Evangelical Visitor- September 15, 1893. Vol. VI. No. 18.

Henry Davidson
MY FATHER'S FIELD.

A maiden stood where the fields were ripe,  
And gathered the golden wheat;  
Gaily she sang as she bound her sheaves,  
And laid them about her feet.

One marked her there, as she passed by,  
Alone with her hard-earned spoil,  
And spoke of rest, for the sun was high,  
And the reaper spent with toil.

But the maiden smiled, as her glad voice said,  
"Nay, lady, I may not yield;  
The work is great, but the work is sweet,  
I toil in my father's field."

—Selected by Annie M. Newcomer, Dayton, O.

RESPONSIBILITIES.

Every being is a responsible being. Leaving the human, and entering the angelic and divine realm, we find the same "law" which we consider as being Divine. Satan's scheme to introduce sin into the world was simply a means to wrench from the Almighty mind the promise of a Deliverer.

God created man in a capacity wherein he might sin. His plans include "eternal redemption for us," thus exonerating Him of any precreative defect.

The responsibilities of angels cease only as their righteous ministrations—to those who shall be heirs of salvation—are respectively dealt out.

The responsibilities of man to man, to us, seem magnified; probably because we are in a better attitude to comprehend the same.

We refer with sorrow to Adam's transgression, and with retrospection see all the sin, sorrow, sighing, and woe entailed upon the human kind; not that we desire to reflect upon Adam all this woe; nevertheless, may we be pardoned in asking, "If Adam had not sinned, what would be the present condition of the world?"

We trust the reader has entered our sphere of thought. Then we may safely leave with only a passing notice, men of "Patriarchal fame," or others, likened unto "clouds without water, foaming out their own shame, reserved unto blackness and darkness forever."

Man is a responsible being; and since we are men, we are responsible beings. But wherein lieth our charge?

Alas! How forgetful are we of the fact that we reflect, impress and diffuse something which is impossible to retain! The pastor, Sunday-school superintendent or teacher should needs be cognizant of the fact that he holds in charge multitudes of Adamic similitude, upon which must be impressed eternal or woe.

Men and women who have been "bought with a price" are loathe to believe that "the kingdom of heaven is likened unto leaven hid in a bit of meal," or to a "grain of mustard seed."

Spiritual inflections and virtuous bearings are run below their normal worth, because their future enlargements and final developments are not considered in respect to self-responsibilities. How vast is this field for thought!

The teacher of secular education, in entering upon his charge, may well reflect upon the truth that he largely has in power the moulding of the next generation of men and women.

Abnormal words and acts are not only taken into account, but thoughts, too, may well be reckoned to his charge.

What, a man be held in charge for what another thinks? True, alas, too true!

Many mysteries indeed are in God's creation, yet probably none equal to the mind of man; none which is worth our study more, but receives it less. Man's destiny lies in what he thinks. Startling indeed is this truth to such who have never thought on this line. By the immutability of two witnesses will the truth of this assertion stand. The Word and the Spirit would lead us to pure thoughts and holy meditations.

But you ask, "Wherein lieth the compact, herein asserted?" We answer, Any truth will magnify itself by the presentation of facts.


2. Children taken from the slums of London and placed under refined influences, with few exceptions, grow up to be men and women worthy the name.

3. Young men and women whose mould has been cast in infancy, can be rescued only by mighty moral energies and bearings. (We speak at present not of regeneration by faith in Jesus.)
The generation of thought is brought about through the natural senses. I see the beautiful, the ideal, the vain, or the vile, and my thoughts are instantaneously conveyed into those very channels.

I hear a strain of vulgarity, an obscene tale, or an account of a murderous assault, and lo! the flood of thought which issues forth on those unwelcome lines. Desires for the vain, obscene, and sensual are agitated only as thought is developed by means of some one of the senses.

May we now turn to that which leads to the ideal, the pure, the holy, in man? It is with pleasure we call to memory the associate of our youth who said,

"Stand up erect; don't be afraid;
To bend up double man never was made."

Unmeasured have been the bearings toward ideal manhood reflected by that man. We might multiply instances also including the pure and holy. What can be a stronger incentive to godliness, than to see and think after some ideal christian man or woman? We may be well taught to think, yet never have been trained on that line. As we become trained to think virtue, nothing will be more repulsive to us than vice.

We think calmness and sobriety, and who dare charge us with nervousness or fluctuation? We think righteousness, and may God charge us with sin? Our very dreams will be pure. The very powers of darkness cannot prevail against him whose meditations are wrought in God. He is blessed indeed.

The gentle world is excused or accused according as they think. Rom. 2: 15.

The Lord takes knowledge of our thoughts (1 Cor. 3: 20), and His discernment of us is according to them. Heb. 4: 12.

We speak of "overcoming evil," of "growing in grace," of "dying to sin," nevertheless our ideal of a christian character is that which "brings into subjection every thought to the obedience of Christ." The climax of christian attainment is "to think no evil." — R. N. ENGEL.

Navarro, Kans.

For the Evangelical Visitor.

"HALLOWED BE THY NAME."

This is the first petition in the so-called "Lord's Prayer," and when we use these words in praying to our Father in heaven, we ought to know exactly what they mean, and then conduct ourselves accordingly.

To write anything about this petition, we will first for a moment consider what His name is, or, rather, we will briefly look over the ground to see what different words are used to distinguish His name from other names. The one that comes first in the Bible is "God." It comes in this passage, being the very first sentence in the Book, "In the beginning God created the heaven and the earth." The Hebrew language was the language of the Israelites, and in that language the Savior on the cross cried out, "Eloi, Eloi, lama sabachthani," meaning, "My God, my God, why has thou forsaken me?"

In this pitiful exclamation of the Savior, Eloi represents two words, My and God. According to this the little word El is the name of our Father in heaven, in that most ancient of all languages.

But it is not simply the original word that is used alone, when it means the same as "Lord God" does in the other passage. Here we must notice that in the Scriptures the word "lord" is sometimes applied to men, as is seen in the narrative of Joseph's brethren coming to Egypt to buy corn. In English print, when the word means God, it begins with a capital letter, thus, "Lord!" and when only a man is meant, it begins with a small letter, thus, "lord." In England they have what is called "The House of lords." Whether they abide by this rule there, is not known by this writer.

In like manner, the name god is sometimes applied to other beings than to our Father in heaven. When it means an idol, or false god, it begins with a small letter, thus: god; but when it means the Creator of heaven and earth it begins with a capital G.

Now, as there are a good many names given in the Scriptures that represent God, or some one of the Trinity, all of them when used in writing should begin with capital letters; and when we use them in speaking to one another, we should use them in a God-fearing manner.

It may be in place here to mention these names, or at least some of them, as they are written in English: "God," "The Almighty," "Lord," "Father in heaven," "Jehovah," "Jesus Christ," "Messiah," "Savior," "Redeemer," "Emmanuel," "I AM," "Holy Ghost," "Holy Spirit," "Comforter." Others might be added, but these are the ones mostly used, and they should all be used reverently and in godly fear. God's name should be hallowed whether in the person of the Father or of the Son, or of the Holy Ghost. To speak reproachfully of God is called blasphemy. Read Matt. 12: 31, 32, and see what it is to speak against the Holy Ghost.

When God called Moses to lead
Israel out of Egypt, Moses wanted to know by what name he should designate unto them the God of their fathers, upon which God gave unto him the name "Jehovah," which previous to that time he had not done to any man. Now all of these names, though they are appellations of the Deity, yet each has a special meaning, being an attribute of the Supreme Being, that space forbids here further to elucidate.

In plain, simple language, How do we hallow our heavenly Father's name? Answer, We do so by being very careful how we use it. We never mention his name in a light, sportful way. We always remember that he is our Maker, and that he always sees us and knows all we say or think or do. Therefore we should fear to say a single word that we think is displeasing to him. And particularly should we be careful how we use any of the names above given, except in a way that will merit his approval; for our life is in his hands every minute. He could in a moment stop the beating of our heart, and stop our breath, that we would fall down dead, with a dreadful judgment to follow.

We also hallow our heavenly Father's name by speaking to one another of his love and his goodness, and by praising him for what he has done for us. We also hallow his name by praying to him earnestly and sincerely for the forgiveness of our sins, and for a new heart, that we may love him above all things else. In short, we hallow his name by using it only in an adorable way, and always avoiding any allusion to it profanely. 

Polo, Ill.

For the Evangelical Visitor.

As I was sitting in my room this evening and listening to the various church bells ringing, the thought came to me, What are they ringing for? The answer was, To notify the people that the hour is at hand when they should meet in the house of the Lord to worship God. The second thought was, To worship how? according to the dictates of flesh and blood and carnal reason? or to worship God in Spirit and in truth? Is it not a settled fact that the former worship is the most prevalent. Is it not a fact, too, that thousands of individuals attend services simply because it is a duty, while others go because it is customary and popular to be a church member. They worship the church; they look to their popular preacher—he is such an eloquent speaker—they pay him a large salary, and then he cries, "Peace, peace, where is no peace."

The apostle Paul, speaking to his spiritual son, Timothy, describes the perilous times which should come in the last days, saying, "Men shall be lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." It is a fearful thing to be deceived in the matter of our salvation, and yet I fear great numbers will be deceived, and all because they were not willing to come out fully on the Lord's side, and make a complete sacrifice.

To worship God, does not only consist in going through a ceremony, or form; yet, God is a God of order, and to worship him we must have some form. I am in perfect accord with the sentiment that the Spirit should have its course in our worship. If the Spirit be allowed to lead, there will be perfect order and harmony; for He says, through Paul, "Let all things be done decently and in order." 1 Cor. 14: 40. The same apostle says, in 1 Tim. 2: 1, "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for all men." This is enough to convince us that rules and regulations, at the time of worship, are in harmony with the Gospel of our Lord and Savior Jesus Christ.

Let us not worship God simply because it is our duty, or because it is a custom, but let us worship him because he first loved us, and opened the way of salvation, and made it possible for us to be redeemed from the curse and thralldom of sin; and because he convinced us of sin, of righteousness and of a judgment to come, and gave us a will to yield obedience to the teachings of his Spirit, and shed his love abroad in our hearts; and above all things, because he has prepared mansions in the skies—a rest for his faithful children—that after we have run the race, fought the good fight and kept the faith, we shall have a right to the tree of life, which stands in the midst of the paradise of God.

To my young brethren and sisters in the work with me, I will say, for your encouragement, Let us go on, and not become discouraged when we meet with trials and temptations by the way; but let us put our trust in our Lord, and let us not forget to enter the secret prayer-closet often; there is the place where God will pour out his blessings upon us, and we will receive strength to overcome all the fiery darts of the wicked one. Let us look forward to the recompense of reward, and rather choose to "suffer afflictions with the the people of God, than to enjoy the pleasures of sin for a season." 

J. C. DICK.

Mechanicsburg, Pa.

Every promise is built upon four pillars: God's justice, which will not suffer Him to deceive; His grace, which will not suffer him to forget; His truth, which will not suffer him to change; and his power which makes him able to accomplish.
For the Evangelical Visitor.

"THEREFORE BE YE ALSO READY."

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24: 42.

As this warning portion of God's word has been on my mind considerable of late, and as I am spending this Sabbath afternoon at home, I thought I would write a few lines on this all-important subject. When we look at the written word and see how many exhortations and warnings we have to watch against the coming of the Lord, and then look out on a dying world and see careless multitudes going on heedlessly to destruction, we cannot help but cry out, "Oh, sinners, why will ye die? Do ye rather choose to enjoy the pleasures of sin for a season than to enjoy an everlasting rest in the regions of glory?"

We are not only warned in the Bible, but we are warned every day in one way or another of the great necessity of being ready. We hear or see almost every day of some person being called away from time to eternity, prepared or unprepared; and many are taken away without a moment's warning. I do not mean to say they have never been warned, No; far from it. I believe every one that has come to, the years of son being called away from time to eternity, prepared or unprepared; and many are taken away without a moment's warning. I do not mean to say they have never been warned, No; far from it. I believe every one that has come to the regions of glory.

When I lived in nature's darkness, although I did not feel the blood of Christ resting upon me, yet I knew there was something required of me before I could be adopted in the family of God. When I was quite young, I attended a Sabbath-school. My teacher was an elderly lady, very, very vain; even at that early age I could see the haughty spirit within her, and her teaching did not effect anything for Christ. I also thought, at that time, that I knew what manner of persons Christians should be. I knew they should not be confounded to this world, but transformed by the renewing of their minds, that, they must take up their cross if they would gain a crown, hence the struggle. It caused me a great sacrifice to become separated from the world and yield up all for Christ's sake. But not until I became obedient to His will did I find peace in a crucified Savior. This took place over twenty years ago, and the same Jesus that blessed my soul at that time has been blessing me all the way through, and will bless me to the end, if I am faithful to Him. My desire at present is to live that I may be a light to all around me, that I may not be a hinderance to any poor soul that is seeking Christ, but rather, through God's assisting grace, strive to encourage or win souls to Him. And oh! that we may all be found watching when the Master comes.

I may here state to the interest of our friends that our son, who has been lying for the past seven weeks very ill with typhoid fever, in the hospital at Marquette, Mich., is slowly recovering, for which we feel thankful and praise God, trusting his severe affliction may prove to be beneficial to his soul.

Your sister in the Lord.

SARAH M'TAGGART.

Sept. 15, 1893.
greatly mistaken. True modesty never leads a person to a course of deception.

If a person is going to read any production, but before reading it he looks who is the author, and if not satisfied about the identity of the author, he will pass it by without reading it, because the name of the author in full, or at least, so much as to be known, is not there,—such a reader will never gain much knowledge; he is shallow and vague in his conception.

If our impressions in regard to what is right and wrong are to be decided by an outside majority, then we have no fundamental principle in ourselves at all, but shall be driven and drifted "to and fro" according as the wind blows.

While we ought to value highly a man of unimpeachable character, nevertheless, in spiritual matters, we should not depend on his endorsement,—though much to be valued, and from whom perhaps we might learn good lessons,—inasmuch as we have at hand a more perfect standard—the Bible.

"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 granting freely to others the same right that we claim for ourselves."

For nearly three years, I have frequently written articles for the Evangelical Visitor; I have always done the best I could, being sensitive of my own imperfection. My aim was to cheer and comfort, to slumber? Heaven can be no

Each member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one of us; would any of us desire that he should? His vows are upon us all without exception,—Are we all obedient to his word: "Occupy till I come?" Are we putting out our talents to interest? If we are not doing so, we can never enter into rest. Rest implies previous labor. We are hidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. They are the happiest who are most completely consecrated to the service of God and most fully absorbed in obedience to his will. Oh, that all our church-members were constrained by divine grace to do their utmost for the Lord! There would then be no lack of laborers; no vine would be left unpruned, no wheat ungarnered. Under God we have in the church all that is needful for her great work; it only needs bringing out and setting in order—perhaps we ought to say arousing and quickening. The world is full of stir, social, political, scientific, and the Savior's household be given to slumber? Heaven can be no
For the Evangelical Visitor.

"LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES." 1 COR. 14: 34.

We are living in a progressive age, and God in his divine wisdom has called many of the weaker vessels to the front, both in the church and moral reform. This has puzzled the scientific world, and thousands of men who only know a few passages of scripture, among the most prominent of which is, "Let your women keep silence in the churches." All will admit that singing breaks silence, and a congregation would be startled were a minister to say in the opening service, "Now brethren you sing, but sisters you must be silent." We fancy we would hear our good sisters say, "Why, singing is the employment of the redeemed in heaven, and did not Christ pray, 'Thy will be done on earth, as it is done in heaven.'"

The great Head of the church, in his divine arrangement, has different departments in his service for the promotion of his cause, and all are ready to admit that the male portion of the church are more experienced and better adapted to attend to the finance, and governmental portion of the church than females, who are generally busied with their family cares and household duties; but in Christ Jesus "there is neither male nor female." Gal. 3: 28. Therefore in the service of God they are upon an equality with their brethren, to sing, pray, exhort and preach; and for scholarship, piety and zeal they frequently excel the brotherhood. And judging from a human standpoint, more of the feminine sex will reach the celestial city than females, who are generally busied with their family cares and household duties; but in Christ Jesus "there is neither male nor female." Gal. 3: 28. Therefore in the service of God they are upon an equality with their brethren, to sing, pray, exhort and preach; and for scholarship, piety and zeal they frequently excel the brotherhood. And judging from a human standpoint, more of the feminine sex will reach the celestial city than females, who are

After God had led the children of Israel safely over the Red Sea, "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels, and with dances, and Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea." Ex. 15: 20-21.

Deborah, the prophetess, who judged Israel, and went in front of ten thousand men, and victory came through a woman." Judges 4.

The prophet speaks, "Rise up ye women that are at ease and tremble." Isa. 11: 13.

"Six hundred and forty-one years before the birth of Christ, when the book of the law had been lost for a time, and found in the house of the Lord by Hilkiah, the high priest, who, with other prominent men in Israel, was directed by the king to go to Huldah, the prophetess, and enquire of the Lord for me, and for the people, and for all Israel." 2 Kings 22: 8-14. Surely that was a great honor conferred on the "weaker vessel," who spake by inspiration of the Holy Ghost.

Joel, the prophet, declares that in the "latter days God shall pour out his Spirit upon all flesh, and your sons and your daughters shall prophesy." Joel 2: 28, 29. Which was clearly fulfilled eight hundred years afterward, on the memorable day of Pentecost. Acts 2: 16-18.

At the resurrection of Christ, the angel said unto the women, "Come see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead," and as they went to tell his disciples, behold Jesus met them, saying, All hail, and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall ye see me. Math. 28: 6-10. Here evidently the first resurrection sermon was preached by those noble women, and who can deny it?

We have a short sketch of Anna, the prophetess, a widow of about four score and four years, who departed not from the temple, but served God with fastings and prayers night and day, and at the age of eight days the babe Jesus was brought into the temple to be circumcised, and Anna coming in at that instant, gave thanks likewise unto the Lord, and spake of him (Jesus) to all that looked for redemption in Jerusalem." Luke 36: 28.

After the ascension of Christ, that noble band of one hundred men and women, went up into an upper room; "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus." Acts 1: 13, 14. Who that believes the divine record would venture to say that those women were silent while waiting for the baptism of the Holy Ghost?

Philip the evangelist had four daughters which did prophesy. Acts 21: 9.

Paul commends Phebe to the church at Rome, and called her the servant of the church. Rom. 16: 1.

The church at Philippi he charged to "help those women who labored with him in the gospel, whose names are written in the book of life." Philp. 4: 3.

For some time the writer has been impressed to write an article in vindication of the sisterhood of the church, thousands of whom, in many churches, with their brilliant talents and zeal for God, are held in bondage by their so-called leaders, and not suffered to pray in the congregation, neither to speak of what Jesus has done for their souls, neither to exhort or preach. Of such we would inquire, in the language of the apostle, "Whether it be right in the sight of God to hearken unto men more than unto God." Acts 4: 19. The position we have taken in this communication is, in our opin-
ion, so clearly set forth in the Bible as to convince the most sceptical men and women, that God approves of women declaring the story of the cross, as well as men, so that he that readeth may understand.

Yours for truth, JOHN FOHL.
Chambersburg, Pa.

GOSPEL TENT WORK.

By reading the letters from Bro. Noah Zook, which have lately appeared in each issue, the readers of the Visitor have become more or less familiar with the Gospel Tent work that is being done by the brethren in this state. It was my happy privilege to be an attendant upon the tent meetings on last Saturday and Sunday, and received some of the inspiration to be obtained by coming in contact with this aggressive work.

By the kind permission of the editor, I will give some facts and impressions in regard to the nature and need of this work. It may not be uninteresting to state briefly here that the outfit used in carrying on this evangelistic work consists of one large oblong tent, 40 by 54 feet, furnished with a sufficient number of folding benches to seat two hundred and fifty persons, with room for additional seats to swell the seating capacity to about four hundred and fifty; and two smaller tents, in which to cook, eat and sleep. The larger one of the two latter is 12 by 18 feet, and is divided into three apartments—one for cooking and eating, and the other two for sleeping. The smaller tent, 9 by 12 feet, is used exclusively as a sleeping place, where the visitor, such as I was, may find lodging.

The regular workers number five—Bro. Noah Zook and wife, Sisters Katie Hershey and Susan Hoffman, and Bro. J. K. Forney. Others come and go, having taken upon themselves no special obligations.

In the meetings, Bro. Zook takes the lead, handling the “sword of the Spirit” fearlessly, while the sisters do their part faithfully in singing, praying, testifying and calling to sinners to accept salvation. It is truly inspiring to see what boldness the Lord is giving these workers. I have reason to believe that they feel sensibly their dependence upon God, and it is not in their own strength that they are doing this work. Their labors are not by any means confined to the meetings in the tent. Much house to house visiting is done, which gives them many opportunities to talk and pray with the people, and to distribute religious literature among them. Whole towns are canvassed in this way, and who can tell the amount of good that may thus be accomplished.

Having very briefly given the nature of this Gospel Tent work, may we now properly ask, Is there any need for such work? It should not require much thought to answer this question in the affirmative. First, before us is the world lying in wickedness, sin-blinded and dead to all the blessings and quickening influences of the gospel. We do not need to ask whether they need salvation; their need is too apparent. Then there are the churches, which seem to have fallen into a deep sleep. There is an amazing lack of spiritual energy and vitality among professors. The cry of alarm and warning must be uttered if we would be clear of the blood of all men. We dare not question the need of this work; the existing conditions to plainly demand it.

Then, second, we have the emphatic “Go ye” of Jesus himself; and until He shall come the second time, that command will be binding upon His followers. And what have we done? What does the record say? Confronted by these questions, should we not hide our faces in shame? Nay, rather, should we not humbly come to the Lord, and yield ourselves wholly to Him, to be used for His glory as He sees fit? O Lord, help us that we may honor Thee more with our substance and our lives, and may carry the glad message of salvation to those who need it so much!

I am glad that the Gospel Tent work has been started. I believe it to be worthy of our heartiest support and encouragement. It is time for work and not unfriendly criticism. If we feel disposed to find fault, let us ask ourselves the question whether we would be willing to leave the comforts of home and the pleasant association of loved ones, and thus launch out for the Lord. I am sure most of us would rather be in our well-built houses, when the rains descend upon the earth in torrents and the winds fiercely blow, than to trust to the less secure shelter of a tent. Should we not then praise God that some are willing to suffer these discomforts for Jesus’ sake? Yea; and I trust it may not rest with this, but that through the example of these, our fellow-pilgrims, others may receive the weight of souls upon their hearts, and be constrained to make greater sacrifices for the sake of our blessed Redeemer.

Permit me to say, in conclusion, that this work demands our support, financially. While it is largely a labor of love, and the workers are not laboring for wages, there are actual expenses that must be met. The heaviest expense arises from moving the tent from one place to another, the necessities of life having, so far, been mostly supplied by kind hearts and hands in the vicinities where the work has been done. I think a good way of helping this work is for those who remain at home to show their liberality by giving cheerfully towards its support. Any contributions that you wish to make should be sent to Bro. J. K. Forney, Abilene, Kans. Let us remember that the Lord has “ordained that they which preach the gospel should live of the gospel.”

Abilene, Kans., Sept. 7.

J. G. CASSEL.
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Abilene, Kansas, September 15, 1893.

BENEVOLENT FUND.
Maria B. Ausherman. $1.00
Martha Mellinger 1.00

We learn that the good work is still going on in southern Ohio. Six sisters were recently received into the church and baptised at the Maple Grove church, near Donnelsville, Ohio.

From letters received from Ohio, we learn that our dear brother, Eld. Joseph Hershey, of Canton, Ohio, is slowly recovering from a recent attack of paralysis. We trust he may be fully restored to health again.

From a letter received from Carland, Michigan,—in which the writer encloses his subscription to continue the Visitor—he speaks a good word for the Visitor, and also encouraging words for the work in that mission. Of the Visitor he says, "Send it right along; it is a welcome paper, full of instruction, and is the only paper I love to read. May the Lord bless the writers of the many good articles they write, and may He reward them with everlasting joy."

Of the work there he says: "May the Spirit of God rest upon you. I feel thankful to God for his manifold blessings to us, body and soul; for deliverance from the bondage of sin, and for the joy which the child of God can feel. We are well and happy in the Lord, marching onward in this narrow way which leads us to a better land and to joy unspeakable. I suppose you are wondering how the church is prospering here at Carland. I may say, good. We had the house nearly full last Sunday evening, and in the morning half full. Bro. Kitely preached earnestly the word of God and was full of the Spirit. We had a soul-refreshing time. I am so thankful the church at Carland has been found worthy to have a minister sent us. May God's blessing rest upon the church at large, for remembering us in our great need. May the Lord bless his work and workers here as well as elsewhere. I believe good will be done. The brethren and sisters here seem to be in earnest to do God's will. There is peace and unity in the church and in the neighborhood. I wish we could have an old-fashioned revival of religion here this winter. The members are so few, and the church house so large, and so many unsaved, that we would greatly rejoice if the salvation of souls could be brought about in our midst. There are fathers and mothers and children who need salvation. May the Lord look down in mercy upon all and stir up many to turn to God. I would say, brother, pray for us here, and if possible, send some brethren, full of the Holy Ghost, to arouse us all to the work. You know how weak we are, and people look for something great and powerful to soften strong hearts, yet it is a small thing for the Lord to soften the hardest heart, for he has all power in heaven and on earth. Bro. Kitely is with us every month over Sunday. The Sunday-school is pretty well attended. We have from twenty-five to thirty-five scholars. We had a good prayer-meeting this morning. It seems the work lays on the hearts. May we ever be kept faithful, working for the Master."

The brother closes his letter in these very appropriate words, after referring to the crops, which he says are poor, the weather dry that they cannot plow, and the grasshoppers very thick and are eating up the vegetation; yet he says, "We will praise the Lord for food and raiment and say with the psalmist, 'The Lord is my Shepherd, I shall not want.'"

THE DEATH OF THOMAS PAINE.

Mr. Joseph Cook, in one of his preludes to his Boston Monday lectures, adduces documentary evidence as to the sort of death it was. He reads from the life of "the quiet, candid Quaker," Stephen Grellet, whose life was published in Philadelphia in 1860, and republished in London in 1861. This gentleman, Mr. Grellet, lived neighbor to Thomas Paine, and from his journal, written in 1809, the very year of the death of Thomas Paine, Mr. Cook reads the following extract to his Boston audience: "I may not omit record-
destitute condition, I went to see him and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends that the common attention to a sick man had been withheld from him.

Such is the friendship of infidels.

The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but partly conscious, telling that I had gone from home, and was going to take him some little refreshments suitable for an invalid, during part of my absence, frequently to go and take him some little refreshments suitable for an invalid, furnished by a neighbor. Once when she was there, three of his deistical associates came to the door, and, in a loud, unfeeling manner, said: 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived,' and then went away. On which turning to Mary Roscoe, he said: 'You see what miserable comforters they are.' Once he asked her if she had read any of his writings, and on being told she had read but very little of them, he inquired what she thought of them, adding: 'From such a one as you I expect a correct answer.' She told him that when very young his 'Age of Reason' was put into her hands, but that the more she read in it the more dark and distressing she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied; 'for if the devil ever had any agency in any work, he has had in my writing that book.' When going to carry him some refreshments she repeatedly heard him uttering the language: 'O, Lord! 'Lord God!' 'Lord Jesus, have mercy upon me!' '


Let us hope that Thomas Paine, in his last hour, received mercy. But, surely, when a preacher, seeking to win men from sin and to acceptance of the Lord Jesus as Savior and Master, moves men, by ad­ucing such a death-scene, he does not speak thus without some documentary evidence behind him. And surely, when such evidence is in ex­istence, the preacher is not to be stigmatized as going beyond the possible facts of the case, and con­sciously violating the truth.—Sel.

**GOD'S TILLAGE GROUND.**

TRANSLATED FROM THE GERMAN BY KRUMMACHER.

A husbandman named Otho, called one day on his neighbor, Godfrey, and said: 'I have for many years ob­served your life and actions; but one thing has always appeared to me most excellent, and, at the same time, most extraordinary. Although your lo­t has been very variable, and many troubles have befallen you and your family, still your countenance ap­pears bright and peaceful, and your conversation and actions are the same on your unfortunate as on your happy days. Teach me how you are able for such things.'

Godfrey answered: 'That will I do in few words. My own vocation and my daily labors are my instruc­tors. Behold, I have learned to consider myself and my life as a tillage field.'

At these words Otho looked up as if he did not understand his friend, who went on:

"Behold, my brother, when trouble comes, I think of the plow and the harrow, which turn up the earth. I then search for the waste spot in my own heart, and for the weeds which flourish therein. These must be eradicated, or every exertion will be vain to make the fruits flourish. Sometimes I look upon my trouble as a thunder-storm, which at first appears dark and threatening, but which afterward draws down rain and clears the air; and then I think, when this is over, the sun will shine again. It is thus that I consider myself and my life as a tillage field. Dare the field say to the plow, 'What dost thou here?'"

"But," said Otho, "you tell me of the fruits instead of the root; tell me how you arrived at these thoughts and meditations."

Godfrey answered and said: 'Can spiritual gifts come from any one but from Him who sends rain and sunshine on our fields, and who causes the ground to produce food for us to eat? Behold, we are God's tillage ground.'

**WORDS OF ENCOURAGEMENT.**

I have been thinking so much this while past of what I might do for Christ, then the thought came to me that I might write a few words of encouragement to those dear servants of the Lord who leave their homes and dear ones and go out to labor for Christ. My sympathies are with them and I pray God to bless them and there labors, and hope they may receive an hundred fold in this life and in the world to come eternal life. Oh! are we doing all we can to save poor, unsaved souls. Let us all give liberally, as we can, for the cause of Christ. Let us not dress in gay or costly array, but—rather let us give what these unnecessary things would cost to the Lord. For "this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. From a weak sister.

Rebecca Wilson.

Upton, Pa.
GOSPEL TENT.

From the 24th ult., which was the date of our last report, our meetings were attended with more than ordinary interest, and we had very precious seasons, both in the afternoon prayer service and the evening service. The brethren and sisters of the town and surrounding community took quite an active part, as did also a number of the Christian people of other denominations. Some even who were not friendly to the Tent movement have been greatly blessed in the meetings, and have about all the prejudice taken out of them, seeing that we teach the same gospel under the tabernacle that we teach anywhere else.

Soon after we came here, some expressed themselves as favoring a communion service while the tabernacle was here, hence we consulted with a number of brethren and sisters, and finding all present to favor it, we agreed to have a communion service on the 31st ult. We met in the tabernacle at 2 p.m. for preparatory services, and had a profitable waiting upon the Lord. The testimonies that were given were such that showed spiritual life among the brethren and sisters. There were probably about one hundred that communed, while a large number of spectators, no doubt many of them for the first time, saw the washing of the saints' feet practiced.

It being a very pleasant evening, we had the walls of the tabernacle down, thus affording a good opportunity to the many who could not find room on the inside to witness the scene. The very best of order prevailed during the entire service, and no doubt the Holy Spirit was at work with the hearts of many that were present; and while some hardened their hearts, there were others that became willing to yield to the sweet influence of the Spirit of God.

After the congregation had been dismissed and perhaps three fourths of the people had left, it was discovered that there were some souls present who were very much under conviction, and after some singing and some words of encouragement, there were four souls that began to cry for mercy. We spent another hour in singing and prayer with these distressed souls, after which we again dismissed, and thus ended the scenes of the long to be remembered feast held in the tabernacle at Hope.

After this the meetings were still largely attended, and were more than ordinarily interesting. On Sunday night we were again crowded to overflowing and had a solemn meeting, our subject being the rich man and Lazarus, and in showing the contrast between the two as they lived and as they ended, the Holy Ghost made it solemn.

On Monday night, the 4th inst., the meeting was not so large but was quite interesting, inasmuch that seven souls presented themselves for prayer, including those that had come out before. Praise the Lord for his wonderful works among the children of men.

We had partly arranged to leave here about the 6th and go to Sedgwick, Harvey county, but owing to the manifest interest of the meeting, it seemed as though our work was not done here, and the meetings were continued during the week with a fair interest, during which time the Holy Spirit was manifestly at work, and one more was moved to give his heart to God. On Sunday night the 10th inst. the tabernacle was again crowded to overflowing, and two more souls were added to the number of seekers, and others were heavily oppressed and were almost persuaded to be Christians.

This afternoon we had announced as an opportunity for such as were ready to follow the Lord into the water. Two persons were heard as applicants and were unanimously received for baptism, the baptism to take place next Sunday, the 17th. A goodly number of brethren and sisters were present this afternoon and it was unanimously decided that the tabernacle should stay here one week longer, consequently the baptismal services will be held in the tabernacle next Sunday morning and the ordinance will be administered in the afternoon at three o'clock.

When we pitched the tabernacle at Hope, we did it with a view of staying here two weeks, or as much longer as the Lord should direct, and we still want to be governed by the manifest interest of the meeting. Our prayer is still that we may be as empty and broken vessels, made meet for the Master's use. Unto the Lord be all the glory given for his wonderful works among the sons of men. Let all pray for the success of the work of the Lord.

Yours for the kingdom,

NOAH ZOOK.

A VISIT TO ONTARIO.

(Continued.)

August 24, I left Toronto for Clarence Centre, N.Y., and arrived at the latter place in the evening of the same day. I found the brethren in excellent health. It was my privilege during my stay there to visit all the members. I met a number of them and others in public service, and had good, interesting meetings. On the 29th, I left for Black Creek, Out., where I spent a short time visiting, and filled two appointments, one at 10 a.m. and one at 7 p.m., to a full house and attentive congregation.

From this place I went to Walpole, where I visited among the brethren and sisters, whom I found well in general, except one brother who is helpless and has been afflicted for six years. We held meetings in the morning and in the evening
on the 3rd inst. On the 4th I started for home, arriving home safe on the 6th; found all well.

Thanks be to our heavenly Father for his kindness to me, and his protection over me during my journey. I can truly rejoice that I was permitted to see so much earnestness among the dear brethren and sisters in the service of the Lord, and before I conclude this letter, let me say to all, Take up the cross and faithfully bear it to the end of the journey; it will not be long, and then we shall have everlasting joy. I feel to thank the kind brethren and sisters and friends for their kindness shown to me all the way along my journey. May the Lord reward them all as my earnest prayer.

Hamlin, Kan.

JOHN EVER.

EXPERIENCE.

Having been impressed for some time to write for the Visitor, I will give some of my experience, in the hope that it will do good to some one. I have received many blessings from God since I have started for the kingdom. I was but six years old when my father died, and mother was left with eight children; and we were put out among strangers. Sometimes I was with good people, that feared God, and sometimes with wicked people. When I was a child, I always feared God.

At the age of twelve years, I made a profession of religion and was received into the Lutheran church, but being only a child, the trials of the world came before me, and I enjoyed worldly pleasure, and became very wicked; but with all this wickedness I still could commune there. I became troubled about my soul, and then studying the Bible and praying to God, I saw my condition. It became evident to me that unless I would put away pride and become humble in the sight of God, I could never be saved.

I had never heard the brethren preach until ten years ago, when I was at a love-feast, and from that time on I began to be in trouble. The Lord operated upon my heart, and as I was very wicked, I had many wrongs to make right. Having been raised in the Lutheran church, I did not know anything about true repentance. The Lord made me strong so that I could ask my husband whether he cared if I became plain and served the Lord. He said he would not be in my way, and oh! what joy came to me. Then I prayed for God to lead me into the true and living way, and make me a true child of His. I was led by a christian into the light, and I began to see more and more that I had nothing good to bring to Jesus. I could only ask God to receive my poor soul, and as I felt the burdens roll away, I continued to pray night and day, until I realized that God received me.

It is not quite a year since I began to serve the Lord, and my enjoyment has been so great in God's service, I have had many happy seasons, and in time of trouble He brings peace and joy to my soul. When I was a stranger, He took me in; when I was sick, He visited me; when I was naked, He clothed me. He has lifted my feet out of the mire, He has put a new song in my mouth. The Lord is His name, and may I praise His name forever and ever. And now to others I am telling how God has saved a poor sinner like me. I ask the prayers of God's people.

Zellner, Ohio.

IDA GRIFFETH.

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Zellner, Ohio.

IDA GRIFFETH.
PALESTINE.

Blest land of Judea! thine hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.
With the eye of a spirit I look on that shore,
Where the holiest of memories pilgrim-like
Might bright by the steps of the angels of God.
Blue sea of the hills!—in my spirit I hear
Thy waters, Genesaret, chime on my ear;
And thy spray on the dust of His sandals was thrown.
Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, O dark Galilee!
And thy torrent grew dark with the blood of the slain.
There, down from his mountains stern Zebulou came,
And Naphtali's stag, with his eye-balls of flame,
There slept the still rocks and the caverns which rang
To the song which the beautiful prophetess sang.
When the princess of Issacher stood by her side,
And the shout of a host in its triumph replied.
Lo, Bethlehem's hill-site before me is seen,
Where the mountains round and the valleys between.
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air,
And Bethany's palm trees in beauty still throw
Their shadows at noon on the ruins below.
But where are the sisters who hasten'd to greet
The lowly Redeemer, and sit at his feet?
I tread where the twelve in their way-faring trod;
I stand where they stood with the chosen of God.
Where His blessing was heard and His lessons were taught,
Where the blind were restored and the healing was wrought.
Oh, here with His flock the sad Wanderer came—
These hills He trod over in grief, are the same—
The fountains where He drank by the way-side still flow,
The same airs are blowing which breathed peace to His brow.
And thronged on her hills sits Jerusalem yet,
With but dust on her forehead, and chains on her feet;
And the holy Shechinah is dark where it shone.
But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
I could gaze, even now, on the presence of Him!
Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men;
And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me!
And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my knees press Gethsemane's garden of prayer.
Yet loved of the Father, Thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of Thy love is the same, even now,
As at Bethany's tomb, or on Olivet's brow.
Oh, the outward hath gone!—but in glory and power,
The essence surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

TO HUSBANDS AND WIVES.

"Wives, submit yourselves unto your own husbands, as unto the Lord." Eph. 5: 22. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Pet. 3: 7.

There are some subjects upon which common every day people do not care to obtain notoriety; the subject upon which I now undertake to write is one of them. God said, "My people are destroyed for lack of knowledge." Hos. 4: 6. If ever this was true on any subject, it is true in regard to the sexual relations of husband and wife. The young men and women are not taught as they should be by their parents regarding themselves and the mutual relation of husband and wife, and indeed how can they be taught? as very few ever give the subject a moment's careful study from Scriptural and medical standpoints, for their own sakes even. So how can they teach others? The only teaching many get is from low, impure minds in the language of sensuality and obscenity. No wonder so many sink down so near the beast and are the slaves of what God intended as a blessing.

One of the greatest sins of the world is, and judging from the Scriptures always has been, sensuality, by reason of which woman's sorrow and conception has been greatly multiplied. It has been said of fire that it is a good servant, but a hard master. The same may be truly said of the power of reproduction given to man with its accompanying instincts and desires. In fallen man the body rules the man. In regenerate man the power of God gives man the power to control the body. The salvation of Jesus Christ through the power of the Holy Ghost puts the world, the flesh and the devil under one's feet. Men and women often do not realize what they have a right to claim as their lawful heritage of God. Look up, O look up! God giveth thee the victory through Jesus Christ our Lord. The question arises, What is victory? Victory on any line is to be hail to live up to the Bible teaching on that line. Now the Bible teaches that there are times when from reasons of health all indulgences in sexual relations are improper. Lev. 18: 19; 12; 15; 19. If you wish to know
treats of private diseases and see why, read some doctor’s book that
Sept. 15, 1893.

bodies.” Eph. 5: 28. Ah! how many

What causes them. God promised

God’s people have clean

ill health to those who use

life in the sickly, misused bodies to

thing, hence not free. Whom the

My books speak to my mind, my

Chinese Proverb.
SIN.

The word sin gathers up all the woes of the world. All human history is one dark commentary upon it. Sin is a violation of God's law, a trespass against his rights, and an insult to his high and holy majesty. Sin is that wicked thing that the Lord hateth, and he would inspire us with the same hatred. The fear of the Lord is to hate evil, and our sin is that wicked thing that the Lord hateth, and he would inspire us with the same hatred. The fear of the Lord is to hate evil. Sin is a violation of God's law, a trespass against his rights, and an insult to his high and holy majesty. Sin is that wicked thing that the Lord hateth, and he would inspire us with the same hatred. The fear of the Lord is to hate evil, and our sin is that wicked thing that the Lord hateth, and he would inspire us with the same hatred.

This warning of Christ, pointing with such a depth of meaning to future misery, should be heeded by every sinner. It is sin that blights and blasts mankind now, and hereafter it will be still more fearful. The wages of sin is death. It drapes the future with darkness because it has clothed the present with gloom. The poison strikes deeper and deeper the farther it goes. Here it ruins reputation, health, vigor, enjoyment, intellect and every moral excellence. There it shall destroy both soul and body with an everlasting destruction.

There is nothing more deceitful than sin. It hardens the conscience and blinds the mind with lies, with excuses, with delusions. It is only a little sin we think, but when we get hold of a little sin a big sin lays hold on us, and will not let us go.

"It is only once," people sometimes say; but that once is the beginning of an ever lengthening chain which binds the sinner to Satan's chariot wheels and drags them as captives at his will. "I can stop when I choose," persons sometimes say; but before they choose to stop the will is paralyzed, conscience benumbed, the intellect clouded, the man lost.

Young people often do not remember as they ought, how the early firmness and early resistance to temptation and sin give influence to their whole future life. They do not mean to go so far, they do not mean to pollute their souls with sin beyond the hope of recovery; there is a thought and feeling that some day they will put off these sins and live a serious, self-denying life. There are some cases where sincere and earnest piety have succeeded a long life of sinfulness and profanity, but even where it has been so, could you read the inner history of such persons, if you could see them on their knees bitterly upbraiding themselves before God for their past sins, if you could witness their hours of anguish, if you could hear them confessing how often the old temptation comes back with tenfold force because the tempter knows how often he has triumphed in the past, how often the very recollection of past sin is itself a fresh suggestion to sin,—if you could see and hear all this you would not dare to make light of sin or trample on the grace of God, and even while we acknowledge the possibility of the repentance of the aged sinner and the return of the prodigals who have wandered so far away in sin, yet we should tremble at the thought that they rarely return.

O young friends, do not let sin rule over you that you should obey the lusts thereof, for we cannot tell how far it will lead you astray; perhaps it will lead you so far away that you cannot return. It is a sad thing to live in this world a worthless sinner, instead of being in God's hand an instrument of good to mankind. But it will be a fearful thing to be found wanting in the day of judgment, to be cast off in that day, rejected and spurned as unfit for the presence of the King of kings. O friends, think of the awful consequences of wasting your precious time in sin. O think, think, before it is too late. Repent, repent, give yourselves to Jesus and he will save you from your sins.—Selected by Anna Myers, Upton, Pa.

"When the dross is taken from the gold of the Christian he will be forever delivered from the furnace of trial. The purer the gold, the hotter the fire now; the whiter the garment, the harder the washing."
Our Young Folks.

What Says the Clock?

What says the clock when it strikes one?

"Watch," says the clock; "Oh, watch little one."

What says the clock when it strikes two?

"Love God, little one, for God loves you."

Tell me softly what it whispers at three?

It is, "Suffer little children to come unto me."

Then come, gentle lambs and wander no more,

'Tis the voice of the Shepherd that calls you at four.

And oh, let your young heart gladly revive,

"Love God, little one, for God loves you."

But now I want to tell you how humble this Jesus was. When he was here in this world, he wore a garment that was woven without seam, and I am sure he never wore anything gay or pleasing to the eye.

And now, dear children, don't you think it grieves the dear Savior if you wear such things that are not pleasing in his sight. I love the children so much, and it grieves me to see them in gay attire, especially the dear sisters' children. Oh, I would say, children, don't try to persuade your parents to get anything for you when they don't want you to have it. I am sorry to say that I wanted things that mother did not want me to have. Write again, dear children.

I like to read your letters.

Upton, Pa.

Rebecca Wilson.

Johnnie's New Boots.

"I do wish I could have some new boots for Christmas," said Johnnie Wilson. "These are all out at the toes; but mamma says she can't buy me any, and I haven't any money of my own." And Johnnie sat looking at his boots very sorrowfully, and wondering what he should do, for he did not like to go among the other boys with all his toes showing through his boots.

Suddenly his face brightened, and he said to himself, "I know what I'll do, Carrie F—says that God gives her everything she asks him for, and I'll just ask him every night until Christmas for a pair of new boots, for if he answers her prayers, I guess he'll answer mine." So every night before lying down to sleep, he asked the Lord to please send him a new pair of boots.

His mother, a Christian woman, was very anxious that her little son should have the boots, for she wanted him to know that God could answer prayer, but she was very poor, and did not have money enough to buy them. And as his father spent most of his time and money in the little beer shop down the street, she would not think of asking him to help her. And so it happened that even on the day before Christmas, there was no sign of any answer to Johnnie's prayer; but Johnnie did not give up for he said, "God answered Carrie F's prayer and he will answer my prayer too."

On Christmas eve, Mrs. Wilson went to see Carrie's mother, to whom she told the story, adding, "I wish his father would give me half the money, then I think I should have enough to get them. But then I don't suppose he would do it, for he never seems to care whether the children have any clothes or not, and it would be of no use for me to ask him."

Saying good-bye to Mrs. F—she went home, and to her astonishment found her husband sitting by the fire. Something strange for him, for on Christmas eve she did not expect to see him until very late.

"Why have you come home so soon?" said she.

"Are you sorry to see me?" he replied.

"No, indeed, I wish you would come home as early every night. I should be so glad if you would."

"Well," said he, "I thought you might like a walk, so I came home to see if you would come down the street, and we'll look into the boot store. I noticed that Johnnie's boots were very much worn, so he might as well have some new ones for Christmas."

Greatly surprised, she joyfully put on her things, and was soon ready to join him, and together they went down the street and bought the boots, and the mother brought them home with a thankful heart.

Johnnie had gone to bed still praying for his new boots. He had fastened his stockings to the foot of the bed, thinking that perhaps God
would put the boots into them.

Before going to bed, his father went softly up to the boy's room, tied the boots to the foot of the bed, and then quietly withdrew.

The next morning, as soon as it was light, Johnnie opened his eyes, and looking around saw a pair of nice little black boots tied where he had left his stockings the night before. Jumping out of bed, he carried them to his mother, saying, "See, mother, see, I've got the boots."

I knew God would answer my prayer."

On their way home, he ran to his mother, saying, "See, mother, see, I've got the boots."

"A precious one from us is gone,
A voice we loved is still,
The boon his love had given;
And there the soul is safe in heaven.

A. J. MILLER.