fully coincide with their views, or if the church should prohibit in their members a course of action which they want to follow, or observe practices which they do not feel necessary, they censure and condemn and decline to go with the church, rather leave it and stand without, or change off to some other church, where the same program is gone over, and suddenly they discover that the church of their new adoption is just as narrow-minded and illiberal as the first one, while the whole difficulty lies in their own selfish views, and a want of the forbearance and charity which every Christian should possess.

True Christian charity and a true Christian spirit consist in the fact that we can bear with those who hold views differing from our own, in according to others the same right that we claim for ourselves, and to bear with others who, whether from sincere motives or otherwise, pursue a course different from our own as long as the plain principles and doctrines of the Bible are not set aside, and doctrines and practices contrary to God's Word adopted.——J. F. F., in Herald of Truth.

For the Evangelical Visitor.
CLEANSED.

As I have been reading some experiences in the Visitor of those who have been saved from the habit of using tobacco, I feel that I can praise God in no better way than to drop in a few words of encouragement in regard to the same, as I had some experience along the tobacco line. The readers of the Visitor will remember that some time ago I wrote an article about my conversion, in which I also spoke of being a slave to tobacco, as I had been using it for some time.

In the early part of my conversion, I was wonderfully convicted on the use of tobacco, and one day while in the field husking corn a voice came to me in a simple and plain way, saying, "Now if you are going to serve the Lord in Spirit and in truth, why not throw away that filthy tobacco?" Those words I shall never forget, for it was the voice of Jesus. Oh, what joy I received in obedience! For the Holy Ghost was ready to teach me, and when I applied myself to it through obedience I want to tell you I was renovated and cleansed from tobacco. I feel as though I was a new creature in Christ Jesus. "Oh," perhaps someone says, "if I had the call or the light that you had I would stop using it too." Have you ever asked God for any light? We have no promise without asking. The apostle says, "Ask, and ye shall receive;" but let him ask in faith, with the certainty that the answer to his prayer will be received if we obey His commandments. I would say, let us all be like Mary of old, and choose that good part which shall not be taken away, which is eternal life. Pray for me that I may continue in the faith once delivered unto the saints.

Your brother in Christ,

JOHN FITE.

Lost Springs, Kans.

Busy men, snatch moments of reflection. Even if these are rare moments, if well used they will fertilize, will tranquilize, will consecrate the long hours of toil.—C. J. Vaughan.
OUR YOUNG FOLKS.

A MOTHER'S GIFT—THE BIBLE.

2 Tim. 3: 14, 15.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.

Remember, 'twas a mother gave
The gift to one she'd die to save.

Thy mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above,
She chose this holy one.

She chose for her beloved boy,
The source of light, and life, and joy.
I bid thee keep the gift, that when
'The parting hour shall come,
We may have hope to meet again,
In an eternal home,
Thy precious faith in this shall be
Sweet incense to my memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid thee cast the pledge aside
That thou from youth hast borne;
If he or I have loved thee best.

A mother's blessing on her son
Goes with this holy thing;
The heart that would enjoy the one
That thou from youth hast borne;
Laugh that fond faith to scorn,
And bid thee cast the pledge aside
That thou from youth hast borne;
If he or I have loved thee best.

A mother's gift, my darling boy!
A MOTHER'S GIFT—THE BIBLE.

A STORY FOUNDED ON FACT.

Katie Lee was the only child of wealthy, loving parents. Every effort had been made to train her aright, and many had been the earnest prayers offered by her mother that she might early give her heart to God, and that He would give her grace to overcome her fretful temper, and become indeed one of Christ's little ones. But efforts and prayers seemed alike unavailing, for Katie seemed to grow more and more dissatisfied with her life and surroundings; but still the anxious mother prayed on.

"Katie's eleventh birthday had come. The sun was shining brightly when she awoke. She was out of bed in an instant, and hastily dressing herself, and still more hastily going through a form of prayer—" for alas! her thoughts were far more intent on presents she expected were awaiting her, than for thanking God for all the good gifts she had already enjoyed—her health, her loving and wise parents, and the countless blessings He was daily bestowing upon her—she descended to the breakfast-room.

"How tiresome!" she exclaimed, as on her way down the breakfast-bell rang. "Now I shall have no time to look at my presents until breakfast is over," and she entered the room, looking sulky and discontented, and gave no answer to her mother's greeting, "A happy birthday, my child," or her father's "Well, little woman, what are you going to do with yourself to-day?"

Her face brightened, however, as she saw many parcels of various shapes and sizes lying upon the table near the window. Breakfast was soon over, and Katie at liberty to inspect her treasures. First, there was a little work-basket, well stocked with sewing materials, from Aunt Winifred; a writing-desk from Uncle Harry; a birthday text-book from Cousin Tom; a velvet purse, with a bright new half-sovereign from grandmamma; and a beautifully bound copy of Bunyan's "Pilgrim's Progress," from her father and mother. Mrs. Lee, returning to the room an hour later, found her still poring over its fine engravings.

"I am glad you like your new book, Katie; but now I want you to be busy for a little while, that you may be quite ready to go with me this afternoon, as I intend taking you to see a dear little girl in the Infirmary."

"Is it the little girl you were telling me about the other day, mamma, who is lame from being kicked by a boy?"

"Yes, dear; and yesterday she went through a very painful operation, and is suffering very much. Fill your little basket with strawberries, the ripest you can find in the garden, and ask William to cut some flowers for you."

Katie ran away to her tasks, and while she is busy let me take you to a very different scene from that luxurious home and bright, sunny garden.

The Infirmary of Nettleton is situated in one of the busiest parts of the town; we could have wished a quieter spot for the poor sufferers, but let us be thankful that there is such a refuge at all, where so much is, and has been, done to alleviate suffering. There it stands, gray, substantial, sombre, in that centre of activity. On the south side are well-kept gardens, where patients, sufficiently recovered, may enjoy the sunshine and health-giving breezes.

On entering the building we are struck by the order and cleanliness which prevail. Nurses in pretty print dresses, white caps, and aprons pass noiselessly up and down the wards, attending to the wants of the patients. The floors are polished like mirrors. The neat little beds are comfortable-looking, with their crimson quilts and spotless linen. There are flowers in profusion. Some of the beds are unoccupied, many of the invalids being able to sit up for an hour or two; others, still stronger, are out on the smooth lawns. On one of the beds is lying a child, apparently about Katie's age. There is a look of pain on the sweet, patient face. Her dark brown hair lies in damp masses on the broad, white forehead. Her large, intelligent eyes are bright and feverish, and there is a faint pink flush on the almost transparent cheek. She is moaning faintly. "Oh! my leg is so bad; what would I not give for one moment's sleep!" she said to the nurse, who was bending over her.

"Suppose you try to sleep, dear, and I will sit by you for a little while,"

Aug. 1, 1893.

EVANGELICAL VISITOR.
Katie was a frequent visitor to Nettleton Infirmary after this. And Mabel was not the only one who benefited by her visits. Her pretty flowers and ripe fruit found their way to many a little sufferer. And in trying to do good to others, Katie's fretfulness and discontent vanished, and everybody loved the sunny-faced, pleasant-voiced, winning child, who made life brighter for everyone with whom she came in contact. She has still to battle with her temper, but earnestly each morning she prays for help, and entreats forgiveness for faults committed, at the close of each day, ere she nestles in her little white-draped bed.

A happy mother is Mrs. Lee, for her prayers have been answered, and Katie bids fair to grow up a noble, good woman, her mother's joy, her father's pride, beloved by all who know her. Mabel will never be strong, but she has derived much benefit from her sojourn in Nettleton Infirmary. She leaves it with a loving memory of kind nurses and doctors, and as she passed they laid away beside her, turning over the pages of her beautiful "Pilgrim's Progress."—Madge, in Herald and Presbytery.

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to do, but don't you think He gives us something to be, just as well?"

"Oh, dear! tell me about being," said Marion, looking up. "I will think about being, if you will help Her friend answered: "God says: "Be kindly affectioned one to another. "Be ye also patient. "Be ye thankful. "Be not conformed to this world. "Be ye therefore perfect. "Be courteous. "Be not wise in your own conceit. "Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the first light Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot do what God loves without doing what He commands. It is easier to do with a rush than to be patient or unselfish or humble or just or watchful."

"I think it is," returned Marion.

MARRIED.


OUR DEAD.

NEGLEY.—In the Abilene church, Dickinson county, Kans., at her home in Abilene, July 13, 1893, Sister Vianna Negley (maiden name Dilborn) aged 50 years. Her body was laid to rest beside her husband, in the River Brichven cemetery at Helle Springs. Services by Jacob Engle and the writer.

ANDERSON.—Also on the same day, Sis- guinta, wife of Bro. Carl Anderson, aged 41 years, 11 months and 3 days. Funeral services in the afternoon at the same place by John Humbleger and the writer. In her family the church has lost two faithful sisters, but we hope our loss is their gain.

J. D. TRONTLE.

WINGER.—Died, July 1, 1893, at her home, near Stevensville, Welland county, Ont., Sister Caroline, wife of Bro. Josiah Winger, in her 36th year. She was a daughter of Martin Clinnenbagan. Her parents having died when she was quite young she was left an orphan, and lived a consistent christian life until death. She left a husband and three children to mourn their loss. As she was death in her time was short on earth, she bore it with patience and was fully resigned to the will of God. Her sickness was consumption. As her life was short, she bore it with patience and was fully resigned to the will of God. She leaves a husband and three children to mourn their loss. As her life was short, she bore it with patience and was fully resigned to the will of God. As her life was short, she bore it with patience and was fully resigned to the will of God. As her life was short, she bore it with patience and was fully resigned to the will of God. As her life was short, she bore it with patience and was fully resigned to the will of God. As her life was short, she bore it with patience and was fully resigned to the will of God. As her life was short, she bore it with patience and was fully resigned to the will of God.