
Henry Davidson
Word of God emphatically declares that among the professing Christians, there are some young converts and also some old soldiers, who are forming differences of opinion and speculating with the Word of God, trying to have experimental knowledge with but very little searching of the Scriptures, much less complying with the requirements thereof. This is deception. The Word of God emphatically declares that we have done the will of God that we shall receive the promise. Heb. 10:36. "If any man will do His will, he shall know of the doctrine." It is a vain thing to attempt to have experimental knowledge of salvation without humble submission to the Word of God. It is only after we have done the will of God that we shall receive the promise. It is only after we have done the will of God that we shall "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18.

Desiring Heaven.

"Let me go where saints are going,
To the mansions of the blest;
Let me go where my Redeemer
Has prepared His people's rest.
I would gain the realms of brightness,
Where they dwell forevermore;
I would join the friends that wait me,
Over on the other shore.

"Let me go where none are weary—
Where is raised no wall of woe;
Let me go and bath my spirit
In the raptures angels know.
Let me go, for bliss eternal
Loves my soul away, away,
And the victor's song triumphant
Thrills my heart; I cannot stay.

"Let me go, why should I tarry?
What has earth to bind me here?
What but cares and trials and sorrows?
What but death and pain and fear?
Let me go, for hopes most cherished
Blasted round me often lie,
O! I've gathered brightest flowers,
But to see them fade and die.

Let me go where tears and sighing
Are for evermore unknown,
Where the joyous song of glory
Call me to a happier home.
Let me go—'I cease this dying,
I would gain life's fairer plains,
Call me to a happier home,
Let me join the myriad harpers,
Let me chant their rapturous strains."
—Selected by A. M. Newcomer.

For the Evangelical Visitor.

Knowledge Gained by Practice.

"If any man will do His will, he shall know the doctrine." Jno. 7:17.

In my short experience, I find that among the professing Christian people there are some young converts and also some old soldiers, who are forming differences of opinion and speculating with the Word of God, trying to have experimental knowledge with but very little searching of the Scriptures, much less complying with the requirements thereof. This is deception. The Word of God emphatically declares that it is a vain thing to attempt to have experimental knowledge of salvation without humble submission to the Word of God. It is only after we have done the will of God that we shall receive the promise. Heb. 10:36. "If any man will do His will, he shall know of the doctrine." God's blessings and promises are to the doers of His Word, not to the hearers only. It is the careful, reverent and diligent study of the Word, coupled with a willingness to comply with it, that will bring us to a knowledge of the truth. It requires constant communion with God, and a continual abiding at the cross, to enable us to "speak that we do know and testify that we have seen." Those who thus occupy the place of the learner shall be rewarded by having their eyes anointed with eyesalve to enable them to discern between truth and error, and they shall "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18.

The Christian life is progressive. Let us not expect to understand everything in one day, or one week. Many of us make the mistake of wanting to know more than we are able to understand. I am writing this from experience. It is only a waste of time to attempt to understand great things from the Word of God before we are able to understand small things. This is a self-evident truth. We must learn to stand before we can walk, and learn to walk before we can run. So then let us always begin at the A and practice what we know, trusting God to impart to us more knowledge as we are able to bear it. Thus our knowledge will be gained by practice, and not by consulting the opinions and speculations of clergymen and commentators. Not that I am finding fault with Bible helps or teachers; these are all right in their places.

But what good is knowledge without practice? or, can we have satisfactory knowledge without practice? Does not the fruit-grower get a satisfactory knowledge of the quality of his fruit by tasting the different varieties. Doubtlessly he does. Again, what does the man who was never down in a coal mine know about mining coal? Or, what does the man who never worked on a farm know about farming? Can these men speak that which they have not known or testify that which they have not seen? I think not. I am a coal miner myself and all that I know about it is what I learned by practice. And I believe that experience is the only thing that will give us full satisfaction, especially in the Christian life.

We can have our ideas and opinions about these things, but Christianity is not an opinion or a speculation. It is by doing God's will that we shall know of the doctrine. Obedience is the key that unlocks the door and gives us admittance to the Lord's table which is so bountifully spread with good things. Here we
can eat and be filled; there is bread enough and to spare. There is no occasion for the children of God to be starving for the truth in this land of Bibles. If we hunger and thirst after righteousness, the promise is we shall be filled. If we only do His will, we shall know of the doctrine.

I do not wish to be understood by this that I believe that Christians are to earn heaven by their works. Salvation is of faith that it might be by grace. The apostle James teaches us that faith without works is dead being alone. By works was faith made perfect. We are to be obedient children. “Whoso keepeth His Word in him verily is the love of God perfected.” 1 Jno. 2: 5. And let us not be deceived, young or aged, but let us watch and pray, for we are taught not to believe every spirit, but to try the spirits whether they are of God or not, for many false prophets are gone out in the world. 1 Jno. 4: 1. And the adversary of our souls has his ministers transferred into angels of light. And I say again, let us watch and pray as the Word of God repeatedly teaches us, so that we may not fall into temptation, and let us not be spectators, but doers of the Word. And let us not try to see how little we can do to be saved.

God wants His children to render to Him loving obedience and to be zealous of good works. He wants us to love Him with all our heart, soul, mind and strength. Jesus says, “He that is not with me is against me.” So then let us not be deceived and take darkness for light, and light for darkness. Let us not be too ready to give props to buildings without first examining their foundations. And let us not be too ready to pull down either, without investigation. But let us be sure that we are right, as the Word of God teaches us, and be humbly resigned to His will, so shall our goings be established, and we shall know of the doctrine. And we will not be tossed to and fro by every wind of doctrine. Jesus says that not everyone that saith Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Brethren and sisters in the Lord everywhere, Let us not be deceived, but let us trust more in the Lord, and let us constantly pray for an increase of faith and love and trust, and He will sustain us by His grace. We have the assurance that He will never leave nor forsake us. Bless His name for this. What a consolation it is to know that our Redeemer lives, and because He lives we shall live also. Therefore let us not fear the storms that may be with us. Let our prayer be, “Lord not my will but thine be done, and we shall know of the doctrine.

As for myself, I have nothing to bring to God but the acknowledgment of an unprofitable and unworthy servant. I have no merit. All that I have to stand on is the merits of a crucified Redeemer and the grace of God to save me. Therefore I ask an interest in your prayers, and let us all pray earnestly for one another, that we may hold out faithful to the end, and in due season we shall reap if we faint not.

Your unworthy brother in Christ, LEWIS BERG.

Sippo, Ohio.

THE MARBLE BLOCK.

AN ORATION DELIVERED BEFORE THE
COUNTY HIGH SCHOOL OF DICKINSON COUNTY, KANSAS.

The magnificent city once the home of the great masters of cunning has crumbled to ruin. Look for a moment, through the dim vistas of the past, upon her as she stood in the fifteenth century. It is evening. The rays of a departing sun light up the studio of a master sculptor. Wrapping his classical robes about him, the skillful workman goes forth to enjoy the radiant splendor of the Italian sunset. His glance falls upon a rude block of marble, cast aside by the busy builders as unfit, in its crudeness, to grace the costly edifice. But in the ill-favored piece the artist detects a hidden beauty, and he exclaims, “There’s an angel in that block, and I must get him out!” Patiently, diligently he set about his task, and what is the result? The masterpiece of the famous Angelo adorns the Roman Vatican!

Ah! look about you, unobservant man! On every side are strewn blocks of the rarest material from which, what cannot be made? The almighty Author of the universe has created each one of us an artist, placed in our hands the marble, and laid within our reach the necessary tools for forming our statue. What shall it be?—an angel, or a fiend? Shall our lives enhance or mar the beauty of the gallery in which God has placed them?

What a wonderful being is man!—He who has digged in the earth and brought countless treasures; he who has reached unto the sky and plucked from the storm-cloud the flashing lightning; he who has forced the element of nature to crouch in submission at his feet, or to speed, at his bidding, to execute his will! Man, the gem of creation!—he to whom a Divinity has given a conquering mind, an immortal soul! With all his efficiency, what may he not become? Where shall be the bounds of a life possessing so many capabilities? Yet, like the hurrying builders who rejected the virgin marble, how very many fail to utilize the material from which the angel may be carved!
In the erection of an edifice, the first requisite is a firm, sure foundation, one that will endure through boisterous wind and angry waves together war against it. So in life. Would you build a structure that will stand the trials of every-day contact with the world; would you rear a pile that even eternity and God himself will recognize, your foundation must be made secure. Deeply imbedded in the soil of virtue, with corner-stone of truth and girders of integrity, your basis is an immovable one.

So prudently have you now begun your statue, that you may well aspire to a lofty ideal in the superstructure. To make a perfect image, well-balanced, well-rounded must be every feature. The vigorous right arm of self-reliance should not far exceed in might the strong left arm of manly dependence; glowing with the inspiration of noble purpose, must be the thoughtful visage. And over all should appear the decided evidence of an unswerving determination.

Each particular wrought thus to perfection, the stately pile presents a noble aspect. But unfinished and imperfect will be the result unless directed by the well-disciplined mind and the cultured heart. Stored with useful knowledge, the mind of man is the most powerful thing in the universe. There are heights yet to be measured, depths still to be fathomed, and an alert intellect is the only tool that will accomplish the great work. The thoughtful builder, then, will not forget to enter the mysterious realm of mental development and bring forth as a crown for his structure the well-disciplined mind. Though decked with the priceless coronet, the noble brow of your statue will yet be ill-graded unless revealing the loveliness of the cultured heart within. That ornament, radiant and pure, is indispensable to the completion of the artistic work.

Thus the image becomes an imposing figure. But crude indeed will it be unless the statue of your life has been toned and shaped throughout to harmonize with that of the only perfect Model. Oh, that every earnest soul, while forming his one master-piece, would use as his pattern the Hero of the thorny crown!

The sculptor, while executing his design, consumes much time before seizing the last tool, with which he expects to finish his image and make it a thing of beauty. The moulder of character must not presume to find his production at once perfect. Patiently, conscientiously must he persevere. Often, in his eagerness and haste, will he strike a vigorous blow where he should have dealt a gentle one, and it will require time to eradicate the undesirable effect. But toiling, toiling for years he has at last in his possession the chisel of experience. When wielded with dexterity, it produces results that are a marvel even to the artist himself.

And now, after years of yearning solicitude for the success of his enterprise, after many a weary clack, clack, clack of his chisel, the patient moulder of marble, as he once again retreats from the object of his thought, sees the smiling lip, the intelligent eye, the thoughtful brow, and knows his labor ended. Finished to the utmost power of his skill, the seraphic image before him rears a lovely form. Joy fills his heart, and he is content.

So the builder of character, after decades of earnest toil, after a life filled with anxious concern, sees the completion of his angelic statue. Knowing that his days for work are ended, he turns his gaze for the last time in a retrospective view. He sees a fabric worthy his manly admiration and triumphantly exclaims, "I have done my best, Heaven has rewarded, and I am satisfied!" and, turning away, leaves his earthly studio to walk forever in the garden of his God.

Ortodoxv Triumphant.

It is a matter of gratification to all lovers of the cause of truth that the Presbyterian Church has planted itself so unequivocally upon the impenetrable rock of the Holy Scriptures, in its dealing with Professors Briggs and Smith, and the matters growing out of them. The value of the action of the General Assembly in these cases and in asserting control of theological seminaries can not be overestimated. First, the church sets herself firmly against that sacrilegious liberalism which begins its destructive work by insisting upon lowering the inspired word of God to the level of uninspired literature, and which plays fast and loose with the old saving truths of the Gospel, the truths which made apostles confessors and martyrs in past ages, and which inspire true moral heroism, and missionary enthusiasm to-day. Second, the Church has taken a stand for law and authority and insists upon control of all affairs vital to the conservation of her doctrinal standards, and to the perpetuation of her distinctive life.

This is of immense importance and value in these days when it is so popular to defy church authorities and make light of church laws; when the quickest way to canonization in popular opinion is to be declared a heretic by the church or to pose as a rebel against the church in the sacred, high-sounding name of liberty of conscience. —Sel.

"He that taketh not his cross and followeth after me is not worthy of me."
THE SISTERS’ COVERING. — ITS ORIGIN AND HISTORY.

There are four points in the line of this subject, as clearly established as any matter in history; and these points established, leave the line unbroken by a negative. The points in the line occur as follows:

1. Paul, in 1 Cor. 11.
2. Tertullian, A. B., 160-220.
3. The period of the Reformation.
4. The present practice.

The present practice we know; and we also know that that form of covering now worn by our sisters is substantially the same as the covering worn during the period of the Reformation. In that period, and subsequently, it was worn in common by the Lutherans, the Mennonites, the Methodists, and others. Will any one imagine that the custom started with the Reformation? Will any one show which of the sects originated the practice? Our Mennonite friends still adhere to the practice, and Menno Simon, (1537) according to Charles Buck, “retained the doctrines commonly received among the Anabaptists, (of those who have always been inoffensive and upright) in relation to the baptism of infants; the millenium, or one thousand years’ reign of Christ on earth; the exclusion of magistrates from the Christian Church; the abolition of war; and the prohibition of oaths enjoined by our Savior, and the vanity as well as the pernicious effects of human science.” Menno connected himself with those who held non-resistant and self-denying principles before him. These were called Anabaptist “who had been always inoffensive and upright.”

Christian men, in ancient days, prayed with uncovered head, according to the Apostolic injunction. (1 Cor. 11: 4, 5.) Chrysostom’s comment on the passage shows clearly that this was the practice of his own time, as well as the apostolic age. Tertullian (Apol. c. 3) says that Christian men prayed with bare head as having no need to conceal a blush, insinuating that the heathen might well blush for some of the prayers they uttered; and Cyprian may perhaps be alluding to the custom when he says, (De Lapsis c. 2.) that the head of a Christian was uncontaminated by the head covering of the heathen sacrificer. On the other hand, as both the apostolic precept and custom of the East made it indecent for women to be seen with uncovered head, the women of the oriental and African churches covered their heads not only in the congregation but generally when they appeared in public. The breaking in upon this custom led Tertullian to write his treatise De Virginius Velandus, in which he contends that not only ma­trons, but maidens,—who had been always allowed a somewhat greater license—should cover their heads effectually. He is especially severe (c. 17) on those who wore a simple band or fillet, which did not cover the top of the head; or laid a mere slip of linen on the top of the head; which did not reach even to the ears. He insists that the veil or head-covering, should, at any rate, come down to meet the top of the dress.” — Christian Antiquities, Vol. 1, page 761.

From the foregoing we obtain the following facts:

1. Christian men prayed with uncovered head in Chrysostom’s time, and this was the practice of his time, as well as of the apostolic age.
2. Men praying with covered head was a heathen custom.
3. Christian women in Tertullian’s day covered their heads in the congregation, etc., according to the apostolic precept.
4. The breaking in upon the practice led Tertullian to define the nature of the covering.
5. He condemned the wearing of a mere fillet or band, which did not cover the top of the head; or a mere slip of linen on the top of the head, which did not reach even to the ears.
6. He insists that the covering should, at any rate, come down to meet the top of the dress,—thus showing that the design of the veil or head-covering, as he terms it, is to veil the hair, as well as to cover the head.

What more appropriate terms could Tertullian have used to describe the covering now in use by our sisters? The material which he names, the form, extent and purpose of the covering, (even the color, which is said to have been white) all go to show that the covering now in use, and that of Tertullian’s day are similar, if not identical.

We, should not confound the Christian woman’s hair veil with the veil in common use among the Orientals. Martene says: “A mitra (as a cap worn by women) in addition to a veil, was placed on the head of a virgin when she was consecrated to a religious life.

We now ascend the line to the apostolic age, where we find the law for the covering, as well as its origin.

“Every man praying or prophesying having his head covered, dishonoureth his head. But every woman praying or prophesying with her head uncovered, dishonoreth her head for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered.” — 1 Cor. 11: 4–6.

The law for the covering does make a distinction between the sexes; what is dishonorable to the man, is appropriate for the woman, and vice versa. The law clearly states the fact that the head of the woman must be covered or she must be shaven, — which is equivalent—her hair must either be veiled or taken off. There is no rule laid down in the Bible
The spiritual manifestation of the Son of God to the soul.

According to my promise, I shall now prove that the New Testament abounds, as well as the Old, with accounts of particular revelations of the Son of God.

Before His birth He manifested Himself to the Blessed Virgin by the overshadowing power of the Holy Ghost. She rejoiced in God her Savior, and gloried more in having Him revealed as God in her soul than in finding Him conceived as man in her womb. Soon after, Joseph, her husband, was assured, in a heavenly dream, that the child she bore was Emmanuel, God with us.

He revealed Himself next to Elizabeth. When she heard the salutation of Mary she was filled with the Holy Ghost, and made sensible that the Virgin was the mother of our Lord. So powerful was this manifestation that her unborn son was affected by it; the babe leaped in her womb for joy, and was filled with the Holy Ghost even from his mother's womb.

So important is a particular knowledge of Jesus, that an angel directed the shepherds and a miraculous star to the wise men to the place where He was born; and then the Holy Ghost so revealed Him to their hearts that they hesitated not to worship the seemingly despicable infant as the Majesty of God whom the Heaven of Heavens cannot contain.

Simeon, who waited for the consolation of Israel, had it revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. The promise was fulfilled; and while his bodily eyes discovered nothing but a poor infant, presented without pomp in the temple, his spiritual eyes perceived Him to be the light of Israel and the salvation of God. Nor was this extraordinary favor granted only to Simeon; for it is written, "All flesh shall see the salvation of God;" and St. Luke informs us that Anna partook of the sight of the old Israelite, gave thanks to her newborn Lord, and spake of Him to all that waited for redemption in Jerusalem.

When He entered upon His ministry He first manifested Himself to His forerunner. "I knew Him not," personally said John; "but He that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God," the Lamb that taketh away the sin of the world.

Jesus had manifested Himself spiritually to Nathanael under the fig tree; and the honest Israelite, being reminded of that divine favor, confessed the author of it. "Rabbi," said he, "Thou art the Son of God, Thou art the King of Israel." Our Lord, pleased with this ready confession, promised that he should see greater things, enjoy brighter manifestations than these; that he should even see Heaven open, and the angels of God ascending and descending upon the Son of man.

The bare outward sight of our Savior's person and miracles rather confound than convert the beholders. What glorious beams of His Godhead pierced through the veil of His mean appearances, when, with supreme authority, He turned the buyers and sellers out of the temple; when He entered Jerusalem in triumph, and all the city was moved, saying: "Who is this?" and when He said to those who apprehended Him, "I am He," and they went backward, and fell to the ground! Nevertheless, we do not find that one person was blessed with the saving knowledge of Him on any of these solemn occasions. The people of Galilee saw most of Him, and yet believed least in Him. "What wisdom is this which is given to this man," said they, "that such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary? and they were offended at Him?" Some went so far as to ascribe His miracles to a diabolical power, affirming that He cast out...
devils by Beelzebub, the prince of the devils. Hence it appears that if He had not in some degree revealed Himself to the hearts of His disciples when He said to them, “Follow me,” they would never have forsaken all immediately and followed Him. “He manifested forth His glory,” says St. John, “and His disciples believed on Him;” and yet, when the manifestation was chiefly external, how weak was the effect it produced even upon them! How was our Lord, after all, obliged to upbraid them with their unbelief, their little faith, and, on a particular occasion, with their having no faith! If we know, savingly, that Jesus is God with us, flesh and blood—that is, mere man, with all his best powers—hath not revealed it to us, but our Father who is in Heaven. “As no man knoweth the Father save the Son, and he to whom the Son will reveal Him; so no man knoweth the Son but the Father and he to whom the Spirit,” proceeding from the Father, “doeth reveal Him. For no man can,” savingly, “say that Jesus is [Jehovah] the Lord but by the Holy Ghost;” and “he that hath seen me,” by this divine revelation, says Jesus, “hath seen the Father also; for I and the Father are one.”

Had not our Lord revealed Himself in a peculiar manner to sinners, no one would have suspected Him to be God manifested in the flesh, till He discovers Himself as He does not unto the world, “He hath no form nor comeliness,” says Isaiah, “and when we see Him, there is no beauty in Him; we hide, as it were, our faces from Him; He is despised, and we esteem Him not.” He was obliged to say to the woman of Samaria, “I that speak to thee am He;” and to say it with a power that penetrated her heart, before she could believe with her heart unto righteousness. Then, indeed, divinely wrought upon, she ran, and invited her neighbors to draw living water out of the well of salvation she had so happily found.

If our Lord had not called Zaccheus inwardly as well as outwardly; if He had not made him come down from the pinnacle of proud nature, as well as from the sycamore tree; if He had not honored his heart with His spiritual as He did his house with His bodily presence, the rich publican would never have received Him gladly, nor would the Lord have said: “This day is salvation come to thy house, forasmuch as thou art a son of faithful Abraham.” Salvation did not enter into the heart of Simon, who admitted our Lord to his house and table, as well as Zaccheus. The penitent woman, who kissed His feet, and washed them with her tears, obtained the blessing which the self-righteous Pharisee despised. It was to her contrite spirit, and not to his callous heart, that the Lord revealed Himself as the pardoning God.

The blind man, restored to his bodily sight, knew not his Heavenly benefactor till a second and greater miracle was wrought upon the eyes of his blind understanding. When Jesus found him, sometime after he was cured, He said to him: “Dost thou believe in the Son of God? He answered, Who is He, Lord, that I might believe on Him?” And Jesus opened the eyes of his mind, and manifesting Himself to him, as He does not unto the world, said: “Thou hast both seen Him, and it is He that talketh with thee.” Then, and not till then, he could say from his heart, “Lord, I believe;” and he worshipped Him.

Both the thieves who were crucified with Him heard His prayers and strong cries; both saw His patience and His meekness, His wounds and His blood. One continued to make sport of His sufferings, as though He had been a worse malefactor than himself; while the other, blessed with an internal revelation of His Godhead, implored His mercy, trusted Him with his soul and confessed Him to be the King of glory, at the very moment when He hung torturéd and dying as the basest of slaves.

St. Peter speaks so highly of the manifestations with which he and the two sons of Zebedee were favored on Mount Tabor, that we ought not to pass over it in silence. They saw the kingdom of God coming with power; they beheld the King in His beauty. “His face did shine like the sun, and His raiment became white as light; a bright cloud overshadowed Him, and beheld a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him.”

Nor did our Lord reveal Himself less after His resurrection. Mary sought Him at the grave with tears. As she turned herself she saw Him standing, but knew not that it was Jesus. He said unto her, “Why weepest thou? Whom seestest thou?” She, supposing him to be the gardener, inquired after the object of her love; until Jesus, calling her by her name, manifested himself to her as alive from the dead. Then she cried out, “Master!” and in her transport would have taken her old place at his feet.

With equal condensation He appeared to Simon, that he might not be swallowed with much sorrow. True mourners in Zion weep—some for an absent God, as many others for their sins, as Peter, and they will not be comforted, no, not by angels, but only by Him who is nigh to all that call upon him, and is health to those that are broken in heart. He that appeared first to weeping Mary, and next to sorrowing Peter, will shortly visit them with His salvation. He is already with them, as he was with Mary, though they know it not; and he will
soon be in them, the sure and comfortable hope of glory.

This observation is further confirmed by the experience of the two disciples, who walked to Emmaus, and were sad. Jesus drew near, joined and comforted them. He made their hearts to burn within them while he walked with them by the way, and opened to them the Scriptures. But still their eyes were held, that they should not know him before they were prepared for the overwhelming favor; and it was not until he sat at meat with them that their eyes were opened, and they knew him in the breaking of bread. By a fatal mistake many professors in our day rest satisfied with what did not satisfy the two disciples. They understood the Scriptures, their hearts burned with love and joy. Jesus was with them, but they knew him not until the happy moment when he fully opened the eye of their faith and poured the light of his countenance on their ravished spirits. Happy those who, like them, constrain an unknown Jesus by mighty prayers to tarry with them until the veil is taken away from their hearts, and they know in whom they have believed.—Fletcher of Madeley, in Sabbath Reading.

BE NOT ANXIOUS.

God's children need not worry, for God will care for them. Will He? Well, if he will not, then throw away the Bible. But will He give them all they want? That is another question. Will the wise parents give the child all it wants? Will the teacher give the pupil all he wants? Never: for that would often ruin instead of profit. Ask again, will God give His child all he needs? We have his word, that, if we seek the kingdom of God and His righteousness all these things shall be added unto us. God is pledged to supply all the real needs of His people in such a manner as is indicated by wisdom and love combined in power. And the trouble arises just here, that men are not willing to calmly trust this divine guidance. Just imagine a family of children who are never restrained, and whose every wish is always gratified. They can come and go as they please, they spend according to their own judgment, they study and play to suit themselves. No restraint at all is put upon them. What kind of men and women do you suppose they will grow up to be? Will they make a success of life, or will their lives turn out to be miserable failures? Probably the worst thing that could happen to a family of children would be just such treatment as this. Better for them they were all to die with scarlet fever before they are five years old. So, were God to give his children all they fancy they need it would ruin them for time and eternity.

Now, while Christ tells us what not to worry about, He tells us what to seek after. "Seek ye first the kingdom of God." On this we are to bestow our first energies. It may be well just here to pause and ask ourselves what is the object of our most devoted search. Some are seeking for riches, some for education, some for position, some for power. Everyone has something for whose possession he is most earnest, and for the sake of which he would sacrifice all else. What is your most devoted object in life? Find out, and then lay it in the balance on one side, and put the "kingdom of God" in the other scale. Now say, candidly, which outweighs the other? Which is the more valuable? Which will last the longest? Is it any wonder, then, that the Son of God says seek this first? And since He was right in His estimate, will you not follow His command?—Sunday-school Times.

THE DREAM.

I dreamed that the great judgment morning:
Had dawned and the trumpet had blown;
I dreamed that the nations were gathered
In Judgment before the white throne.
From the throne came a bright shining angel,
Who stood on the land and the sea.
And saw with his hand raised to heaven,
That time was no longer to be.

CHORUS.
Then, oh, what a weeping and wailing,
As the lost ones heard of their fate!
They cried for the rocks and the mountains,
They prayed but their prayers were too late.
The great man was there, but his greatness,
When death came, was left far behind,
The angel that opened the record
Not a trace of his greatness could find.
The rich man was there, but his money
Had melted and vanished away,
A pauper he stood in the judgment,
His debts were too heavy to pay.
The widow was there and the orphan,
God heard and remembered their cries,
No sorrow in heaven forever,
God wipes all the tears from their eyes.
The gambler was there and the drunkard.
And the man who had sold him the drink,
And when they came up to be judged,
Together in hell they did sink.
The moral man came to the judgment,
But his self-righteousness would not do,
The men who had crucified Jesus
Had passed off as moral men too,
The souls that had put off salvation,—
"Not to-night: I'll get saved by and by;
No time now to think of religion,"
At last they found time to die.
—Selected by Addie Bellinger.

THINGS THAT CANNOT BE FOUND.

A real infidel;
A wicked saint;
An honest thief;
A lazy Christian;
A sober drunkard;
A happy pretender;
A happy backslider;
A sinning Christian;
A Christian hireling;
A clean tobacco user;
A hypocrite in heaven;
True love without God;
Saved without the blood;
Happiness without Christ.
—Sel.

"The only right way to start out to lead a religious life is to do it publicly."
EVANGELICAL VISITOR.
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the United States, “River Brethren," and in
Canada “Tunkers.”
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Abilene, Kansas, July 15, 1894.

LIBRARY FUND.
Mrs. Amanda Mussatt, $1 00

BENEVOLENT FUND.
Isaac Trump, $3 00

Bro. J. F. Eisenhower is making
quite an extended visit in Ohio.
From a letter just received, written
at Bro. Whisler’s, in Ashland county,
and dated July 5, we learn that he
has been visiting in Clark, Miami
and Montgomery counties, and also
in Richland county, and is now in
Ashland county. He is enjoying
himself very much in his visit, and
has not yet determined when he will
return to Kansas.

“Thrilling Incidents on Sea and
Land,” 2 is an interesting book writ­
ten by Eld. Geo. D. Zollars, of Mt.
Carroll, Ill., of his life and adven­
tures by sea and land. The work
fits a graphic description of what
he passed through while on board
different ships, and what finally led
to his conversion, and afterward to
his attempts to reclaim his associates
in sin and his mates “aboard ship.”
The work is certainly interesting
reading. You can procure a copy
by addressing the author, Mt. Car­
roll, Ill. Agents wanted; reasonable
terms given.

On the 8th inst., at Bethel, Bro.
William Page was ordained to the
ministry: a very solemn service in­
deed. We are glad to note that in
his examination, on Saturday even­
ning previous at his residence, he
gave such good evidence of the clear
views he had of the doctrine of the
Bible, and in his quiet way he gave
evidence that he had been diligent
in the study of the Scriptures of
divine truth. If he will keep near
the foot of the cross, and near to the
fountain of the Lord, and continue
diligently in the study of the Word,
we predict for him a useful life and
profitable to the work.

CHRISTIAN WARFARE.

To encourage you in pressing for­
ward in the Christian course, often
think of those who, through faith
and patience, will inherit the prom­
ises. Turn to the first ages of Chris­
tianity. Christians then esteemed it
an honor to suffer shame for the
name of Jesus. They forced their
passage to heaven through all that
is most dreadful, and sought admis­
sion there through all that is most
dear. Riches, health, ease, pleasures
and life, all were trifles in their es­
tem. Their tormentors were weary
of inflicting pain before martyrs
were weary of bearing it. Their
path was no smooth and flowery way.
No; sorrows beset its entrance and
attended its course, and flames and
tortures were at its end; and yet
they trod it. These, indeed, seem
like a different race of beings—like
creatures of a different world. Ah,
my friend, there lay the distinction
between them and many that profess
the same Gospel now. They were
creatures of a different world. They
lived on earth to be ready for heaven.
Hence, they trod the path to glory
however thorny, and rejoiced in hast­
eening to a martyr’s crown. Poly­
carp, when condemned to martyr­
dom, was so fearful lest the prayers
of his friends would prevent the ex­
ecution of his sentence, that he
begged them to forbear. “I fear,”
said he, “lest your love should in­
jure me.” Think you that one of all
these martyred myriads would re­
pent? But we need not go so far
back to view the patience of the
saints.

Look back a hundred and fifty or
two hundred years, and see the per­
secutions endured by those of whom
the world was not worthy. See dung­
eons filled with their captives, and
deserts peopled with their exiles.
See persecutors hunting out their
little haunts, denying them the en­
joyment of religious worship, even
in solitary fields or lonely woods.
Behold soldiers entering their as­
semblies, disturbing their meetings,
silencing their ministers, and drag­
ging hearers and preachers to fines,
confiscations and prisons. Oh, be
not slothful; though not called to
endure their sorrows, imitate their
lives, and when the world tempts
you, and Satan suggests that your
hope is vain, then think of them who
once had all these trials and many
more; but who overcame through the
blood of the Lamb.
When tempted to despair, or shrink in the day of conflict, then hear your Lord saying: Will you go away—you for whom I died; to whom I have been a Shepherd and Friend; you who have professed so much love for me; who have taken on your soul such solemn vows and sealed them so often at the table of our Lord—will you go away—you who never found me faithless, and never will—will you go away?—will you? Shall Satan triumph? Have you considered the folly? Have you weighed the sin? Have you measured the ingratitude of listening to the tempter? And will you go away? Do you not reply, Where shall I go? If I left thee, where go for pardon, peace, salvation and eternal life? Keep me and I will not go away.

If tempted to give up religion, hear your Lord saying, "Hold fast that which thou hast, that no man take thy crown." All the enemies thou hast been instructed to watch against will try to rob thee of that prize, but hold the beginning of thy confidence fast to the end. Think of the worth of that crown of which they would rob thee. Think of the love that would bestow it on thee. Think of the raptures of receiving and of the heaven of enjoying that thornless crown. Whatever thou mayst lose or suffer, or fear or dread, still hold this fast. The Lord's own hand will bestow the prize. Fear not lest thou shouldst not attain the blessing, for he will give it thee.

Look to that crown, and to him who gives it. Look to those promises that they are inheriting who, in his strength, have overcome. They felt all your trials; they knew all your sorrows; they encountered all your dangers, and struggled with all your enemies; had hearts as cold and groveling, enemies as many and as mighty, fears as painful, doubts as perplexing, and temptations as harassing; but they overcame through the blood of the Lamb. Now they inherit the promises, and opposition and danger and death and temptation and sin are things unknown where they repose. A few years ago many of them were in the field of warfare, but now in the land of peace. Their pilgrimage is ended, their warfare done, their voyage of life is finished; they have reached the harbor, and landed on the peaceful shore of blest eternity. The crown of life, the rivers of pleasure, the fullness of joy, the house not made with hands, the mansions in Jehovah's dwelling, the heaven we desire, the eternity that fills our souls with conflicting hopes and fears—all, all are theirs. Happy conquerors—happy end of the struggles of a few fleeting years! And may you ever long enjoy the same? You may. Eternal love has opened to your soul the gate of heaven. Eternal love would place upon your head the crown of life. Your journey is no longer than theirs, your enemies no mightier, your helps are no less. Jehovah was their strength, and he would be yours. Your encouragements are no smaller. To them he promised immortality and eternal life, and he will give the same to you.

Oh, the heights and depths and lengths of that love which gives, as a free gift to all, that eternal life! Precious encouragement for following the Lamb through light and darkness, life or death. Look to him, and look to heaven; then onward go till Jesus comes and gives the crown.

Fight on, fight on, though fiercely rattle
The fiery arrows on the shield
By faith uplifted, for the battle
Is still the Lord's, and who would yield?

Fight on, fight on, we dare not linger;
The bugle notes of the command
Call, and the cross, with solemn finger,
Our banner is, that none withstand.

Fight on, fight on, o'er ridge and hollow
Of foaming wave and furrowed shore;
For God fights with us, and we must follow
When Christ has conquered all before.

—Mrs. Victoria Alexandra Stone,
In Christian Cynosure.

A COSTLY ESTATE.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer; for the enquirer had not sought first the kingdom of God and His righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in this city. He continued to maintain a reputable profession until he became a partner in the firm. Labor then increased. He paid less attention to religion, and more and more to his business, and cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of Him who said: "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened and died. Just before he died he remarked: "My prosperity has been my ruin." What a price for which to barter away immortal joy and everlasting life; yet how many do it!

—Sel.
THE CHARACTER OF JESUS FORBIDS HIS POSSIBLE CLASSIFICATION WITH MEN.

It is the grand peculiarity of these sacred writings, that they deal in supernatural events and transactions, and show the fact of a celestial institution finally erected on earth, in the person of Jesus Christ, which is called the kingdom of God or of heaven, and is in fact a perpetual, supernatural dispensatory of healing and salvation for the race. Christianity is no mere scheme of doctrine or of ethical practice, but is instead a kind of miracle, a power out of nature and above, and descending into it; a historically supernatural movement on the world, that is visibly entered into it, and organized to be an institution in the person of Jesus Christ. He, therefore, is the central figure and power, and with him the entire fabric either stands or falls.

To this central figure, then, we now turn ourselves, and, as no proof beside the light is necessary to show that the sun shines, so we shall find that Jesus proves himself by his own self-evidence. The simple inspection of his life and character will suffice to show that he cannot be classified with mankind, (man though he be) any more than what we call his miracles can be classified with natural events. The simple demonstrations of his life and Spirit are the sufficient attestations of his own profession, when he says, "I am from above." "I came down from heaven."

Let us not be misunderstood. We do not assume the truth of the narrative by which the manner and facts of the life of Jesus are reported to us; for this, by the supposition, is the matter in question. We only assume the representations themselves, as being just what they are, and discover their necessary truth in the transcendent, wondrously self-evident picture of divine excellence and beauty presented in them. We take up the account of Christ, in the New Testament, just as we would any other ancient writing, or as if it were a manuscript just brought to light in some ancient library. We open the book, and discover in it four distinct biographies of a certain remarkable character called Jesus Christ. He is miraculously born of Mary, a virgin of Galilee, and declares himself, without scruple, that he came out from God. Finding the supposed history made up, in great part, of his mighty acts, and not being disposed to believe in miracles and marvels, we should dismiss the book as a tissue of absurdities too extravagant for belief, were we not struck with the sense of something very peculiar in the character of this remarkable person. Having our attention thus arrested by the impression made on our respect, we are put on inquiry, and the more we study it the more wonderful, as a character, it appears, and before we have done it becomes, in fact, the chief wonder of the story, lifting all the other wonders in order and intelligent proportion round it and making one compact and glorious wonder of the whole picture—a picture shining in its own clear sunlight upon us, as the truest of all truths—Jesus, the divine Word, coming out from God, to be incarnate with us, and be the vehicle of God and salvation to the race.

On the single question, therefore, of the more than human character of Jesus we propose, in perfect confidence, to rest a principle argument for Christianity as a supernatural institution; for if there be in Jesus a character which is not human then has something broken into the world which is not of it, and the spell of unbelief is broken.

The figure of a lamb which never was, or could be applied to any of the great human characters without an implication of weakness fatal in all respects is yet, with no such effect applied to him.

No one ever thinks of him as weak and no one ever fails to be somehow impressed with a sense of innocence by his life; when his enemies are called to show what evil or harm he hath done, they can specify nothing save that he has offended their bigotry. Even Pilate, when he gives him up, confesses that he finds nothing in him to blame, and shuddering with apprehensions he cannot subdue washes his hands to be clear of the innocent blood! Thus He dies, a being, holy, harmless, undefiled. And when he hangs, a bruised flower, drooping on his cross, and the sun above is dark, and the earth beneath shudders with pain, what have we in this funeral grief of the world but a fit honor to the sad majesty of his divine innocence?

HIS RELIGIOUS CHARACTER.

Human piety begins with repentance. It is the effort of a being implicated in wrong and writhing under the stings of guilt, to come unto God. The most righteous, or even self-righteous, blend expressions of sorrow and vows of new obedience with their exercises. But Christ, in the character given him, never acknowledges sin. It is the grand peculiarity of his piety that he never regrets anything he has done or been; expresses nowhere a single feeling of compunction, or the least sense of unworthiness. On the contrary he boldly challenges his accusers in the question—Which of you convinceth me of sin? and even declares at the close of his life, in a solemn appeal to God, that he has given to men, unsullied, the glory divine that was deposited in him.

Now the question is not whether Christ was in fact the faultless being assumed in his religious character. All we have to notice here is that he makes the assumption, makes it not
only in words, but in the very tenor of his exercises themselves, and that by this fact his piety was radically distinguished from all human piety. And no mere human creature, it is certain, could hold the same religious attitude without shortly displaying faults that would cover him with derision, or excesses and delinquencies that would disgust even his friends. Piety without one dash of repentance, one ingenuous confession of wrong, one tear, one look of contrition, one request to heaven for pardon—let any one of mankind try this kind of piety and see how long it will be ere his righteousness will prove itself to be the most impudent conceit! How long before his passions, sobered by no contrition, his pride kept down by no repentance, will tempt him into absurdities which will turn his pretenses to mockery! No sooner does any one of us begin to be self-righteous than he begins to fall into outward sins which shame his conceit. But in the case of Jesus no such disaster follows. Beginning with an impertinent or unrepented piety he holds it to the end and brings no visible stain upon it.

Imagine a human being saying to the world: "I came forth from the Father"; "Ye are from beneath, I am from above"; facing all the insinuations and even philosophy of the world, and saying, in bold assurance: "Behold a greater than Solomon is here," "I am the light of the world," "the way, the truth and the life," publishing to all people and religions, "No man cometh to Me, except the one so plainly revealed in God's written Word.

Take on all these transcendent assumptions and see how soon your glories will be sifted out of you by the detective gaze, and darkened by the contempt of mankind! Why not? Is not the challenge fair? Do you not tell us that you can say as divine things as he? Is it not in you, too, to do what is human? Are you not in the front rank of human development? Do you not rejoice in the power to rectify many mistakes and errors in the words of Jesus? Give us, then, this one experiment, and see if it does not prove to you a truth of some consequence, viz., that you are a man and that Jesus is more.—Horace Bushnell, in Assembly Herald.
THOUGHTS ON REVIEWING THE VISITOR.

As I silently sat its fond pages reviewing,
I solemnly thought of the pens that are silent,
Their holy example, yea every good deed,
Their writings, their teachings, their words kind of spoken.
Will aid us all onward, if we will take heed.

When I think of the lovely ones, now gone o'er the river,
Of those that have faithfully walked in the light,
When I think of their crowns and their dazzling splendor,
The angelic garments, so spotless and white;
When I think of that home in that heavenly mansion,
The streets that are golden, so glorious and bright.

When I think of those that are now silent in death,
Where sorrows and cares are forever unknown,
No night shall be there, God himself is the light;
Where saints shall sit down with the Father and Son.

O happy number, oh! may I be one—
Of that happy number, oh! may I be one—
Of our beautiful songs they are singing,
Of their bright golden harps, oh! I fain would be gone.

There to join in the anthems, to praise my Redeemer,
To shout hallelujah in heaven my home.
Oh, brethren and sisters, fight on and be true;
Not slothful in spirit, but zealous and true.
Let us spend and be spent in the work of salvation,
While souls are unsaved, there's a work for us to do.

Be true to your calling, we all have a mission,
Though it be but an action, a look or a word.
A cup of cold water in Jesus' name given,
Is never, no never, to lose its reward.

Brethren, my hearts desire that you join me,
To be true to your calling, we all have a mission.

WORDS FOR THE VISITOR.

It has been a little over a year since I set out to serve the Lord, but it has not been very long since I have become willing to serve Him in the way He would have me to.

When I first started I felt so humble and so willing that I thought no matter what the Lord would show me to do, I could do it. But when it came to the time that the Lord showed me how I was to humble myself and come out from amongst the world and be a separated and peculiar person, then I was after all not willing to do so. I then thought I would go the way a great many Christians go, but that was not the way the Lord wanted me to come. He wanted me to learn humility and to forsake the lust of the eye and the pride of life, which we read are not of the Father, but of the world, and will pass away with the world.

I was depending on the rest of the Christians, thinking that if they could go with their pride and vanity I could too, and would be just as good a Christian as they were. This is just where so many make the mistake to-day: the sinner sees the Christian's faults so readily and then thinks he is as good as the Christian, from which I have reason to believe that if we Christians were more on our guard from day to day that there would be more sinners converted than there are.

As time went on, the Spirit of the Lord began to strive with me about the things of this world, but I was not yet willing to forsake them. I thought as I was going to school I could not do it, because the girls would make fun if I would lay off these gay clothes and put on plain ones. But still the Spirit of the Lord strove with me and would let me have no rest. I did not mind it so much while I was with the gay crowd, but when I went to the Brethren's meeting, I always thought the minister was just preaching for me, and then I felt so ashamed of my gay clothes, and also ashamed to think that the minister was telling the people my experience. I strove against the Spirit until I came to a point that I could go no farther. I thought I would either have to give up my will or die and be lost. I am now so glad that the Lord did not give up striving with me; and I often wish that many more could be made to realize their lost condition to-day. Sometimes when I see how so many Christians go astray, I am made to think, Why is it that they can go on in this way and I could not? The answer I get is this: It is just because they were not willing to follow that plain and humble way which they saw before them. We often hear it said that "for the want of consideration souls are lost." I often think of that when I see the finger of scorn pointed by those who profess to be followers of the Savior. I have reason to believe that they do not consider what they are doing or they would not do it. Pray for me that I may be more of a light wherever I go. There are many attractions in the city to draw one away from the Savior. Your weak sister in Christ. ANNA GARMAN.

Harristown, Pa.

"Brethren, my heart's desire and prayer to God for Israel is, that they all might be saved." Rom. 10:1. This would be my earnest desire, to see the people all saved. True it is, there are many professors, but how many possessors are there? Am I one of the possessors? If not, I wish to be. I often think of the poem which says,

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blind to speak His name?"

I desire to follow my Savior, but I must confess to my shame that I very often come short of doing my duty. I have of late made a new resolution to live nearer to my God,

July 15, 1894.

For the EVANGELICAL VISITOR.

SAVED.

"Brethren, my heart's desire and prayer to God for Israel is, that they all might be saved." Rom. 10:1. This would be my earnest desire, to see the people all saved. True it is, there are many professors, but how many possessors are there? Am I one of the possessors? If not, I wish to be. I often think of the poem which says,
July 15, 1844.

**EVANGELICAL VISITOR.**

If I can only carry it out. I enjoyed myself so well during our love-feast. There were many precious truths presented, if we would lay them to heart and practice them in our lives.

Dear sinner, what do you think would be your sentence should you be called to judgment in your unconverted state? Would you not be called to judgment in your unconverted state if we would lay them to myself so well during our love-feast. If I can only carry it out. I enjoyed July 15, 1844.

...was a sinner, how I would enjoy my...for Him here. I remember when I...want to be with Christ when we die, I think if we...wish to be with Christ in Paradise, would be your sentence should you...Turn to Him now. I think if we...live for Jesus. I do thank God...found the Savior precious to our...As a reader of the...I feel...VISITOR. I was converted when in...my fourteenth year, and oh, how happy I was when I realized that my sins were forgiven. Since then I have come through many trials and sorrows, and some temptations too. But by putting my trust in God I have been able to overcome all. I do not want to be a stumbling-block to any one, and my earnest desire is to live close to Jesus. I have three brothers and two sisters who...have passed over the river into that unseen world beyond. I have a sister and brothers who are unsaved, and I would ask an interest in your prayers in their behalf. We have a dear father and mother who are still permitted to remain with us, and who are offering up their daily prayers for those who are still without Christ.

Oh, that all who are unsaved would heed the words of our blessed Savior as He spake to Nicodemus, “Ye must be born again,” what a blessing it would be to them. But how often is it that those poor deluded souls put off their return to God until it is too late. But the souls who are in sin and darkness seem to be blinded by the enemy; and yet we, who have found the Savior precious to our souls, sometimes seem to forget Him. Oh, let us all be awake to our duty, and be ready for every good work, for we are passing away and very soon we may hear the call from the death angel.

Pray for me and for us that we may be ready to meet our blessed Redeemer. - FANNIE KAUFMAN.

Woodbury, Pa.

**JOY IN SERVICE.**

I am so glad that I have found the Savior. I have a strong desire to work for Him. I feel that I am coming nearer to my dear Savior every day, and my desire to become more and more like Him. I know there is no happier life than to live for Jesus. I do thank God that He brought me out of darkness into light. I am sorry that I did not give my heart to the Lord sooner. I am glad that the Lord has a work for me to do in this sinful world, and oh, how I wish for grace to do it faithfully. I would not give up my religion for anything, but want to go on in the good old way.

...I often think of 1 Jno. 4: 18, 19; “There is no fear in love, but perfect love casts out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us.” I know that I love Jesus, and I want to follow where He leads me. Oh may we all be prepared to meet the Lord when He comes, to be with Him forever. Pray for me.

Now Danville, Pa.

EMMA HERR.

**THE NARROW WAY.**

I felt impressed to write a few lines for the Visitor. There are times when I think I can not do enough for the Savior. Then when I do have that feeling within me, I must just stop and think, why is it that I am not willing always to do His will at His first command, for His wonderful love which He has bestowed upon me that He did not call me away while in sin, but had forbearance with me and permitted me to see this humble way in which I must tread. The way is narrow and but a few find it. This way excludes not only vain attire, but profane and foolish talking and many other things. I must often crucify my flesh, for my mouth is ever ready to speak of unnecessary things. I need the grace and power of God to overcome. My wish is to go forward with the steady aim to please God, and that I may stand before Him approved. Pray for me.

Mount Joy, Pa.

ADA O. WOLGEMUTH.

“A Christian should make his Savior, a perpetual companion everywhere and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his? and who else can so make our hearts burn within us by the way?’’

“When sin hides, it forgets that it cannot cover up its tracks.”
DEVIL-TRAPS.

Sin-blinded eyes, a sin-loving heart, hands and feet ready to execute the suggestions of evil, and the world overspread with countless snares by the arch-sinister, to allure and fetter young and old,—is it a wonder millions go to destruction, body and soul? Verily, “iniquity abounds,” and Satan wields his infernal scepter from orient to occident, from pole to pole. The forms of evil are legion. They are even found as appendages to religion. The devil sits in the pulpit and controls choir and pew. Form is idolized and Christ ignored. “The whole world lieth in wickedness.” 1 John 5:19.

Sin may have tiny, subtle, commonplace beginnings, but it grows, thickens, demoralizes, damns! A glass of home-made wine or beer; liquor-poisoned mince pie; an ostensibly religious romance; a game of quoits, or billiards, or base ball, or croquet, chess or cards,—any of these may be the beginning of a career that ends in the alms-house, penitentiary, gallows, hell.

God’s ideal of human life is so shockingly repudiated in general, and so scantily admitted even by the church, that a character as spotted as a leopard may pass not only as a respectable member of society, but hold a high position in the church.

If we would know what God incarnate means, there would be neither pipe nor quid nor cigar in all Israel. Our home-made wines would be discarded as near kin to the beverage of hell. Fiction would be banished from our homes as the white lies of Beelzebub, the sugar-tongued falsifiers of the truth as it is in Jesus. A constantly-consulted Bible, a pure literature, homes radiated by the sunshine of heaven, reflected from the faces and words and demeanor of parents, religion translated into the love that is wise and patient to win holiness, O, what might be done to demolish the snares of the enemy of souls! Verily, we are complacently drifting with the world, and allowing the devil large inroads into the family and church, and yet all the while thinking we are “earnestly contending for the faith which was once delivered unto the saints.”

It will require mighty effort, and mighty prayer, and mighty Bible mastery to change the mighty current that is sweeping our church and state in the direction of peril and wreck. We have forgotten that God in Christ, the model man, is the only standard for the individual, the home, the church, the nation, the world. His character, the essential quality of His being, “all the fullness of God,” lived out in all the minute of the commonest daily life—this is the grand fact we are to contemplate and realize. Nothing less than this will meet the divine purpose in the creation of man, the incarnation of Emmanuel and the establishment of the church.

We are altogether lacking in our homes in making life in all its duties a complete circle of influence that manifestly and persuasively attests the presence of Jesus. Many so-called Christian families are well nigh Christless. The love of God and the hope of eternal life is not the pivot on which turn all the activities of life. Money is not sought as the gift of God, to be disbursed for God. The secular paper, the shallow, flippant story, worldly-gossiping company, and the gains and fluctuations of the market—these make the Bible stale and holiness secondary. How can Christ gain expression through such an opaque medium? Oh, for the living sacrifice of Rom. 12:1 and 1 Pet. 2:5,9.

One Paul, with his thorn in the flesh, will do more to win souls to Christ than ten thousand foolish Galatians who are sticklers for the form of godliness, while they deny the power thereof. We cannot serve God and mammon. To love life is inevitably and fatally to lose it.

The murderers of Danville, Ill.—Harvey Pate and Frank Stires—lately executed, furnish pathetic evidence of the dangerous tendency of luxuries with which many of our young people tamper. From their prison cell and the gallows comes the solemn voice of warning against corrupting literature and intoxicating beverages. Hear their words: “We want to make another appeal to all boys and young people to beware of half dime novels, for by reading such we were started on the path of sin and crime. Why can’t this be stopped? Beware also of the saloon with all its damning influences, for only evil flows from them. Why are they permitted in a Christian country? Think of us and our fate, and leave these terrible places alone. We ask a sorrowful widow and an outraged public to forgive us our crime, and we also ask God to forgive us.”

Thousands of boys, young men and women, are playing with the very serpent whose fascination lured these criminals to their bitter fate.

What awful infatuation! History and hell lifting up millions of voices to warn the heedless from the doom of mental and sensual dissipation, and yet the broad road to destruction is crowded with the mad votaries of sinful pleasure.

Beware, young men, and young women no less, and let not heaven and earth and hell utter their appeals and imprecations in vain. Jesus alone can satisfy the hunger of your soul forever.—C. H. Balsbaugh, in Gospel Messenger.

“Many a man puts a fine monument over the grave of his wife, who made her get up and light the fire every morning of her life.”
WHAT A LITTLE GIRL DID.

A good many years ago, a little girl of twelve years was passing the old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner each time a book to read, from her father’s library. At last one day she was called to his death-bed.

“Little girl,” said he, “you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me.”

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, visited and helped hundreds of prisoners; and from the great number whom she has helped, six hundred are now, to her knowledge, leading honest lives. Prisoners from all parts of the country listen to the story of her noble mission, and surely the God of prisoners must look upon her enterprise which he had on hand; “I am my own master!” said a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; “I am my own master!”

“Did you ever consider what a responsible post that is?” asked the friend.

“Responsibility—is it?”

“A master must lay out the work he wants done, and see that it is done right. He should try to secure the best end by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail.”

“Well?”

“To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don’t master them they will master you.”

“That is so,” said the young man.

“Now, I could undertake no such thing,” said his friend; “I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. ‘One is my Master, even Christ.’ I work under God’s direction. When He is Master, all goes right.”—Dr. Bacon.

THE LITTLE BOOTBLACK.

A hundred years ago there lived a little boy in Oxford, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart.

Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposal; and he soon surpassed his teachers by his rapid progress. “A boy who can blacken boots well can study well,” said one of the students. “Keen as a brin,” said another, “and pluck enough to make a hero.”

But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes:

“One step, and then another,”

until he became a man—a learned and eloquent man, who preached the Gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.—Sel.

THE MINISTER AND A LITTLE GIRL.

A minister went to preach in a village where there was no house of God. He preached in the schoolhouse. A few people came, who did not seem to care much about God or His Word. He preached a good many times; “and I had but one thing to encourage me,” said the gentleman.

“What was it?”

“It was the attention of one little girl, who kept her eyes fixed on me, and seemed trying to understand every word I said,” answered the gentleman. “She was a great help to me.”

What! can a little child be a great help to a minister? Yes, oh yes. How? By paying attention. Think of that, my little ones, and when you go to church fix your eyes on the minister and try to understand what he says, for he is speaking to you as well as to grown-up people. He is telling about the Lord Jesus, who loves the little ones, and said, “Suffer them to come unto me, and forbid them not; for of such is the kingdom of heaven.”—Sel.

OUR LETTER BOX.

Dear Editor:—

I noticed that the little girls and boys were writing for the Visitor and thought I could write too. I am a little girl five years old. My papa takes the Visitor. I like to read them, and I thought I would write for the Visitor.

I have four sisters and two brothers living, and one sister in heaven. I like to hear the stories about Jesus. This is the first letter I have ever written, so good-bye for this time.

Lost Springs, Kans.

Dear Editor:—

I thought I would write a few lines for the Visitor. I am a little girl seven years old. I have four sisters and two brothers living, and one sister in heaven. I like to hear my sisters read the nice letters written for the Visitor by the little folks. This is my first letter to the Visitor. I will close for this time, hoping more will write. Good-bye.

Lost Springs, Kans.  Emma Anna Book.
Our love-feast held on the 16th and 17th of June at the Brethren's meeting-house was a love-feast indeed. Services were conducted by our home brethren who did not shun to declare with boldness plain Gospel truths. There were with us three brethren and three sisters from DeKalb county and also some from Marshall county. On Saturday two sisters were received into the church by baptism. May they follow Jesus in all his appointed ways. Our meeting closed Sunday at noon with the order of exercises usual on such occasions. May they be long remembered. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

CHURCH NEWS.

ELKHART, IND.

JUNCTION CITY, KANS., JULY 9.

When we came here we found a little band of the Union Salvation Army here who had been stirring up the people. They are apparently a very humble little band of workers, and we believe that the Lord recognizes their efforts to save lost and down-fallen sinners. They had been using the old skating rink to hold services in, but the day we arrived they were notified that on account of the noise they were making they would have to vacate it. Since that they hold their meetings on the street. There meeting is at 7:30 and we begin ours at 5:30. We always go to the street meetings where large crowds gather to hear the Word who otherwise might not be reached by the Gospel message. On Sunday July 1, a large company of us went to the county jail to hold services for the benefit of the prisoners. The Lord blessed the service so that some of them asked to be prayed for that they might become Christians.

We met with a hearty welcome by many when we came here, and we have been told that our labors here last year were not forgotten, and the seed sown then has been bearing fruit. Praise the Lord. We do not say this to boast, but we say it in honor to His name, and for the satisfaction of some who thought that we should not go over the same ground that we went over last year.

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GOSPEL TENT.

At the time of our last report we were getting ready to move to this place. Owing to high waters and bad condition of roads the teams hauling the outfit did not reach Junction City until noon on the 27th inst. By hard work we were ready for services by the evening of the same day.

We have been having a good attendance right along, many nights more than the tabernacle would accommodate with seats. The interest also has been fair but there has still not been so much of a turning to the Lord as we would have loved to see. There have been up to the present eight souls that have made some demonstrations that they want salvation and some have been very earnest and are happy, while others don't show as much earnestness as we would like to see. But we trust that the Lord will show them the light and bring them from death unto life.