“I SHALL BE SATISFIED.”

Not here, not here; not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters.
I shall be satisfied—but oh! not here.
Not here, where every dream of bliss departs,
Where the worn spirit never gains its goal,
Where haunted ever by the thought that grieves us,
Across us floods of bitter memory roll.
There is a land where every pulse is thrilling
With rapture earth’s sojourners may not know.
Where heaven’s repose the weary heart is abiding,
And peacefully life’s tempest-tossed currents flow.
Far out of sight while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words: I shall be satisfied.
Satisfied, satisfied: The Spirit’s yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds.
Shall they be satisfied!—The soul’s vague longing.
The aching void which nothing earthly fills;
Oh, what desires upon my soul are thronging
As I look upward to the heavenly hills!
Thither my weak and weary feet are tending
Savior and Lord, with thy frail child abide;
Guide me toward home, where, all my wanderings ended,
I then shall see Thee and be satisfied.
—Selected.

Truth lies in character. Christ did not simply speak truth, He was truth—through and through; for truth is a thing not of words, but of life and being.—Robertson.

Beloved:

This great, primal name of God adapts itself to every possible human need. On the highest peak of Pisgah, and in the lowest depths of corruption and despair, the voice of infinite love still is: “I AM the Lord thy God.”

The malefactor on the cross has as free access to the grace of God as the beloved disciple. “Whosoever will.” Not our sins nor the sense of sin debar our salvation, but the want of sense. You have apprehended me rightly in my somewhat ambiguous expression that no soul can fall so low as to fall out of my sympathy. Jesus died out of pure love for the very lowest and vilest, and if His love is shed abroad in our hearts it will prompt us to make great sacrifices for the rescue of sinners. There is among us too much tradition and ritualism, and not enough of self-renunciation that makes great cost for Jesus’ sake in behalf of the unsaved. We forget that the cross is the symbol of our religion, and that it is only as we die with Christ that His resurrection power will be manifest in us. 2 Cor. 4: 10, 11.

A wonderful, glorious, most blessed life is that which is “hid with Christ in God.” Col. 3: 3. It is the only life worth living: the only life that meets God’s purpose in the creation of man, 1 John 2: 6. The sin against the Holy Ghost, concerning the nature of which you inquire, is the destruction of capacity for such a life. It is not limitation or exhaustion of divine resources. But the possibilities of repentance has a limit. “Take the talent from him.” The plenitude of the Holy Trinity cannot be exceeded by human dereliction; but sin can corrupt the human soul into utter imbecility. You have not committed the unpardonable sin, as your letter shows godly sorrow, and a hunger for holiness, which can be experienced only through the ministry of the Holy Spirit. The “falling away,” in Hebrews 6: 4, is not sinning in the ordinary sense, but apostasy—a rejection of the economy of redemption in Christ. It is not necessarily a preference of evil as such, but a deliberate, scornful, blasphemous repudiation of the highest and final expression of Divine love. See Heb. 10: 23. To fall into sin through the power of specific seductions, as theft, or drunkenness, or fornication, or uncleanness, is not the sin specified in Hebrews. Such consent to sin, fearful as it is, carries not with it the signification of the “wilfully” in Heb. 10: 26. The sin of the revolting Hebrews had in it no reserve of conscience or purpose. It treaded under foot the son of God, and counts the blood of the God-man an unholy thing, and treats the spirit of grace despitefully and that without the sense of sin. The greatest outrages can be committed with consciousness of loyalty to God. See John 16: 2, and Acts 26: 9, 10, 11. To be so baptized into the very darkness of hell as to defy God, treat Jesus as a blasphemer and impostor, and decide the Holy Ghost
with malicious indignity, is to stand upon the border of the Divine impossibility. When the limits of salvation are transcended, and not a spark of susceptibility for renewal is left, God only knows.

For a Christian to yield to the flesh and defile the temple of God, is indeed lamentable. David is an instance. But the 31st psalm reveals the depth and sincerity of his repentance, and his restoration to the Divine favor and “the peace which passeth all understanding.” To be emblazoned to sin by the fulness and freeness of grace is next door to reprobation. The “God forbid,” in Rom. 6:2, is the perfection of philosophy and common sense. The “Reckon” in Rom. 6:11, must be constantly translated into fact, and then sinful desires and thoughts will never find expression in word or deed. The “cannot” of first John 3:9, is simply Rom. 6:2, emphasized with the everlasting negative of the cross of Christ. So long as Jesus is supreme, sin is impossible. Sin not, sin not, sin not; and “It,” “It,” “It,”—which “God forbid”—“we have an advocate with the Father,” “who ever liveth to make intercession for us,” “He is the propitiation for our sins.” “I AM,”—all that the sinner needs, and more.

Thanks for your stamps, etc., for the support of my silent ministry. This is also a part of the divine expression in the saint. Heb. 13:16.

C. H. BALSBAUGH.
Union Deposit, Pa.

Many think it useless to attempt to preach unless they have a large congregation. Jesus preached to one woman at the well of Samaria, and she was the means of many believing in Christ.

“In the multitude of words there wanteth not sin.”

For the Evangelical Visitor.

GRIEVING THE HOLY SPIRIT.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30.

We have, in this Scripture, four distinct considerations. First, the the existence of a Holy Spirit. Second, that it is used as a seal to the people of God. Third, that it is subject to grief. Fourth, that the time of its sealing is limited; and we may also infer that its limit extends to the day of redemption.

There is, in the above, abundant ground for a lengthy discussion; but that is not the object of this writer. Nay, simply to offer a few passing observations, connected, probably, with his own experience.

1. As to the existence of a Holy Spirit, which is part of the Godhead, it is hardly necessary to produce anything as proof. The Scriptures abundantly testify to this; and that this spirit operates for good on the hearts and minds of men—on the sinner as well as on the saint—is manifest to all human intelligences. This may be proven by the conduct of an Indian who picked up a dollar that was unwittingly dropped by a white man. When asked why he had restored the dollar to its owner, he said, pointing at his own breast: “I have in here a good man and also a bad one. The good man told me to give the white man his dollar. The bad man said no, keep it yourself, for he does not know you have it.” It was the Holy Spirit that influenced the red man to do right.

2. Now as to the sealing. We know what it is to seal a letter when we have written it. Formerly it was done with a wafer; now it is done in another way. Darius sealed the stone that closed the lion’s den. The stone that sealed the Savior’s tomb was sealed to secure his body from being stolen in the right hand of Him that sat on the throne, a book, sealed with seven seals, could be opened only by the Lion of the tribe of Judah. 144,000 were sealed in their foreheads, with the “seal of the living God.” When a deed is made for the conveyance of real property, an officer of the law must attach his signature as proof of the validity of the document.

From the foregoing, we may learn that a seal is an attachment to a person or thing, intended to give such thing firmness of character, as well as to warn all not in authority against tampering with the thing sealed in, lest they be subjected to the rigor of the law.

We may notice, also, that a seal is fastened with some adhesive substance, so that it cannot be removed without leaving some mark of misdemeanor.

Then, according to our text, when the Christian man receives the Holy Spirit he is sealed thereby. Yea, the Spirit is deeply impressed upon the soul; soul and spirit become as one, though they are two: but they must be in unison. If all is to go well they must agree together; but the Spirit must be the acknowledged advisor and leader.

Eng and Chang, the Siamese twins, were firmly bound together, but each had a will of his own. Gladly would they have been cut apart; but a separation would have been the death of both; hence they were obliged to act in unison in most things. Eng desired to be baptized, and Chang was obliged to go into the water with him. So the Holy Spirit and the soul must agree to be of the same mind, else the Spirit will be grieved and take its flight, which would be death to the soul. May be treated under one and the same head, viz, the time or limit of the sealing, which is said, “Unto the day of redemption.”
speedy relief from the sense of guilt. In­
ingness to forsake sin. The man but in a way between liimself and had something to repent of. It con­

ized in grieving the Holy Spirit. Therefor in so doing he found that he, too," to look carefully over his record, and the near future. This caused him which seemed to portend death in

But come they will, to the guilty. do not always come in the same way. On to repent, under the threat of most of them, and they were called for about six months, when at length sweet peace and comfort returned, not suddenly, but little by little for a few days, his bodily health improving at the same time, though he is now nearly 75 years of age. Now why was all this trouble? He firmly believes it to have been for the same reason that Satan had permission given him to trouble Job. It was a chastening for grieving the Holy Spirit, thereby showing a man what he is in his own righteousness, thus bringing him nearer to God. “All things work together for good to them that love God.” “And let him that thinketh he standeth, take heed lest he fall.”

We yet want to look at the matter a little more closely, what it is to grieve the Holy Spirit. And, to give it in as few words as possible, we will say that on receiving it, it becomes, by divine appointment, our inward monitor; and as such it warns us against committing faults, and in­

forms us of our duties. If we fail in giving heed to its promptings, we grieve it.

The fourth and the last points named are closely connected, and Grieving the Holy Spirit or quenching it, is sinning against it, but by reading carefully we find that it is not simply sinning against it that constitutes the unpardonable. It is blasphemy that the Savior says shall not be forgiven. Blasphemy is sin; but there seems to be a difference between the sin of blasphemy and sin of any other character. Blasphemy consists in uttering impious words against any one of the Trinity. There are only two places in the Scriptures—Matt. 12: 31, 32 and Mark 3: 28 29—where the unpardonable sin is spoken of. 1 John 5: 16 says: “There is a sin unto death,” not to be prayed for, but does not state in what the sin consists; hence we may take it for granted that it is the same one specified by the Savior as not to be forgiven.

But when shall this day of redemption be? As this article is already long, it is necessary to be brief on this point. When Christ died and rose again He redeemed us from the curse of a broken law. This was redemption so far. Now when a man believes in Him, and becomes subject to His law, he is redeemed to a more advanced stage; and such were His disciples at the time He told them (Luke 21: 28) how to know when their redemption will be drawing nigh. From this we may learn that full and complete redemp­tion is not to be obtained under the present dispensation, and very likely not until death, the last enemy, shall be destroyed. 1 Cor. 15: 26.

Oct. 15, 1894.

EVAIVENaICAL VISITOR.

C. STONEK.

New Berlin, Ohio.
For the Evangelical Visitor.
BUSINESS AND BIBLES.

Whosoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom, in the grave, whither thou goest.” Eccl. 9: 10.

Here we have a bit of advice that we can apply equally well from spiritual and temporal standpoints. It comes from one who for a period in his life at least was eminently successful, and has the stamp of Divine approval upon it by being part of Divinely inspired Word. We will leave the spiritual side just now, for that side alone is such a splendid theme that we could not help but trespass on account of length.

“Whosoever thy hand findeth to do, do it with thy might,” we find to be a most excellent business motto. Successful men were looked into, we believe that it would be along that line to follow Him. I find that the Lord is ever willing to help me if I ask Him in the right way. When I first set out the enemy tried to make me discharge my duty. But my wish and desire is still to come nearer to the feet of Jesus, as that is the only place I can find true enjoyment. I often think how much better it would be for us if we would give heed to the Spirit of God, when it teaches us so plainly what to do and what to leave undone.

I have felt for sometime that I should write for the Visitor, but have put it off from time to time. Now, by the help and grace of God, I will be obedient.

I like to read in the Visitor the experiences of others. It encourages me to know how others are getting along in the service of God.

It will soon be two years since I began to serve the Lord. It was indeed a cross for me to rise for the first time and ask the prayer of God’s children in my behalf; but I can praise the Lord that then and there I decided to follow Him. I find that the Lord is ever willing to help me if I ask Him in the right way. When I first set out the enemy tried to make me think that my associates would not care any more for my company, but I found great encouragement in hymn 219 in our hymn-book. It says:

“Let the world despise and leave me,
They have left my Savior too.”

When I thought how the Savior suffered and died for us, I thought that we should be willing to deny ourselves and do whatsoever He asks us to do. But when I look back over the past, I can still see many mistakes and times when I did not discharge my duty. But my wish and desire is still to come nearer to the feet of Jesus, as that is the only place I can find true enjoyment. I often think how much better it would be for us if we would give heed to the Spirit of God, when it teaches us so plainly what to do and what to leave undone. I would say to those who are yet out of Christ, do not put repentance off so long, as you know not how long the Lord will spare you, and just think that once lost is lost forever.

I ask an interest in the prayers of God’s people.

MARY LAUTENSLAGER.

AN HOUR WITH GOD.

According to sacred story, pious men of old lived much in the presence of the Holy One. They walked with God and talked with Him. They lived in the halo of His smile and basked in the sunlight of His favor. It was their delight to serve Him day and night in His temple.

Modern Christians are too busy, or think they are, for such habits of piety. They may be just as good in their general motives and spirit, and they are sadly behind in their specific habits of godliness.

Now a portion of every day ought to be devoted by every Christian to devout meditation and spiritual communion. In the earliest moment of the morning the whole being should be dedicated to God forever. One’s life and powers ought then to be dedicated to Him for the day. Give your time, your plans, your business influence and all your affections to Him in grateful service. Inquire with me one hour?” What shall the answer be?—The Golden Way.

Selected by Emma Cassel.

Every good action is in some way well repaid.—Garfield.
THE RUSSIAN MENNONITES.

During my present stay at the "Home for Friendless and Homeless Persons," near Hillsboro, Marion Co., Kansas, I have had opportunity to learn some things about the Russian Mennonites who make up a large part of the inhabitants of this county. As is known to many of the readers of the Visitor, these Russian Mennonites who make up a large part of the inhabitants of this county. As is known to many of the readers of the Visitor, these German Mennonites who formerly lived in Russia, but emigrated to America in order to enjoy the religious liberty of our free country.

In their faith and religious practice, they are in many respects like us. Some things about them are not to be commended, while in other things we might learn from them.

Prosperity in the early years of their settlement here has brought the same evil upon them as upon many of our own people, namely, laying up treasures upon earth, and loss of spirituality. There are also divisions among them, so that in this vicinity there are three or four different sects.

Notwithstanding these things, there are many very spiritually-minded Christians among them. Of one particular sect, it may be said that they are free from tobacco. This is certainly commendable. We wish as much could be said of our brotherhood. They also believe strictly in the doctrine of non-resistance, and take no part in political affairs.

A new house of worship was recently erected by them about ten miles west of here. It was my privilege to be present at the dedicatory services, which were held on Sunday, September the 30th. The meeting-house is not very large, and as very many people assemble on such occasions, a large feast was pitched beside the church in which the meeting was held. The capacity of the tent is at least one thousand persons, and it was well filled throughout the day. The services commenced at 9 a. m., and continued until 4 p. m., with an interval of an hour or more at noon for dinner. Many speakers took part in the exercises, each one speaking about fifteen minutes. It is a rule among these brethren that each one select a portion of Scripture as a text from which to speak. No matter how many preach, every one has a different text. This, I think, might with profit be practiced more among us.

It is often the case that the first speaker chooses a subject and then two or three follow repeating much that has already been said, and not infrequently drifting off into aimless remarks which serve more to fill in the time than to edify the assembly. This might be otherwise if each one should bring some message from the Word.

I was glad to notice also that there is some interest in missions manifested by these people. The afternoon was devoted to mission services. A collection was taken, half of which was used for foreign missions, and the other half went for the Home for the Friendless. All the preaching was in German, except a short discourse which I was asked to give in English. The day was a very enjoyable one to me. The singing, which was mostly from the German Gospel Hymns, was very good.

Both dinner and supper were served for this large concourse of people. The meals were very plain, consisting of tea, coffee and a kind of biscuit which answered as bread. Perhaps we might learn something here. When we come together for the food, a little less preparation for the body might be proper.

THE HOME FOR FRIENDLESS.

It is with pleasure that I note that the new building here at the home is steadily going up. It will be four stories high when completed. It is to be hoped that sufficient money will be given to insure the completion of the building in the near future. Caring for the many homeless and friendless children who are to be found on the streets of our cities, is a work that should by no means be neglected by God's children. Those whom God has moved with pity for the neglected orphan children can here find a place to manifest their love in a practical way. This is an undenominational institution, and it seems to me that our people ought to encourage and help the work all they possibly can. Any donations which you wish to make may be sent to the Home for the Friendless, Hillsboro, Kans.

J. G. CASSEL.

Hillsboro, Ks.

"JESUS, MY ALL, TO HEAVEN IS GONE."

About the year 1730 there lived in Reading, England, a lad by the name of John Cennick. He had a lively fancy and a warm social nature; he made friends easily, and did not always choose them well, and he allowed himself to be too much influenced by idlers who courted his affection. The age of fifteen did not find him a promising youth; he was fond of cards, novels, and stage-plays and but for his warm susceptible feelings, he might have been classed among the profitless boys of the town.

But he was not happy. His conscience was ever ill at ease, and, as he grew older, he found himself led hither and thither by the mere force of evil associations and habits, which his desultory life lost its charms for him. Solitude constantly presented to mind the glowing reflection that the days of youth were swiftly passing, that manhood, too, must soon be gone, and he must die.

One day, while walking the streets of London engaged in serious thought,
one of those mental reactions that suddenly arrest a gay life, took away all his relish for worldly pleasures. To use his own language, "While walking hastily in Cheapside, the hands of the Lord touched me, and I at once felt an uncommon fear and dejection." He had often retired to rest with a tortured conscience, but he had never before known a depression of spirit like that. He saw that he was a sinner, that his course was leading to ruin, and that one day he would suffer the penalties of his disregard of the requirements of God. He looked on the past with regret and the future opened to him no cheering prospect.

This anxious concern continued two years. He daily longed for the peace that religion imparts, and sought for it by improving his conduct, and by practising self-denial and asceticism, but he did not seek it in the love and compassion of Christ. He often fasted till his strength was reduced; he prayed unceasingly, regarding prayer in the light of penance, as an act that would purchase pardon, but the unrest still remained. He had no peace; the great conflict went on in his soul.

One day, while thus sorely tried, and brought almost to the verge of despair, he met with the words, "I am thy salvation." The text was like a revelation to him. It had lifted the veil that had long darkened his mind, and he saw the way of peace and safety by casting himself wholly on the mercy of Christ. He was filled with unspeakable joy on believing that Jesus would "take him to Him" as he was, with all his imperfections and pardon all his sin. He now found peace to his soul. The presence of the Savior seemed continuously with him, and he could say, as he afterward expressed his feelings in verse, in view of the happy change:

"Thou dear Redeemer, dying Lamb, I love to hear of thee; No sound so charming as thy name, Nor half so sweet can be."

He now earnestly entreated his young associates to turn from the pursuit of worldly folly to religion, and the constant theme of his conversation was "peace and pardon through the blood of Christ."

Cennick became a gospel minister and was associated with the Wesleys and Whitefield in their labors. He was a fervent-spirited poet, and he thus told in verse the experience we have been relating; a hymn that all our readers will recognize, though comparatively few may know the circumstances under which it was written:

"Jesus, my all, to heaven is gone, He whom I fix my hopes upon. His path I see, and I'll pursue The narrow way till Him I view."

"The more I strove against His power, I felt the weight and guilt the more; Till late I heard the Savior say, Come hither, soul, I am the way."

"So, glad I come, and thou, blest Lamb, Shall take me to thee as I am. Nothing but sin I thee can give, Nothing but love shall I receive."

"Now will I tell to sinners round What a dear Savior I have found; I'll point to thy redeeming blood, And say, Behold the Way to God." He thus speaks of the same religious experience in one of his poems:

"Dangers were always in my path, And fears of death and endless wrath, Though every day I wall my fall Three years of grief exceeded all; No rest I knew, a slave of sin, With scarce a spark of hope within."

He became a teacher in the school for colliers' children, which Wesley established at Kingswood. In 1745 he severed his connexion with the Methodists and joined the Moravian Brethren. He died at an early age in 1755. His end was peaceful. After his death a poem was found in his pocket, written in anticipation of the final summons, entitled "Nunc dimittis." The following stanza will show the spirit of resignation in which he viewed the change:

"O lamb, I languish Till the day I see When thou shalt say, 'Come up and be with me!' Twice seven years Have I thy servant been Now let me end My service and my sin."

—Butterworth's "Story of the Hymns."

For the Evangelical Visitor.

LIFE IS WHAT?

PAPER NUMBER THREE.

"Life is what? It is the purchased gift of Him, Who left for us the Seraphim, And trod the wine-press of God's wrath alone. That we might see, How grand is our destiny; We are not our own."

The gift of God is eternal life, purchased for us by Jesus Christ. Salvation is not ours by our own works, nor by any merit of ours, but alone by the grace of God. Man was created in the image of God, and was glorious. Through his transgression by disobedience he became guilty, and came under condemnation, and was so alienated from God, that there was nothing in him whereby he could work his way back again to God. But through the grace—the abundant grace—of God, man is again brought back to his original state of glory. So that "that which was lost in Adam is again restored in Christ, and life—eternal life—purchased by Him," and accepted and appropriated as ours as a living faith.

"Who left for us the Seraphim, And trod the wine-press of God's wrath alone."

The most stupendous fact of history is the Cross of Calvary. All other events pale before that spectacle of "God manifest in the flesh," dying as a criminal on the cross, becoming a curse for us, redeeming
us from the curse of a broken law. He "who knew no sin"—"made himself of no reputation"—"He humbled Himself and became obedient unto death, even the death of the cross"—despised the shame, endured the cross—"betrayed by one "disabled Himself and became obedient by nature the children of wrath," could be restored again into that image of glory and enjoy the peace of God in our hearts; being enabled to walk in the light, and realize that the blood of Jesus Christ cleanseth from all the filthiness of the flesh and of the spirit, "perfecting holiness in the fear of God."

GEO. DETWILER.

Galva, Ks.

IN THE MIRE.

Struggle on, poor pilgrim, the mire is deep, but there is dry land beyond it, and you are on the road from the city of destruction to the city of the Lord. The bottom is soft and the burden is heavy, but there is help ahead and the Lord will give deliverance.

But what has become of your friend Pliable who started out with you on the journey? Gone back, has he? O yes; he sits on the bank and watches while you flounder through the mire. Poor man! he will lose the heavenly city, and perish in the great destruction, and be laughed at as a coward and sneak, in the bargain.

Better keep on. There is eternal life ahead, and nothing but sin and death behind. Enemies will oppose, and friends will hinder, but there is a crown at the end of the journey, and we shall forget the dark and tedious ways when we reach the home of bliss.

"Oh, 'twill be a glorious mornin', To a dark and cloudy day; We shall recollect our sorrow, Like the streams that pass away."

It is always hard to turn from ways of sin to ways of peace. To confess our sins, to right our wrongs and to struggle with a rebellious heart is like wading in the mire, and struggling through the slough; but there is better footing a little farther on, and even here, if we but look where God has laid His precious promises like stepping-stones, we can almost pass over dry shod. But do not be discouraged; press on; Jesus loves you, awaits to bless you, wishes to forgive you, and longs to save you now!—H. L. H.
The United States, "River Brethren," and in Canada "Tunkers." Subscription, $1.00 per year; six months, 50c.

To whom all communications and letters of business are to be addressed.

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

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Communications for all subsequent numbers of the Visitor should be sent in at least ten days before date of issue.

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If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

If you desire to know when your subscription expires, look at your name as printed on the wrapper or margin of the paper, and that will state the time to which payment is due. For instance, April means that the subscription has been paid up to that date. If you find any error in the date please notify us at once and we will make the correction.

To those who do not wish to take the Visitor any longer, we would say, when you write us to discontinue the Visitor, please send us also the balance due on your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

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

Abilene, Kansas, October 15, 1894.

BENEVOLENT FUND.

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Brother Noah Zook has been engaged by the church in Ontario to devote his time to mission work in that province. He expects to go about December 1st, to be absent about four months.

During most of the last few days the printer has been the only person in the Visitor office, the editor being most of the time detained at home on account of the serious illness of his wife.

The Abilene Gazette, a former Kansas paper, has returned from Colorado and is again established here.

Mr. Wilson, the very pleasant, gentlemanly editor, is publishing it in the interest of the Republican party. We bid him welcome to his old home and the Gazette to a place among the journals of this city.

The Independent has this to say in regard to the work of the constitutional convention at Albany, New York:

"The constitutional convention at Albany treated the state to a great surprise last Friday. We hasten to add that it was a most pleasant and satisfactory surprise for it will make those who oppose all forms of gambling as immoral and dangerous rejoice.

"The convention by a vote nearly unanimous decided to enlarge and strengthen the prohibition against lotteries by adding 'The sale of lottery tickets, pool selling, bookmaking or any other kind of gambling.' This is a sweeping prohibition, the full force of which is not seen at first glance. The amendment is in form as follows:

"Section 10 of Article 1 of the Constitution is hereby amended so as to read as follows:

"Section 10. No law shall be passed abridging the right of the people peaceably to assemble and to petition the government or any de-

partment thereof; nor shall any divorce be granted otherwise than by due judicial proceedings; nor shall any lottery or sale of lottery tickets, pool selling, bookmaking or any other kind of gambling hereafter be authorized or allowed within this state, and the legislature shall pass appropriate laws to prevent offences against any of the provisions of this section."

"We are glad to note that so stringent measures are to be inaugurated against gambling in the Empire State, and we trust that this part of the constitution will be ratified by the people when they are called to vote upon it.

"But we heartily wish that they had gone a little further and added to that article this clause: 'No intoxicating, vineous or malt liquor shall be made or sold in the state, except it be for medicinal, mechanical or sacramental purposes.' Such an addition to the organic laws of the great state of New York would have done much toward correcting the great evil that is being done in the manufacture, sale or use of this destroying element. Being then, as it should be, a part of the organic law of the state it could not be set aside or laws passed to obstruct its enforcement by the whim of a corrupt or beer-loving legislature; it would have the effect of compelling its enforcement and ultimately would be looked upon like gambling or theft, or any other crime against society.

"But it should not stop there. The reform must of necessity go on until every state in the Union passes prohibition laws, or better still, until the United States, in the national legislature, passes stringent prohibition laws. And it will go on. The well being of Society demands it; the crimes committed under the influence of drink demand it; the mothers' tears and the children's cries call loudly for it; every Chris-
tian man and woman who has the welfare of his fellowman at heart cannot help but pray and wish for it and, I will add, work for it in every possible Christian way, consistent with Christian principles. Let the good work of reform go on, and may the influence of Christianity be felt in our legislative halls and in society generally until the advocates and friends of the saloon and drunkenness be ashamed to uphold or sanction the unholy traffic.”

HOW THE LIEUTENANT LOST HIS LIFE

The Rev. Mr. Hamilton relates the following:

“ ‘A ship was crossing the Bay of Biscay one dark night, when the cry arose, ‘A man overboard!’ In a moment the lieutenant of the watch leaped into the water and swam to the rescue. The boats were lowered with all speed, and anxiously the men looked around to see who was missing. It was soon discovered that the captain of the foretop was not at his post. A death-like silence reigned on board. Suddenly a voice from the masthead shouted: ‘I hear them.’ And presently the dip of the oar became audible to all. The commander seized his trumpet and inquired: ‘Have you got them both?’ ‘Yes sir,’ was the reply. A grateful murmur of ‘Thank God!’ went through the company. But soon they were busy with the rescuer and the rescued. The seaman was sensible, and as soon as he was helped on deck he said: ‘Noble fellow! I had gone down, but he dived for me and saved my life.’ But what of the officer? He had saved his fellow-creature’s life, but had died in doing so. The grief of that rescued sailor over the death of his savior was overwhelming. He treasured up every word that he had ever spoken to him, and determined to live as much as possible after the character of the man who had died for him, and who was a true Christian. So the sinner when he is saved resolves to live no longer unto himself, but unto Christ who died for him.—Sel.

AN ASTONISHED MISSIONARY

Rev. Mr. Haffenden tells the following story:

“An American missionary was sent to Burmah thirty years ago to make inquiries about the languages. He himself spoke Burmese, and travelled up the country many hundred miles. One night he encamped near a small village. Here he heard prayer going on in Burmese. He listened, and to his utter astonishment heard, not the name of Buddha, nor the name of any idol, but the name of our Lord Jesus Christ. He was the more surprised, for he knew that no white man had ever been to that part of the world, and so he went into the village and began to make inquiries. He found that the head man of the village had some years previously been down to another village some miles distant, and had bought an article of food wrapped up in a Burmese-printed paper, which happened to be one single chapter of the Word of God, with a piece torn out of the corner. He read it, and having himself sought to put sin away, he found that Savior which is the Son of God, and Who he found was able to cleanse from sin. He now called his friends together, and read the piece of the Word of God to them, and induced them to put away their idols. And when this missionary found them, they had been for six years praying to Christ as the Savior of sinners. This is the blessing of God upon our work of spreading abroad simply and solely the truth in Jesus Christ.”—Sel.

“The union of church and state is not so great an evil as the union of church and saloon.”

A GENTLE HAND

A little boy had died. His body was laid out in a darkened room, waiting to be laid in the grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for he was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to take his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it. The mother took the cold, bloodless hand of her sleeping boy and placed it in the hand of his weeping sister.

The dear child looked at it for a moment, caressed it fondly, and looking up at her mother through tears of love and affliction, said: “Mother, this hand never struck me!” Not every sister could say this. Also, there are many little boys and girls whose hands are not so gentle, and whose hearts are not so loving; but who cherish evil thoughts, utter bitter words, and sometimes lift their hands in anger against those they should love and protect.

No wonder this little girl wished to take her brother’s gentle hand once more, before he was laid away to rest in the tomb.

What a blessed thought it is that those dear ones whose gentle hands lie folded across their peaceful breast in the silent grave, shall yet come forth to life, and joy and glory in the resurrection morning. There shall be glad greetings then, and gentle hands shall clasp once more in the kingdom of our God.—H. L. Hastings.

“There is a vast difference between esteeming one’s self to be good, and sincerely desiring to be good.”
Through the kindness and long-suffering of God, we are at this date, Oct. 5th, able to continue our report, first thanking the Lord for His kind preservation of our lives and health.

In our former report, we told of our intention of going to Barber county, which we did. We found Bro. and Sister Sollenberger well, and we greatly rejoiced together. We found them in a much better spiritual condition than we expected, since they are isolated from the Brotherhood and are destitute of church privileges; longing much, however, for fellowship with the saints. The sister especially, having never communed (being baptized only a few years ago), longs for an opportunity to commune with the church. Having failed to receive our notice, they had no appointment for preaching, and the people being busy seeding, we had no services with them, but arranged for preaching in the Congregational church in Hazelton. We had a small congregation. After leaving the church, though of course including all others with whom we called, on calling at their place we met the father with some of the children in the yard, preparing for field work. After a brief but friendly talk on our visit did her much good, and our prayers for herself and family, and especially for a boy of fourteen who recently left home, they knowing nothing of where he is.

The Newhouse family is another. The father was once a professor, but laid aside all endeavors to serve Christ, and was misled by the saloon power, that terrible blight of Oklahoma Territory. After all, in our minds, had he the proper influences brought to bear upon him, he would make a kind husband and father to that tender-hearted little woman and flock of children. They both attended preaching on Sunday and manifested a seriousness in the work.

On Sunday morning we attended service in Medford, and attended both Sunday-school and preaching in the afternoon at a school-house. We found the brother absent. The sister was to some extent discouraged with their somewhat gloomy surroundings. Their claim, like many others, is being contested, leaving their future right in doubt. We however felt that the visit did her much good, and our own hearts were made glad.

The following day we turned
southwestward, and evening found us nearing a French-English family. Nothing short of a Christian family could have tendered the reception that we received here. Here it was our privilege to worship around a family altar adorned by love and tears. God bless the parting tears and sobs of the aged grandmother. We left this family accompanied by their kindest wishes and prayers.

After some search, we found Mr. Williams, from near Abilene, and spent a few hours very pleasantly with his family. During dinner, we had a parting prayer, and then we bade them farewell, leaving warm hearts and tearful eyes.

The evening found us at North Enid with our friends Simon Shockey and wife, who entertained us pleasantly. May the Lord find his way to their hearts, and make of them the much needed lights of Enid.

Upon learning that Joseph Wingert and family lived near by, we found them after a search and took dinner with them. We were disappointed in not finding Mr. Wingert at home. We trusted, however, that our short stay was a blessing to them as well as to us.

This evening, the 4th, finds us in Wakaumis, with Ero. and Sister Shrock, members of the Mennonite church. Here we received a kind reception, and were entertained until Saturday morning, after which we took leave for our journey southwestward. While there, we did some writing, visiting, and preaching.

The meetings at Peabody continued with usual interest up to the close on the evening of the 25th of September. From there we moved to Galva, where we commenced services on the evening of the 27th.

We have had good attendance from the beginning. On Saturday, the 29th, an old man came to our afternoon meeting and confessed that he had been a member of a church for four years, but knew that he was not right with God. We encouraged him to earnestly seek the Lord in the pardon of his sins, and on Sunday morning he came happy in the Lord. On Saturday night four came out Saturday night, and one other on Sunday—all of them heads of families. All are now happy in the new life, and we hope will become earnest workers in the service of the Lord. These seekers showed fruits of repentance after the old apostolic teachings, of which there is so little seen in these last and modern times. May the Lord prosper their souls and keep them by His powerful hand.

The meetings here have been well attended all along when the weather was favorable. We expect some to be baptized before we leave here. We expect to fold the tabernacle for this season when we close the meetings here, which will be sometime this week.

Our next report will be final.

Galva, Ks.

NOAH ZOOK.

WHEN THE SALOON GOES.

The increased consumption of bread will raise the price of wheat.

The increased demand for shoes will increase the demand for hides.

The increased call for clothing will make the wool and cotton markets boom.

The wages of farm laborers will advance, because the productive value of their labor will advance.

The wages of coal-miners will be raised, because the consumption of coal will be vastly increased.

The wages of railroad men will advance, because new trains will have to be put on to meet the demands of trade.

The slum politician will no longer run the political primaries.

The ginmill statesman will no longer sell out the state to corrupt corporations.

The besotted anarchist will no longer arouse public sentiment against justifiable strikes.

The hotheads in the labor union will no longer precipitate a strike regardless of consequences or the chance of success.

The wives and daughters of drunken bums will no longer be compelled to compete in the labor market, to keep body and soul together.

The foreigners who care more for drink than they care for their children will stay away, and the immigration problem will be solved.

The beer-guzzling anarchists will go back to the Old World and stay there.

Children will no longer be conceived by drunken fathers, nursed by besotted mothers, and educated in the dives.

The inmates of the brothels will leave their business or leave the country, for the brothel can thrive only on liquor.

Lynchings will grow beautifully less, and cases of rape will be few and far between.

Two-thirds of the divorce lawyers will find their occupation gone.

The penitentiaries will be depleted and the contract labor problem will solve itself.

Twenty-five million a week will be restored to legitimate trade, and hard times will vanish like the morning mist.—The Voice.

"Living without loving is only existing. Loving makes living desirable."

"Fear is the tax which conscience pays to guilt."
THE PSEUDOHE'S FAULTS.

The preaching of the gospel is an important factor in the moral elevation of man. It is asserted that the power of the pulpit is declining; but no other class of public speakers retain the attention of their hearers as continuously as do the clergy. No lecturer or political orator or speaker upon literary topics, whatever his ability, could continue, year after year, to address the same audience several times every week and maintain his reputation. Yet this is what is done with increasing regularity by many preachers, not a few of whom are of only ordinary ability. Their average congregations equal in numbers the occasional audiences of the most popular lecturers and orators, and their printed sermons hold their own with the literature of to-day. Worldly men talk of the power of the press, and it is indeed an influence not to be disdained; but the teaching of its writers are often mere echoes of public sentiment in reference to passing movements and fashions and spoils. The declarations of the clergy, if they are true to their calling, have reference to interests and duties and aspirations and hopes as far removed in importance from temporal matters as the heaven is higher than the earth, and for this reason the power of the press cannot be fairly compared with that of the pulpit.

It cannot be denied that in many communities the power of the pulpit would be greater than it now is, were it not for unkind and thoughtless fault-finding on the part of the laity. We admit that no minister can expect to be exempt from fair criticism. It is a manifestation of the spirit of the age, and cannot be frowned down, or talked down or coaxed down. And besides, it is said that preachers are only human, and no amount of persuasion will convince the people that they are faultless.

Well, the great Apostle to the Gentiles admitted long ago that "we have this treasure (the ministry of the Gospel) in earthen vessels,"—not in gold, not in silver, not in curiously wrought vases, but in common fragile earthenware,—"that the excellency of the power may be of God, and not of us." And the pew should require no stronger reason for giving their most loyal support to the pulpit than the simple reminder that God did not choose His messengers from among the saints and angels above, but chose men with like passions with all others, who, notwithstanding the fact that they must glory in infirmities, are also trying to glory in the cross of Christ.

However, much of the fault-finding with the preacher may be ascribed to a false conception of the work of the ministry, rather than to human frailties. Many now-a-days have ideas of the functions of the pulpit which may be in keeping with the spirit of the age, but are not in harmony with the teachings of the Gospels. There is what may be called the theatrical idea. Many believe that the pulpit ought to entertain, to interest, to amuse. Sometimes they look for tragedy, often only for a comedy or a Gospel farce. Sad to say, some pulpits cater to these depraved tastes, by giving their hearers all that the most worldly could ask. But as a consequence others who have a loftier ideal of sacred eloquence, and refuse to turn the study into a green-room and the pulpit into a sawdust ring, are condemned as being dull and uninteresting and behind the times.

There are a few in every community who have the hobby horse idea of the pulpit. In their zeal for the Master's cause they have chosen some particular line of thought of which they make a hobby, and they wish the preacher to ride it for them continually. One hearer has a special love for the prohibition movement, another for the holiness movement, another believes in thundering forth the wrath of God as the sole means of salvation, while another has no less faith in the efficacy of the love of God as a panacea for sin. Consequently they are only satisfied with their minister when he harps on their pet theme. They forget that it is the minister's duty to declare the whole counsel of God. The Gospel is an instrument of many strings. Playing only one becomes exceedingly monotonous to people, while by touching all, one not only brings forth the full harmony of the divine mind, but produces the melody of grace in the hearts of those who hear it. David, with all his skill on the harp, could not have exorcised the evil spirit which was in King Saul, by playing always and only on a single string.

Others again, have the lyceum conception of the pulpit. The minister, it is supposed, ought to discuss every question that comes up, give an opinion on every matter—political, judicial, civil, scientific, and every other; that the pulpit ought to be a platform from which the minister should state every week what he thinks of the various public matters of the day. Why ministers should have any special aptitude for forming opinions on every social matter that comes up, is hard to say. That is the special province of the editor, and we only profane the pulpit when we try to make it supplant the press. Others have the controversial idea of the pulpit. They think that the preacher is under obligations to assail every one who is not of his way of thinking. Some ministers do make use of the time given them to preach the Gospel by talking about Darwin, Huxley and other skeptics,
although few of their hearers can state the philosophical views of those foes of the Church. It is a waste of power to set up a fortification in the name of any such enemies in a sermon, explain to your congregation what you are hammering at, and then knock the fortifications down. Paul defines the true vocation of the preacher from the Scriptural standpoint in no uncertain tone when he says, “We preach not ourselves; but Christ Jesus the Lord.” All other expectations from the pulpit must be secondary to this. To discover the eternal laws of right and wrong, and to strive to bring human conduct into accord with the highest standards; to speak to the conscience of man and to convince him of his sinfulness; to awaken aspirations after a nobler life and to make that life alluring; to disclose the temptations that beset men’s paths at every step and to infuse into his heart courage and strength to resist them—this is the preacher’s true sphere. It is when confining himself most closely to this work that the pulpit has its highest power, for there is necessarily a sinking out of self into Christ on the part of preacher and people, and Christ becomes all and in all. Exalt the pulpit to this high ideal and it will exalt you. And to the degree that you debase the pulpit by prostituting it to semi-righteous purposes or by unkindly criticism, to that degree you will become debased. Think carefully before you depreciate your preacher, by word or action. If you indulge in constant fault-findings your children will echo them, your friends will rise no higher than your standard of appreciation. Let us look on our preachers to love them. Let us remember that they are ministers of God to us for our soul’s good. Let us look at their message and their Master rather than at them. If they have their failings (and which of the apostles had not?) let us loose sight of them in the general Christian character and good works which accompany them. Let them feel whenever they come among us that they are surrounded with loving, praying, sympathizing, and helpful friends. Extend the welcoming hand, the happy smile the reception of brethren beloved in Christ. In doing these things we do nothing but our duty. We help ourselves while we are helping God’s ministers. The unity and peace of the church, the edification of the hearers, the conversion of sinners and the sanctification of believers, are intimately bound up with conduct of a people towards their preacher.

“We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake.”—Extract from an article in Gospel Messenger by Rev. A. Kreecker.

WORK EVERY ONE CAN DO.

Don’t talk louder than you live. Hypocrites are poor witnesses. The first person to help is yourself; the next one is the nearest and most needy. Help the lost sinner first; the weak Christian will get into heaven; help him afterward.

Invite the lost ones to service; do it by a kind word or letter or any good way. Pray for them in private; speak of the meetings, praise them.

Cut and send clippings out of the paper; use your pen; quote apt passages of Scripture.

Introduce the unsaved to some one who will better tell them the way to salvation. Go with the inquirer to the altar or the inquiry room. Ask them to your home; talk and pray with them.

Help make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief, both in prayer and in remarks.

Live for Christ in your homes. This is the great need of to-day. Wash dishes, broil steak, make beds, sell calicoes or silks like a Christian. Keep sweet, happy and hopeful. Be a walking sermon. Don’t grumble with your face. If you are sick, show what grace can do. If you are tried, bear as only a heaven-helped man can. If you are in trouble, let the world see you in the peace of God.

Let love to God flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a weak brother.

Ask God to direct you to work, and he will do it inside of forty-eight hours.

Don’t quit work until the breath quits the body; then begin service on the other side, in heaven.—Patman.

There is a sense of touch to be acquired—such a sense as the woman had who touched the hem of Christ’s garment, that wonderful electric touch called faith, which moves the very heart of God.—S. W. Christian Advocate.

God does not only purify us from every sin in order to prepare us for heaven, but “He is ever loosen­ing and weaning our hearts from all those things in this life which are not to be enjoyed in heaven.”—Dr. Watts.

For truth and saving faith renew­eth the whole man, purifieth the spirit, sanctifieth the soul and maketh clean the heart. It knit­eth this when cleansed, and uniteth it fast to God; and the heart when it is thus purged and set free from earthly desires, then soareth easily heavenward.—Arndt.
Down upon the hills and the valleys we watch the soft grey twilight fall, shutting out the last faint glimmering of light, and then in a regretful voice sadly whisper that the world is dead. O, vain and foolish cry, this cannot be, for the purple misty veil that envelops the evening sky, that we call twilight, could we but gaze upon it from the other side, we would find the other spirits have left their earthly forms before us, and cry out in grief and sorrow, that our dearest ones are beyond our loving call. With aching hearts we gaze upon the lifeless form before us, and cry out in grief and sorrow, that our dearest ones are dead, and life with them is done.

Oh, how blind and foolish we are, to imagine that our loved ones have ceased to exist, because their immortal spirits have left their earthly temples for a little while, for their real true life has only begun.

Could we but see beyond the mystic veil that death holds up across the open grave, we would find the other side all aglow with the glorious light of the eternal day, and the sweet spirit that here seemingly in its departure from us, passed into the night, resting with Jesus in the bright morning land.

We are the dead ones, we who are left here, as we toil and struggle onward up the path of life, often in great weakness of faith, and coldness of heart united to the burdens of this body, waiting for our deliverance.

How lifeless the best of us are here to what we should be, with our whole being thrill with the life and actions of our Master. How much more happy, holy and useful we might be were we more alive to the things of God and heaven. Life here does not end all, as man was created for immortality.

May the dear Savior help every one to so live that it may become a glorious and an eternal blessing to every precious soul for which he died to redeem.

“Sweet immortality ever with Christ.
Oh captivate this world cannot give
Here glimpses of heaven some foraste of bliss.
How strains of sweet music shall swell on the harps
Where minor cords never prevail.
What great hallelujahs shall sound and re sound.
When the angels have lifted the veil.”

W. E. SMITH.
Coyville, Kans.

The best time for Bible-reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil and the duties of the house are the first and most engrossing concerns. Some hours must pass with many before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God’s Book for the meditation of the morning. Make for the month a fair, steadfast trial of the plan of studying the Bible when your mental faculties are at their high-water mark. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained, a little at a time, by patient daily reading—thoughtful, prayerful reading, which was hived by the soul as something worth treasuring. A few, tired, sleepy, worn-out moments at nights, and those only, are almost an insult to the Master, whom you profess to serve. — Sel.

“My children brought their contributions to the missionary cause,” we heard a mother say one day at a woman’s conference; “but it dawned upon me that they did not bring their interest, their hearts. How was I to awaken the interest of my boys and girls in this far-away work that I considered of such vital importance? I resolved to have a missionary evening once a week. The time set apart now is tea time on the Sabbath, when we make a family collection for missions. All through the week my eyes are open for anecdotes or bits of news bearing on the subject. These I mark or cut out. By Sabbath I manage to have plenty of missionary reading, and the children have grown to expect and enjoy it. Now, they know our missionaries’ names, but the children say to themselves: ‘Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it.’”

Jesus said to his disciples, “Follow me and I will make you fishers of men.” Immediately they left their nets and followed him. The reason why so many fail in Gospel work is because they have not left all. They fail to catch men because they are using the wrong kind of fishing apparatus. They fish for men’s pocket books instead of their souls.
"Behold I sent my messenger before thy face, which shall prepare the way before thee."

The messenger referred to and the man sent from God whose name was John, was one and the same John. He said "I am not the Christ but am the voice of one crying in the wilderness, make straight the way of the Lord." Today the Lord is sending the same voice of warning the same invitation to each sinner in some way; the forerunner of Christ nearly nineteen centuries ago, necessarily the same today. His doctrine was not done away because he was executed, or because he was yet under the Mosaic dispensation, otherwise many things which are written in the Sacred Book, are of little or no import to us. Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of the Lord.

If through sin we have fallen into valleys of vice, or have been led in the great valley of degradation, it is our duty to repent for the same, and ask the Lord for forgiveness and keeping power. The man who has been the inhabitant of some high mountain higher than the Bible line must descend to a common level with the man who fills the valleys. The untruthful men must be truthful; passions must be suppressed, and the patience tried; the mind and body must be renewed. The highway to be prepared for the Lord must be level, straight and smooth. Having brought forth such fruits worthy of repentance, we are a people prepared for the Lord.

At this period our condition is such that we can understand the expression of the prophet when he says: "Behold the lamb of God which taketh away the sin of the world." We are subjects of the baptism of repentance, the baptism of John, the baptism of the Holy Ghost, and with fire by the Lord Jesus himself. Our communion with God, which was lost through sin, is restored. Christ has come to redeem that which was lost.

I entreat you to go Jesus, and give due respect to the voice of God which comes to our sinful hearts. Let us invite conviction, repent for our sins, and the Lord will abundantly pardon. Call upon the Lord while you may; come to Him because of His outreached arm, and because of His reasonable servitude.

If we are reproved of the errors of our way, let us not do as did Herod, who rejected God's messenger; but follow where He would lead us. There are many pretensions of coming to Jesus, but thousands upon thousands fail because of the plainness of the way. R. E. Heeshey.

Talmage, Ks.

A Scripture illustration, by which we were particularly struck, was derived from the flocks of sheep and goats that fed together in the same field, or on the common. The goats were of a finer breed than I had before seen, and the sheep had long, coarse, hairy wool; so that in casting your eye over the field, you could hardly say which were goats and which were sheep. The shepherd, I perceived, at evening brought the flock home, and separated them into parts, putting the sheep by themselves and the goats by themselves. The words of the Saviour never came home to my mind with greater force than after witnessing this arrangement.—Sel.

"Act well at the moment, and you have preformed a good for eternity."

"The line of life is a ragged diagonal between duty and desire."

Not a moment to be lost. We need every instant of time to prepare for eternity. The decrees of death may have gone out against us. This night our souls may be required. Some must be saved now—in this hand's breadth, or be forever lost. Some will soon be pressing all the praying and repeating of a lifetime into the last awful hour of life. Some will soon be fighting off death and demons, retrieving one poor moment for penitential prayers. Time failing, life ebbing, friends pleading, fiends mocking, the door of mercy closing, salvation now, now or never for some immortal soul! Remember! they never repent in perdition. There is no hope in hell. —Sel.

"God fails not to sow blessings in the long furrows."

"Ability involves responsibility; power to its last particle is duty."

"Remember that, valuable as is the gift of speech, silence is often more valuable."

"A grave wherever found preaches a short, pithy sermon to the soul."

"Discretion in speech is more than eloquence. When you doubt, abstain."

"Do, sometimes at least, allow your mother to know better than you do, she was educated before you were born."

"Your future may look dark, and there may be obstacles in the way you are going which seem to make it impossible to pursus the course you have been going any further, but if you look at the Lord you will see a clear route and an open gate leading to heaven."

"The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small things."
LOVE-FEASTS.

Oct. 13 and 14, at Maple Grove Church, Clark Co., Ohio.
Oct. 20, at the Lawndale meeting-house, Lawndale, Pa.
Oct. 13 and 14, at Clay Co. meeting-house, near Clay Center, Kansas. Promoted meetings will be held during the week previous to love-feast, commencing on the 7th.

RAILWAY TIME TABLES AT ABLINO.

UNION PACIFIC.

West bound.
No. 1.—Night Express. 12:56 a. m.
No. 7.—Limited Express. 2:37 p. m.
No. 11.—Freight. 5:58 a. m.

East bound.
No. 2.—Kansas City, East Mail. 3:47 a. m.
No. 8.—Limited Express. 11:57 a. m.
No. 13.—Freight. 5:10 p. m.
No. 12.—Stock Freight. 7:10 p. m.

DAILY EXCEPT SUNDAY.

ATCHISON, TOPEKA & SANTA FE.

North bound.
Passenger. 5:56 a. m.
Accommodation. 12:55 p. m.

South bound.
Passenger. 11:20 p. m.
Accommodation. 8:20 p. m.

SARBIA BRANCH.

Departs.
Passenger. 5:55 p. m.
Freight. 1:50 p. m.

Arrives.
Passenger. 11:40 p. m.
Accommodation. 11:10 a. m.

All Santa Fe trains daily except Sunday.

ROCK ISLAND.

West bound.
No. 65.—Local Freight and Accom. 11:18 a. m.
No. 27.—Mail and Express. 5:19 p. m.

East bound.
No. 36.—Mail and Express. 11:18 a. m.
No. 9.—Limited Express and Accom. 5:39 p. m.

Passenger trains run daily. Freight trains daily except Sunday.

"An Intra-Mural View," a very artistic brochure, has been received from the Curtis Publishing Co., Philadelphia, publishers of the Ladies' Home Journal. As the title indicates, the booklet gives us glimpses of the interiors of the Journal's offices, and some idea of the work carried on there. The main building, occupied by the editorial and business offices, was designed by Mr. Hardenbergh, the architect of the Hotel Waldorf, New York, and was completed in January, 1893. The exterior is attractive and the interior elegantly appointed and admirably planned. The numerous illustrations, showing the commodious and well-fitted offices, and the accompanying text, giving us some insight into the work in the different bureaus, requiring a force approximating 400 employees, indicates the wonderful success which the Ladies' Home Journal has achieved in an almost incredibly short time.

The first number was issued in December 1881, so that less than eleven years have elapsed since Mr. Curtis conceived the idea which has developed into so vast an enterprise. In this short time, its merit and steady improvement in all departments have received such recognition that its circulation has reached the amazing figure of 700,000, the largest magazine output in the world.

The brochure also describes at some length the work of printing in an almost incredibly short time. The Journal, which is carried on in a special building, "An Intra-Mural View" will be sent to any one who will write to the Curtis Publishing Co., and enclose 4 cents in stamps for postage.

The Preacher's Magazine comes to us with a wealth of good things, This magazine ranks high as a preacher's help, and its coming is an inspiration and a benefit to ministers of every grade of intellectual endowment. It is suggestive of pertinent lines of theological thought. The variety of the themes presented gives it great value. A perusal of its pages must add to the efficiency of preachers and teachers. A few of the contributors and their valuable papers are as follows: Rev. F. B. Meyer, B. A., furnishes a sermon on "Jeremiah XIII and Prophecy," which is a most excellent contribution. Rev. H. C. Mitchell, D. D., an article on "Israel Often Reproved," Rev. Mark Guy Pierce—"prince of sermonizers on the platform of the first of a series of discourses on "The Barrenness." "The Saints for Preachers," by Rev. Joseph Bush, is full of wholesome teaching. A very concise and careful presentation of a very live theme is found in Rev. C. Harly Smith's article on "Biblical Giving." This section devoted to homiletics is of much variety and fulness. A Children's Sermon," by Rev. Robt. Brenning, a "A Sermon for Busy Men," by Joseph Parker, D. D., are capital. "The Teacher and His Class," by Rev. W. Douglas MacKenzie, is full of the best instruction. "Prayer Meeting Talks," by the late Rev. F. Deems, D. D., LL. D., an able outline for the prayer service. Announcement is made in this number of the fact, hitherto unpublished, that W. E. Ketcham, D. D., is the author of the "Notes on the International Lessons" and "Outline Address on the Golden Texts," which are excellent. The statement is also made: "He has also been, and is, the American editor, and the success of this magazine in the past has been largely due to his general editorial supervision. Published monthly at 15 cents a copy, or $1.00 a year. By Bour Ketcham, publisher, 2 Cooper Union, N. Y.

OUR DEAD.

GALUSHA.—Died, near Ramona, Ks., Oct. 4, 1884, S. A., wife of Henry Galusha, aged 21 years, 6 months and 20 days. She died of typhoid fever. She was no professor of religion. Interment at Rosebank cemetery.

YARHAM.—Died, near Toledo, Tama co., Iowa, Sept. 18, 1884, Sister Juliana, wife of James Yarham, aged 63 years, 5 months and 17 days. She was the mother of two children—one son and one daughter. The daughter died before her birth. Her death was caused by hemorrhage of the stomach, after four days of sickness. She was a consistent member of the spirit church for about twenty years. She was not afraid to take the cross upon herself and do works of the glory of God. She was much missed in the church, which leaves a sorrowing husband with many near and dear friends to mourn her loss. Services by the writer from Rev. 14:15, to a large audience of friends and neighbors. A. B. KNUPP.

BRUBAKER.—Mrs. Harry S. Brubaker, residing several miles north of Mount Joy, met a terrible death at her home on Wednesday evening of last week. She had occasion to go to the second story of an outbuilding, sliding down into a rusty white deed.ic maga-

AUSHERMAN.—Died at Ramona, Kansas, September 11, 1884, Bro. W. M. Asherman, aged 21 years, 6 months and 6 days. Three weeks before he died he had a stroke of paralysis. From that time he lost the use of his left arm and leg, and most of the time he was not able to speak, but was conscious all the time. He left a bright evidence of his hopes of a better world. Bro. Asherman was born and raised in Maryland. He was twice married, his first wife having been the daughter of Mr. and Mrs. Myers, of Franklin co., Pa. Three children were the fruits of the second marriage, of whom, two girls are at home, and a boy at Joplin, Mo. Bro. Asherman and family moved to his state from Maryland nine years ago. His funeral was held at Rosebank meeting-house, interment in adjoining cemetery. Further information, 5 cents, by Bro. Mellinger to a large congregation of friends and acquaintances.

A. B. STERRELL.

HOW A CHILD SHOULD SIT.

In sitting, the child must be provided with a comfortable chair, adapted to its size and height, writes Elizabeth Robinson Scovill in a very valuable article on "The Physical Culture of Children," in the September Ladies' Home Journal. He should be made to sit well back in it, and not on the edge when he has to occupy it for any length of time. The back should, if possible, give support to the small of the back as well as to the shoulders. In working at a desk it should be of such a height that he can easily see his work while sitting erect and bending his head, instead of inclining his body at the hip joints. The upright position helps to expand the chest and keep their shoulders in their proper place. Its use soon becomes habitual if insisted upon.