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Henry Davidson
THE ART OF CHRISTIAN LIVING.

When you think, when you speak,
When you read, when you write,
When you sing, when you walk,
When you seek for delight,
To be kept from all evil at home and abroad,
Live always as under the Lord.
Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know;
Whatever you say, in a whisper, or clear,
Say nothing you would not like Jesus to hear.
Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glee.
Sing nothing that God's listening ear could displease.
Wherever you go, never go where you'd fear
God's question if asked you, "What doest thou here?"
Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing.
Were God to look down and say, "What art thou doing?"
—Selected.

THE SEVEN WORDS OF JESUS ON THE CROSS.

A STUDY ON THE DYING WORDS OF OUR SAVIOR.

1. Father forgive them, they know not what they do.—Luke 23:34.
2. Verily I say unto thee, today shalt thou be with me in paradise.—Luke 23:43.
6. It is finished.—John 19:30.

The last words of our friends are always prized very highly. We eagerly inquire, What did they last say to the loved ones behind? We are apt to put even too much store on these things, but I do not think we are much in danger of too carefully studying the utterances of our Savior as he hung between heaven and earth, "lifted up", so that you and I might "look up" and "live"—the Son of God, who could say before Abraham was, I am, and of whom the Spirit, through John (John 1:1), said "was with God in the beginning." Through the Spirit, by the several evangelists, we have Jesus' last words uttered as a human being and uttered while on the cross. We prize equally high his words after his resurrection. But we must not forget that he was not then any longer human, circumscribed by human limitations and human conditions.

Let us then look at them briefly. We have tabulated them so that they may the more readily be studied. After carefully studying the Word, the above arrangement commends itself to us as being the order most likely in which they were uttered. No one of the evangelists recording them all, we are left to arrange them as we infer from the circumstances connected with each. The arrangement is, however, not so important as the lessons they bring us.

1. "Father, forgive them, they know not what they do."

Here we see Jesus praying for the soldiers. They were hirelings, and as hirelings they had but to do their bidding. We simply call up this question to show how unimportant questions will assert themselves, sapping the spiritual life out of even the most righteous (?) indignation at their hardness, and prays his heavenly Father, "Father, forgive them, they know not what they do." Was he heard? This matters not to us. It is one of the pertinent questions we are so apt to ask which do not concern us, but should be considered among those of which the Spirit through Paul speaks in Titus 3:9.

We simply call up this question to show how unimportant questions will assert themselves, sapping the spiritual life out of even the most
sacred things. We may, however, for the answer to this one consider John 11:42.

Are we ready to forgive our tormentors? Let us study carefully in this connection Matt. 6:14,15,18,23,25; Mark 11:25,26; Eph. 4:32; Col. 3:13 and others.

2. "Today shalt thou be with me in paradise."

Now we see him assert his divine authority—pardoning sin, speaking peace to a lost soul seeking salvation—giving us a glimpse of the state after death—paradise. Oh, how good, how kind, how loving he is—saving sinners whenever they call.

Let no one presume that because this dying thief asked for and received pardon on the cross, they may go on resisting God and his Spirit, doing despite the cross of Jesus Christ and be saved at last, for it is a delusion—the opportune last moment may never come. On the other hand, none need be discouraged.

On the strength of God's immutable word, we assure you that if you want pardon it is not too late to receive it. He will take you in now, if you will—tomorrow may be too late.

3. "Woman behold thy Son. Son behold thy mother."

Oh, what a precious double word this is, woman-son. What a volume of tenderness this word speaks! Through all the succeeding ages he has become a model son in caring for his widowed mother. Was it a burden to the disciple whom Jesus loved to thus have given into his charge the mother of Christ? Most certainly not. Love does not find burdens in service; nay, rather service is the full expression of love, and love is not happy unless it finds some service. Do you find no joy in service—in ministering to the poor, to the things of the Lord's house, attending and aiding in the public worship, etc.? The trouble is in love. May all God's dear children receive such a baptism of love that they cannot rest without service.

Methinks the loving John at once tenderly led the fainting mother whose quivering frame could no longer support itself amid the heart-breaking anguish of the hour, to a sheltered and secluded spot in the city, and leaving her in the immediate care of other friends he hastens back to the cross and watches to the end, giving us two words the evangelists have omitted.

Herein is love. Love prompted Jesus to care for his mother and assuringly he looks at her and commands her to John. Sons and daughters, do likewise. Never forget mother. She first suffered for you, and may filial love together with Christian love enable you to smooth her life as age advances and you will find joy in loving service.

4. "My God, my God, why hast thou forsaken me?"

At these words we pause in wonder and awe. The Spirit of Christ by the psalmist has uttered these same words.—Psa. 22:1. They bring to us some idea of his suffering, not physical suffering only but the weight of our griefs and sorrows (Isa. 53:4) and the chastisement of our peace.

5. "I thirst."

Still we see the tide of suffering roll on. The Son of Man is human—is God—God in man, and after being suspended on the cross while darkness veiled the skies, he is subject to the same agony that you and I would under like circumstances.

"Thirst." We are told that of all excelling horrors of crucifixion, none is as great as the awful thirst—Jesus cries out, "I thirst." This one word should forever settle the disputations about his humanity. It should help to bring into our minds what he suffered for us. And shall he suffer in vain? Will we not elect to suffer with him? Not that we were necessarily called upon to die on the cross, or any other special act of abasement or suffering, but suffer the death of our own selfish will, and will to follow him, his willing bond servant all our lives, and if he takes us as his bond servant, the only capacity in which we have any right to come to him, and promotes us by adoption and makes us his brethren (John 1:12, margin), his friends (John 15:14,15), and many other exalted relations he puts us in—will we not let him, and praise him with and by a life spent in doing what he commands?—John 15:14.

6. "It is finished."

The suffering—the agonizing—the sorrow—the grief—are over. He has borne the weight of the sin of the world. Light breaks through the darkness of the world's sin and again he sees his Father, and knowing all things he knows his work to be finished. How this scene reminds us of the similar scene in the garden; for a brief time there he seems uncertain as to the will of the Father, as he there feels the awful weight of the sins of the world. He prays. His prayer is answered.—Heb. 5:6. He does not die in the agony of Gethsemane, but angels strengthen him and he goes on with his work.
Now he has again experienced an unspeakable soul-agony, but light dawns—he sees his heavenly Father's will and knows it to be the last. His work is finished.

Our work, too, will be finished by and by. It may be very dark now. The darkest hour is just before the dawn. But amid it all we can be assured of God's love—he who so loved that his only begotten Son should so suffer, will also love you and me, his adopted sons.—Eph. 1:5. Rom. 8:15. Gal. 4:5,6; 3:26. And when He sees that it is enough the sunlight of his presence shall shine on us, and by and by we can say, "It is finished," and be ushered into his presence. "So shall we ever be with the Lord."—Col. 3:4. 1 Thess. 4:16,17.

7. "Father, into thy hands I commend my Spirit." The work was finished, nothing else was to do; and he now beautifully commends himself to his heavenly Father. He had left the shining courts of heaven, dwell among sinful men, worshipped in a cold, formal and iniquitous church, prepared the ground and sowed the seed that would soon in the "upper room" make its beginnings of his church, and going on and on until this same church should be ready to become the Lamb's bride.

Saved: in Jesus, let us commend our lives, our souls, our bodies, our time, our talents, our all, to our Father, using them only for such things as will please him, and that we should like to have him find us doing when he comes.

May the Lord help us, 

AMOS Z. MYERS. Mechanicsburg, Pa.

For the Evangelical Visitor.

DO WE SET THE RIGHT EXAMPLE?

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 1:12.

The above passage was written by Paul to Timothy, a person who had not yet reached manhood, but was actively engaged in spreading the Gospel and often sent by Paul as his deputy. Paul saw that in order that Timothy might do more effective work he would have to live right himself before he tried to teach anyone else.

This is one of the passages that I believe is impossible for a person who does not know what it means to be born again, to live up to. The writer had a will sufficiently strong to withstand many of the temptations that surrounded him, but oh, how far he was from living up to the above text; and yet he was looked upon as a moral youth. The great fault with him was that he trusted too much in his own strength and strength that he could get along without the help of a higher power.

Dear reader, do you know that the moral and self-righteous are the strongest people in Satans ranks and are the hardest to convert? They compare their lives with the Christians living around and about them, and say that they fulfill the law better than many of them do. This may or may not be true. The writer has as yet never had the privilege of meeting a moral person who dared say that he fulfilled the whole law. There is one spoken of in Matt 19:16;22, yet he was not saved but was doomed to utter destruction. So are you if you expect your morals alone to save you.—Prov. 3:5;28:23. 1 Thess. 5:3. 1 Cor. 10:12. Rev. 3:17.

The inconsistent Christians do more against the cause of Christ than all the infidels and agnostics can do. Then how we should strive to live as Paul taught Timothy to live. When the writer applies the words to his own life and examines himself as we are advised to in 2 Cor. 13:5, he feels justified in saying that he is in the faith, but oftentimes needs some of the following passages: "I know not how to go," 1 Kings 8:3. "I will guide thee," —Psa. 32:8. "Teach me thy way, O Lord."—Psa. 80:11. "I am the way, John 14:6. "Give me understanding."—Psa. 119:34. "I am understanding."—Prov. 8:14. "Help me, O Lord my God."—Psa. 109:26. "Fear not, I will help thee."—Isa. 30:19. "Lord, what wilt thou have me to do."—Acts 9:6. "Follow thou me."—John 21:22. "Hear my prayer, O Lord, and give ear unto my cry."—Psa. 39:12. "Thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee."—Isa. 30:19.

Dear reader, do you know that there are about three thousand passages of Scripture analogous to the ones above quoted.

The first of these might justly be called the soul's cry and the second the Savior's answer. How eager should we then be to make a practical application of them in our word, conversation, charity, spirit, faith and purity.

When I was living without the hope spoken of in 1 John 3:3 I was in bondage (Gal. 4:3) and was not able to free myself, even though I tried ever so hard. My thoughts were, as a rule, impure, and necessarily therefore my actions were oftentimes not what they should have been. The mind is never at rest. We can never find a moment that we are not thinking about something. How many of us would care to have our thoughts written upon a wall so that everyone could see them? If our thoughts are pure our actions must be, as the governing power of our actions is the mind.

The writer was nothing short of a slave, as he had a habit he knew was evil and yet through his own power was not able to subdue it.
Young man, if you have any evil habit that you wish to subdue, I would say, come to Jesus for he is only too glad to help you.—Isa. 41:14. He has helped me and I can praise him for the power he has given me to bring my body into subjection and use the power thereof to his honor and glory instead of using it for mere selfish desires as I did when the hope of 1 John 3:3 was not within me.

For the power to live a more Christ-like life, let us pray.

His servant,

ENOS H. HESS.

For the Evangelical Visitor.


The prophet Isaiah, after reproving Ephriam for their pride and drunkenness has, in this metaphorical expression, no doubt given the true condition of Israel in their relationship to the covenant which they had made with Moses and solemnly promised, “All that the Lord hath spoken we will do.”—Ex. 19:7-8. But they did it not. The Lord’s promises have always been made good to all His people in every condition of life and for all time, if His people remain true to their covenant promise. We cannot bring charge against the Lord that he has forsaken us if we do not enjoy the “fulness of the blessing of the Gospel of Christ.” If we become paralyzed in our spiritual body it is evident that we have forsaken Him, and the Holy Spirit says: “Ephriam is joined to idols; let him alone.” Is this not the true condition of a large portion of the Christian professors in the eve of this enlightened nineteenth century? Men and women have become intoxicated with lust and pride, and with the excitement in the mad rush after gain in some worldly enterprise, or in the many new inventions of the day have allured their strain-
of idolatry? Pride and fashion and the organ are esteemed more than God and his true worship; men and women too proud to kneel in prayer while the minister asks God's blessing upon them. It appears to me that the greatest idol in the Christian world today is the idol of indifference. It makes no difference how you worship, or where or in what position, as long as you belong to some society, and go to some place of worship, and give liberally to every good cause; no matter if the Savior did say, "If ye love me keep my commandments;" or, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—Rev. 14:11. Philipp. 2:10,11.

Some try to wrap themselves up in the narrow covering of some church creed or profession which just adapts to their feelings and wishes, but has never brought unto them a knowledge of their sinful condition, to know that Jesus Christ has power on earth to forgive sins. "Wherefore hear the word of the Lord ye scornful men, that rule these people that are in Jerusalem [in the church]; Because ye have said, we have made a covenant with death and with hell are we at agreement; when the scourge shall pass through it shall not come unto us; for we have made lies our refuge and under falsehood have we hid ourselves." "Teaching for doctrine the commandments of men." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name have done many wonderful works. And then I will profess unto them, I never knew you; depart from me, ye that work iniquity." Their profession was too narrow to hide or cover a life of disobedience.

D. HEISE.

Clarence Center, N. Y.

For the Evangelical Visitor.

PEN, PASTE AND SCISSORS.

"Next to losing the sense of a personal Christ, the worst evil that can befall a Christian is to have no sense of anything else."

"By no political alchemy can you get golden conduct out of leaden instincts." The boast of power of the ballot is a delusion. It is man's best expedient for regulating man's conduct, but Christ alone regenerates the heart. To abandon the pulpit for the political rostrum is like substituting the steam engine and the electric car for the old-style ox-cart. The only universal panacea for the ills of life is the Gospel of Grace, the golden rule.

How like a mind is to a river! Both may be pure and transparent and lovely, and strong to support and admirable; each may mirror the beauties of earth and sky, and still have a wonderful beauty of its own to delight us; both are always moving onward, bound irresistibly to be absorbed in a great ocean mystery, to be swept away irreclaimably, without hope of return, but leaving memories of themselves in good or evil wrought by them; and both are pure at the outset, but can be contaminated, when they in turn contaminate; and, being perverted in their use, become accursed, and curse again with all the more effect because the province of each was to bless.—Sel.

If a man is in authority, and is conscious of the fact, he is not likely to worry over the matter, or fear that anyone will take his authority from him. But if a man is not quite sure of himself, or if, in his position, he is apt to be disturbed lest others find out his weakness and take advantage of it. A father who is in doubt whether he or his child is master, loses his temper when the child claims superiority; but a father who is quietly conscious of power is never disturbed at any temporary assertion of the child's independence.

The same is true of a military commander and his subordinates, of a civil officer and of a church official. Wrangling over precedence in any sphere is a sign of a lack of confidence at the head. In such a case there is a need of reorganization. No rules can meet the trouble. All the members of a body are needful one to another, and when a dispute arises among head and feet and hands as to relative importance, the body as a whole is rendered useless.—S. S. Times.

Your Conscience.

Are you not humoring it more than you ought to? Are you not trusting in it more than you are in God? Are you not governed by it more than you are by the Bible? It is well to ask yourself these questions. They refer to matters of more than ordinary importance. Conscience is a good possession, but there are some things which are better, higher and wiser than conscience. They are much more reliable. Your conscience is not an invariable entity. It is subject to fluctuations. It is not the same thing now as it was years ago. It will rebuke you now for doing things which it allowed you to do years ago. And acts for which it rebuked you years ago, it does not now—the very same kind of acts, too. Why? Because for one thing your moral character has changed; it is more enlightened; it has grown much larger. You are better informed. You have learned a good deal since you were a child. But what is more reliable than conscience? God; the Holy Spirit; the Bible. From these supreme sources learn your duty. Let these be your guides in all religious and Christian duties, privileges, pleasures. The
Holy Spirit, not conscience, is the true interpreter of the Bible. Your conscience may contradict the Bible; the Holy Spirit never does. Your conscience may mislead you in the matter of duty; the Holy Spirit and the Bible never do. Worship God, not according to the dictates of conscience, but according to the dictates of the Holy Spirit and the teachings of God’s Word.—Zion’s Herald.

For the Evangelical Visitor.
THE LINE AND PLUMMET.

In Thess. 5:12,13 we find the following: “And 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 works’ sake.”

The apostle here, as elsewhere in his epistle, has reference to our spiritual guides. The first thought of prominence in the subject at hand is, the necessity of our being guided.

The Holy Spirit and the Written Word are infallible guides; yet in God’s arrangement it was so ordained that there should be certain leaders of the people. A truth too little recognized is, that many of us are not capable of directing ourselves aright. This may not be any special discredit to us, for it has always been so, not only among the nations at large, civilized or uncivilized, Christian or Pagan, but even among God’s people all along the sands of time, including the starlights of the Christian dispensation.

This leadership may be differently directed by different persons. Some guide by discipline, some by force of character. Nevertheless in whatever way the end is accomplished the matter shall be well done.—1 Cor. 16:18, Heb. 13:7,17. Upon this follows the responsibility—a debt of gratitude in some way expressed.—Phil. 2:29. 1 Tim. 5:17.

But the question arises, “Is the leadership among us well performed?” We answer, no. This may be looked upon as a general denunciation of our clergy. We beg leave to differ with such conclusions made with undue haste.

Frequently indeed much more depends upon the arrangements for the performance of a work than upon the instruments used in its execution. Now we do say that our clerical and general supervisory arrangements are seriously defective. We ask anyone whose mind has been engaged on this line, who looks to the interests of God’s cause, have you not seen the truth of this assertion? Where is any actual aggressive work being done by our people today? How can we expect to launch out into the deep under the present system? True, you hastily refer to the Chicago Mission and the Oklahoma Mission, and various other missionary projects. God bless the faithful workers; they have our prayers and sympathies. But the elaborate truth is, “The field is the world.” And does our effort not sink into obscurity when we look at what we have neglected, what we might have done, and above all, what is our duty to do now?

Under our present system, where is any actual pastoral work performed? We have a supply, even a surplus, of laborers, and in the face of it all our home work is sadly neglected. Who looks after the flock? Who can? Our ministers, deacons and elders are enslaved to the bondage of time and sense. Something vital is wrong. The flock of God is not fed. It is our duty to look into the cause of all this. We do look, sometimes, into the past and compare ourselves with our ancestors and their established customs. But we should not stop here; we should reach for apostolic principles even though it would revolutionize our almost impregnable, fortress of custom.

How can a church be spiritually healthy when its leaders are possessors of houses and lands; of herds and acres; of factory and secular trade? Why, our best talent and strength of leadership is partly buried in the debris of worldliness. Whether the blunt of this responsibility falls upon our ancestors, our leaders, or the laity of today is a question of no little importance.

In drawing conclusions let us consider that our duty is to “serve our own generation by the will of God.”

A radical change is needed.
1. Our leaders must learn that worldly possessions in the hands of the clergy are frequently a hindrance to the spiritual prosperity of a people.
2. Our laity must learn that “Thou shalt not muzzle the ox that treadeth out the corn,” and “The laborer is worthy of his hire.”

These thoughts are not given as an instigation to sensational agitation, but rather that the truth might be vindicated. H. N. ENGEL.
Donegal, Kan.

A LETTER FROM A MISSIONARY.

Dear Editor:—

I left my home and loved ones on the 9th of July and took passage at Woodbine for Herington, on the Rock Island, thence to El Reno, my railroad destination. It rained all the way and was still raining when I stepped off the train, and no one there to meet me. I waited some time at the depot but no one came, so I left the depot for town; and while enquiring for County G folks I soon found some, but not those I looked for. At Bro. Nissley’s creamery I was told that they looked for someone from the place of my destination, which was still about seventy miles away from where I now was, and this trip had to be made on a
The next morning (Sunday) was our first appointment. We preached in the afternoon and also in the evening.

August 12.—As stated before, our labors commenced on Sunday, the 14th of July, and consisted of holding meetings and visiting from house to house, both white and colored families. We found in both classes some who were quite religious, especially among the colored people. They pressed us to give them a meeting, which we did, and we have much reason to believe that the Spirit met with us at that time. Our prayer was and still is that the Lord may keep them in their humble way of worship. Such child-like confidence in prayer to God we do not see every day as we heard on this occasion. Brethren, it is good to preach to such earnest, praying people. No wonder some of our meetings are as they are—because the spirit of prayer is lacking and therefore power is not there.

Since our labors commenced there was no lack of calls to have preaching and visiting all around us. We have now been over a field 20 miles from east to west and almost as much north and south. But it can only be compared with a drop in the bucket, as we had by no means the time to visit all or even hold all the meetings that we had been asked to. You can believe me, Jesus' sayings are true, especially in this country—"the harvest is great but the laborers are few." People here are wanting to hear the word of the Lord, but those that sow the Word are few compared with those that want to hear. Let me say a few words to the non-converted believers of religion. Now is the time for true Gospel religion. I wish the Lord Jesus Christ could put it into the hearts of his people to labor in this field of the Lord. This is for us as a brotherhood. I am laboring under some disadvantage here in this field. The brethren here are all farming, and have plenty of work, hence having no teams to spare hardly; yet they have done well in going along and furnishing conveyance. On some occasions we staid all night at the place where the meeting was held. At other times we went home as far as eight miles. At other times we slept in our wagons and went home next morning.

The greatest disadvantage is I think that I am here without assistance, and conveyance. There is no lack on the part of the brethren here to accommodate me, but they have their things to care for. **David Book.**

**Thomson, Ok.**

**FIRMMENESS AND FLURRY.**

True holiness has a forehead "like adamant, harder than flint." Fullers' soap not only expels impurity, but it falls the fabric. Much of modern holiness has not the firmness to withstand the world. The winds of this world blow through it and it is not a strong and serviceable texture. The fuller's soap fits us for actual use and we wear well, and do not go to pieces in times of tests and trials.

There is sometimes something of flurry and commotion in seeking holiness that amounts to nothing. It is like pouring a dipper of water into a kettle of hot fat. It causes a great spatter, and the fat flies over the stove, and takes fire and flares up, and amounts to nothing. The sound in that case is from earth and not from heaven. Much of the flurry in some such seeking of sanctification is but the Spirit of God seeking to expel carnality.—**Sel.**

It is a good thing to have God's commandments on the center table, but it is far better to have them in the heart.—**Sel.**

"All the truly good are inherently the enemies of the enemy of all good."
SOUL-SEARCHING.

Many people seek, and even profess to obtain holiness who do not know what they are after. Professing Christians who have "grown cold" are apt to think that what they receive to "warm them up" is holiness. They look back upon the time and place of conversion and know their sins were all forgiven. But it is one thing to get justified and another thing to keep justified. If you have "grown cold" it is not holiness that you need but forgiveness for drawing back from light, or getting careless in any way. You need to be restored to your first love; then you will be in a place to seek holiness. Do not rest contented now that the blessing of God is again upon you, but press right on till all that which causes you to be careless, selfish, proud, lustful, envious, jealous, spiritually proud, inordinate in affection, cowardly or impatient, is taken out of your heart.

Carnality is a subtle foe. It will either make you feel you can do nothing and try to discourage you, or that you can do most anything better than anybody else and puff you up, thus taking the glory to yourself that is due to Jesus alone. At times you have felt you could not pray or testify as well as some one else and have held back on this account. Again God has given you the help of His Spirit in testimony and prayer and you have felt a secret satisfaction because you spoke or prayed so well. There is a great danger in either extreme. You can be so free from all selfish ambitions and so lost in the will of God as to never lose its power, will reach the heart, making it free from sin and pure, "as he is pure."—Stella L. McConnell.

CONTINUED.

We left Chicago on the evening of August 1st, over the B. & O. Ry., for Creston, Ohio, where we arrived next morning and were taken to the residence of our eldest son residing near there where we remained until next day, when he took us to the home of a brother now deceased. From there after dinner we went with the family to the Paradise church where services were held that afternoon and evening and on Sunday morning. Here we had the pleasure of speaking to large congregations and meeting many of our former acquaintances and brethren.
and sisters of the Wayne county church, and from other districts of Stark, Ashland and Richland counties, Ohio. Prominent among them were Elders Hershey and Baker, of Stark county, and Elder Hoover, of Richland county. The meeting of so many dear ones reminded us of the years gone by and when we spent 24 years of the happiest period of our life in active religious work. But in looking over the congregation we noticed that the 13 years' absence from there had brought about many changes. Some had grown older, while others had disappeared, and we had to ask ourselves the question, "Our fathers, where are they?" The answer was, "Gone! gone to their last resting place!"

Stopping with those of our former acquaintances and members of the church, we spent the intervening time very pleasantly and we trust profitably.

Sunday evening there was an appointment at Geyer's Chapel, where we were accompanied by Brother and Sister Longanecker. At the Chapel we had the privilege of speaking to a full house of attentive people, and enjoyed the opportunity of meeting many of our former acquaintances. But, as at the Paradise church, many of those we formerly met with were not there. But the cemetery conveyed the answer—they were laid away to rest until the final meeting at the right hand of God.

The night we spent at the pleasant home of Bro. Schrock, with whom we visited at different places on Monday. Among them we made a short call at Bro. B. Brenner's, and the children of our deceased Brother, stopping for the night at Bro. C. S. Brenner's on the old homestead, near Smithville, of the Brenners.

On Tuesday, in company with Bro. and Sister Longanecker, we visited at Bro. C. Z. Yoder's, of the Amish church, where we remained for dinner. After spending the time profitably in conversation on religious subjects and prayer they accompanied us to Bro. D. P. Yoder's, one of the earliest acquaintances we made after we moved into Wayne county.

Here, too, we enjoyed a very profitable visit. After supper, Bro. Yoder took us to Wooster to visit a daughter and her family. But sad changes had taken place since we last had a visit there. Death had invaded the family and taken away the husband and youngest son. Truly, a sad bereavement, but these are some of the changes that await us all. May God bless them to our good.

(continued in next issue)

For the Evangelical Visitor.

THE PROPOSED HOME IN HARRISBURG.

AN OPEN LETTER TO THE LORD'S PEOPLE.

Dear Children of God:

It has moved on the hearts of some that there should be an effort made on the part of the Lord's people connected with our society and such other children of God as He will move to help to have a home for the poor of all ages and without regard to sex, in or near Harrisburg. Most of those in the movement favor Harrisburg because there is also a large field for mission work there, which could be combined with the home. With this in view considerable preliminary ground has been gone over, much of which is already familiar to the readers of the Visitor and therefore need not be gone over. The brethren upon whom was laid the arduous duty of selecting a site for the poor of all ages and without regard to sex, in or near Harrisburg, have decided in favor of a large and suitable building and grounds on brow of the part known as "The Hill" or "Allison's Hill." They have secured an option of 60 days on this property at a figure quite reasonable.

We do not know the exact figures, so as to have appeared in the last issue of the Visitor, but we did not get certain facts soon enough; and therefore the time after you get this and the expiration of the 60 days will not be long and we ask you to decide for the Lord quickly.

A committee was appointed of men who were interested in the work and unbiased, who after careful conference decided as above. Let us now lay aside all differences and see what the Lord has to say to us in this matter. We appeal to the Lord's people to whose notice this may come. We who are soliciting funds cannot speak to you all. The Lord can, and if he prompts you to write any of the committee and say you will give $1 or $1,000 or any sum, do it for his sake. Do not send the money, but state the amount you will give when the brethren are ready. Again, some of you might solicit in your own district. While the East might receive the most local benefit, if the Lord wills that this enterprise should succeed, remember that we are brethren. If before subscribing you would have more information we will be only too glad to give it if you address us as below.

We really feel that we ought to expect a liberal response from this appeal. Shall we be disappointed?

AMOS Z. MYERS.
Mechanicsburg, Pa.

CHURCH NEWS.

OKLAHOMA MISSION.

We left Hunnewell on Tuesday, the 23d ult. We moved south-west, doing house to house visiting, finding the majority unconverted. Some as we talked to them of Jesus and his power to save and had prayers with them, said to us through their tears with sadness: "No one has cared for my soul." Some seem to be in earnest in the work; others confessed that they had been on background since they had come to the Strip.
We came to a sod school house about ten miles south-east of Caldwell. The meetings were not so largely attended at this place as some from the neighborhood had gone up to the state for a while, but those that attended were quite attentive. We commit them to the Lord.

During this meeting we visited Bro. Daniel Grove. They have a nice home and are living in a right good country. They attended our meeting, were glad to meet us and seem to be encouraged in the Lord. We continued our meetings here one week.

We left this place on the 3d and moved south-west, pitching our tent on another school-house on the 6th inst., four miles west and 3 miles north of Medford, Ok. T., where we are holding meetings now. We do a good deal of visiting through the day and find some very poor folks through here. We placed Bibles in a few families, which the children and all rejoiced over. Our hearts are sometimes touched as we go into some families. I wish some of our dear brethren who are living in their fine mansions, and are rejoicing over their many farms and their money, could but see only some of the destitution and poverty that is in our home country. We would feel like giving more cheerfully, “For God loveth a cheerful giver.” And John says: “Whoso has this world’s goods and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.” It seems there was not so much accession brought against the rich man as he lifted up his voice in hell, but this one thing he was to remember, that in this lifetime he received his good things, etc., and furthermore he fared sumptuously every day. Let us be careful that we are not seeking a good time here while many others are perishing for want of the bread of life.

On Friday evening the 16th of August we were made to rejoice by the arrival of Brother S. H. Zook, of Clay county, Kansas. He has been earnestly laboring with us and expects to remain until the close of the season.

On the evening of the 21st we closed our meetings near Medford. The attendance, though small at first, increased to a good attendance and interest. Two arose for prayers. Others were deeply convicted. One of those who arose was after a hard struggle happily converted and is earnest in the service of the Lord. But we were made to feel sad that one of our most earnest workers, Sister Katie Brandt, was taken sick and her sickness made it necessary for us to bring her home. We trust, however, that her sickness will not continue long but under God’s blessing she may be restored again and permitted to return to her field of labor.

On the 24th our workers removed to a point seven miles north of this place where they are laboring now. We are still encouraged, and are praying for more of the anointing.

C. H. BRECHBILL, and workers.
Medford, Ok.

For the Evangelical Visitor.

A MISSIONARY SERMON.

The readers of the Visitor will remember that at the Ohio State Council held at Valley Chapel, Stark county, March 29-30 of this year, a resolution was passed recommending that a missionary sermon should be preached in each sub-district. Accordingly, on Sunday July 21st, at Maple Grove church, a sermon was preached by Bro. A. M. Engle, of Little York, Ohio. The Scripture text was Matt. 28:18,19,20 and Luke 24:45-49. He spoke of God’s commission to Noah, Moses, Abraham and the prophets. “It was always, Go and teach.” God vested the same power in his son, Jesus Christ our Savior, to commission his apostles to go (without any limitation) and teach all nations. It was necessary for this purpose for God to send his only begotten Son into the world to save whomsoever will accept his mercy, with the commission (which was one of the last of Christ’s duties) confronting us in the Word of God. How can we as a church who profess to be his followers, excuse ourselves when the commission was closed with “Amen” (one of the smallest but greatest words in the Holy Bible)—“So be it.”

The church has not made such rapid progress, but one fact which is praiseworthy is that it still advocates the plain, simple, Gospel, for which no doubt it is commended by the outside world. However, during the last few years, mission work, both home and foreign, has been a subject of prominence in our annual councils attend with a spirit of conviction that we must believe was divine. There are those who are willing to make the sacrifice (which must indeed be a great one) and it devolves upon us to provide means to send them, and to encourage the work it must be done cheerfully to make it both successful and with results that will stand in these last and trying times.

It may perhaps be in place to speak of one step taken by the church some years ago. A colony of brethren gave up their homes and many friends, which no doubt was attended with great sacrifice in many ways, but the design we believe was to open new fields of labor and spread the Gospel. This movement under the leadership of Bro. Jesse Engle (guided and attended by the Spirit of God and the many prayers of the beloved brethren) has grown rapidly and we can look upon that body of the church with gladness. Many souls have been saved through the
instrumentality of the Brethren, and heaven alone will reveal what good has been done. Let us pray earnestly and give cheerfully, that the mission work may go on as God designed that it should, and by and by the reaping time will come.

A. J. MILLER.
Dayton, O.

CHICAGO MISSION.

To the many readers of the Visitor to those dear brethren and sisters who are anxious to hear what I have to say about the Chicago Mission: first, I am thankful to the Lord for his watchful care over wife and I in giving us good health and bringing us safe through to our field of labor here in this city; and I pray God to keep us under the shadow of his wing and his watchful care over wife and I in that ward. But we pray the Lord to direct as he in his wisdom may see fit. I expect to continue on here for perhaps two months or more and at the same time have meetings in the 19th ward among the hard class. I would say, brethren don’t forget us in your prayers. We need it.

Since our return we have been trying to work up an interest in the work here. On the 11th of August we began a series of meetings here, and expect to continue until the first of September. We trust to be able by that time to discern the Lord’s will in the matter; and should there be no indications of anything more especial we may look elsewhere in the city for work for the saving of souls.

We are having a very good sewing-school, and Sunday-school, and the temperance meeting for children is doing well. But the meetings are not as large as we would like to see them, and the congregations are composed largely of members of other denominations; and while we are glad for these yet our object is to reach the unsaved. I took a trip through the city to see if there was any other place that we could work in, and I found one ward where it was said that there were 60,000 people and 257 saloons, and only three Protestant churches, and I am told that one of them is going to move out. These people, many of them, are said to be the real slums in the city, and I feel this is one of those places to work. The Epworth League is in there and they say that their work prospers. They requested us to come and will do all they can to help us. Of course their help will not be in a financial way, but they want all the Christian influence they can get to work up a reformation in that ward. But we pray the Lord to direct as he in his wisdom may see fit. I expect to continue on here for perhaps two months or more and at the same time have meetings in the 19th ward among the hard class. I would say, brethren don’t forget us in your prayers. We need it.

The report of expenditures for the month ending August 15th is as follows:

**EXPENSES.**

- Fare to Chicago: $18.75
- Moving and freight: 1.25
- Shipping goods and provisions: 3.00
- Lodging, etc.: 1.70
- Store, chairs, etc.: 1.75
- Paid to Bro. Myers: 15.00
- Provisions: 2.10
- House rent: 4.50
- Utensils for stove: .65
- Broom, etc., for the house: 1.79
- Provisions: 1.25
- Board for workers: 5.50
- Oil stove, bell, etc.: 6.35
- Provisions and repairs: 2.11
- Expenses for Sister Davidson: 3.35
- Expenses for Sister Bert: 17.68
- Provisions for house: 1.69
- Carpets and furniture: 7.31
- Books, stamps, and provisions for the poor: 1.77
- Board for workers: 10.00
- Hall rent: 12.00
- Provisions—flour, meat, etc.: 4.08
- Rent on house in advance: 4.50

Since our return we have been trying to work up an interest in the work here. On the 11th of August we began a series of meetings here, and expect to continue until the first of September. We trust to be able by that time to discern the Lord’s will in the matter; and should there be no indications of anything more especial we may look elsewhere in the city for work for the saving of souls.
Fixing hall ........................................... .75
For things in hall .................................... .75
Printing, sundries ..................................... 2.46
Total .................................................. $187.34

DONATIONS.

Saxon Bowers ......................................... $115.00
C. S. Hoffman, Donogol, Kan. ..................... 5.00
Etta A. Myers, Mechanicsburg, Pa. .............. 1.00
Isaac Eyer, Glendale, Arizona ..................... 7.00
S. S. collection ....................................... 2.23
Total .................................................. $130.83

This month the expenditures are more than usual, and we think more than they will be soon again, as we had to purchase somethings for housekeeping.

J. W. HOOVER.

5926 Sangamon st., Englewood, Ill.

MAKE HASTE.

Yes, make haste. Your days are numbered, and their end is near. Death, like a swiftly flying arrow, is on every side, and the coming of the Lord draweth nigh. Dark clouds overhang us, the signs of times are multiplying; therefore make haste. Evil abounds, error spreads, the world’s snares are thickening, satan is deceiving, danger behests, there­fore make haste.

The gate stands open, the new and living way lies before you, the access is unhindered; therefore make haste! Accept God’s favor, and then you may smile at days of darkness, when you may rejoice as in each hastening year brings the glory nearer.

With sin unforgiven, with eternal life unsecured, with eternity all at hazard, with wrath still gathering for the final outburst, how can you calmly face the future? How can you join in the world’s mirth, sing the world’s songs, plunge into its business and link yourselves to its fortunes? You are immortal, but that immortality shall be an endless curse unless you are found in Christ.

—Sel.

THE PREVAILING TESTIMONY.

How do men bear witness to the truth of the Gospel of Christ? By their words of confession, by their works and by their life. When a man is on the witness stand in one of our courts, the jury judges of his testimony, not only by what he says, but by his bearing, by the manner in which he testifies; and they make up their minds from all they can learn about him what his character is, and their conclusion as to the truth of his testimony is affected by their judgment of the man himself. So it is with regard to witnesses for Christ. The testimony of the works and of the character must agree with the testimony of the mouth. If there is a disagreement the conclusion is that he is not a true witness. It is indispensable that a witness should know. The root of our English word means to know. If one would bear witness to the truth of the Gospel he must know it; he must know that his sins are forgiven; that he is a new creature; that his faith in God is a living faith, and that it dominates his whole life.

If he knows Christ in the forgiveness of his sins he can testify of him; otherwise his testimony is false testimony. In speaking of the resurrection of Christ, Paul said: “If he be not risen, then are we found false witnesses of God.” There is no doubt as to the great facts of the Gospel to those who have apprehended God. Those who have not so apprehended him cannot know what the facts are, and if they presume to be witnesses they are likely to be false witnesses.

—Sel.

PROHIBITION—ITS BLESSINGS.

The facts as to the no-license regime in Cambridge, published in the Congregationalist, are worth considering. Prior to May 1, 1887, the city was for five years under license. Since that time—eight years—no license has been granted. To begin with, 122 saloons have been closed. The majority of the children in the public schools of Cambridge have not know what an open saloon looks like, except as they have seen it in some other city or town. During the last six years of license the valuation of Cambridge increased by $8,610,000. During the next six years under no license there was a gain of $16,578,000, or almost twice the gain of the license period. On this accelerated gain Cambridge collects each year about $130,000 more than would have been possible if the gain had continued at the old rate. This is why so little is heard in Cambridge of the revenue argument for license.

The increase in population was 2.6 per cent per annum; under no license it has been 4.75 per cent per annum, or almost twice as much. During five license years—1880—1885—there were 775 new houses built in Cambridge, an average of 193 each year. In 1894, in spite of the hard times, there were 494 new houses built, or about two and one half times as many as under license. All these figures tell one story—a no-license city is a better place to live in than a license city; people find it out and move in. Last year was a hard year. It does not matter about the cause; perhaps it was the tariff, perhaps it was the currency, perhaps it was the spots on the sun. Anyway, it was a hard year, and in Cambridge, as elsewhere, many people who had laid by money in the savings banks for a rainy day found that the rainy day had come and were obliged to draw it out. But in spite of all this the net increase in the Cambridge savings banks during the year ending Oct. 31, 1894, was $329,915.47, and the total deposits on that date were the largest in the history of the city. The deposits last year were larger by more than $600,000 than they were in the last license year. In East Cambridge, the chief manufacturing section of
the city, the deposits last year were four times as large as in 1882 under license.

The figures are all of one kind; they furnish a conclusive answer to all of the familiar objections to no license; and they show that even in a city of more than eighty thousand inhabitants it is possible to vote the saloons out and to keep them out, to the material as well as the moral advantage of the community. The Watchman, Boston.

It is indeed wonderful, with what a tenacious grip the liquor interest clings to life, and it is just as surprising that it is allowed to live at all.

After all the telling argument against it, after all the dreadful exposures of its inherent vileness, of its hurtfulness, its misery, and death-producing influences and power, and after the many proofs—incontrovertible proofs—that it is the pre-eminently the great cause of vice and crime, and degradation and ruin, of poverty, suffering and misery—it still continues to wield its sway, and bids defiance to those who seek to rid the country of its baneful influences and destroy its power. We regret that with all the efforts that have been made, and with the hard labor, and the sacrifices made, not more has been accomplished; but it is refreshing and encouraging when facts of the benefit of prohibition of the liquor traffic, such as the article quoted above, give additional proof of the actual good and great blessing which comes to the individual, to the family and to the entire community and nation, when liquor’s curse is done away.

What has been done in Cambridge can be done in other places, and no doubt the results of blessing will be the same—in kind, at least, if not in magnitude. That town had a fair trial of both ways, and the weight of benefit and blessing is so overwhelmingly on the side of prohibition that we cannot conceive of its ever going back to license again.

It mentions the children—“that the majority of the public school children do not know what an open saloon looks like.” What an important consideration this is! To save the children—what a noble work! For if the children be saved the stream of humanity that goes down this river of death must some time stop because of the source being dried up.

Then the material prosperity under six years of no license greatly exceeds that of six years of license. What an answer to the claim that the revenue which comes through the license system is a necessity to the town or community. The idea that these death-traps must be and are a necessity on account of the revenue derived therefrom! What stupendous folly!

And while the account is so eloquent as to the financial aspect of the question, it is no less so as regards the moral aspect and the improvement which follows as a natural result. This aspect may be enlarged upon. When no money goes to the saloon more of it goes for food and clothing, etc., so that the people are better fed, better clothed and better housed. The money goes to the baker, the meat man, the miller, the merchant, the manufacturer, and again to the daily toilers in the various rounds and phases of necessary endeavor.

Some years since an incident illustrating this side of the question was published in The Christian, and is a very apt illustration of the case. One Saturday evening, in a certain town, a workman received his week’s wages, which amounted to five dollars and twenty cents. He was to bring home some food for his family, and so started for the meat shop. The open saloon was there to tempt, and as he passed by he was invited to come in, and yielding to the invitation he with some companions were soon having a “good time” as they thought, and wife and children and their necessities were forgotten. At a late hour he called for his bill and found it to be five dollars and twenty cents, just the amount he had received for his week’s labor. He gave the landlord five dollars and said he must trust him for the twenty cents, as he must take home something for his family to eat over Sunday. He then went to the meat shop and asked the meat man if he had anything he could let him have for twenty cents. The meat man answered, “Here is a scrap-bone you can have for that amount.”

While it was being done up the saloon keeper where the workman had spent his money came in and bought some porterhouse steak for his family, and in payment handed out the same identical five-dollar bill which the workman had paid him a few minutes before. The workman did some hard thinking and came to the decision that he would no more help to feed the family of the saloonist in luxury while the beast he could bring home to his family after a week’s toil was a soup-bone.

Thus it is all the way through. The drunkard’s family starving, the saloonist’s living on the fat of the land; the drunkard’s family clothed in rags, the saloonist’s in silk and satin; the drunkard’s family in wretchedness and poverty, the saloonist’s in luxury and affluence.

When will the people rise up in their might and say this terrible wrong shall no longer exist? God hasten the day when this curse to human family shall cease to ruin so many, and blight so many lives of promise and homes where comfort, love and happiness would otherwise dwell.
We regard total abstinence as the only tenable ground for Christian men and women to stand upon, and we plead with all who may read these lines not to be contaminated with or have any connection with this terrible evil. We plead with the young to keep free from even an acquaintance—by tasting—with this great enemy, as well as with tobacco in all its forms. We plead with the church to cease to offer the fermented cup at the communion table, and so let her light shine forth to the world in this respect, showing forth the blessing of a pure Christianity and the benefits of virtue and sobriety.

GEO. DETWILER.
Sherkston, Ont.

For the Evangelical Visitor.

The First Woman.

Mrs. Alma Dale, a successful female preacher of the town of Uxbridge, fifty miles north-east of Toronto, is the first lady in Canada to whom has been granted the power of legally performing the marriage ceremony. The government of Canada conferred this power upon the Society of Friends recently, and at the last yearly meeting of the society Mrs. Dale was granted the power to perform this ceremony.

Mrs. Dale is a fluent speaker and well versed in the Scriptures. She leads her discourse by way of object lessons, and holds her audience spell bound all the way through. She is the only resident minister, and the regular Sabbath service in the old church just south of town never or seldom misses her when at home. The writer is personally acquainted with her and has preached at the same meetings with her.

A. BEARSS.

For the Evangelical Visitor.

Our Light Affliction.

Dear brethren and sisters in Christ Jesus: I will try and write on the above subject if God will give me grace, for which I pray. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day; for our light affliction worketh for us a far more exceeding and eternal weight of glory. (For we walk not by sight, but by faith.)"

Oh, how thankful we should be that we have so kind a friend that will be with us in every trial, in every affliction, if we only trust him. Then I would say to those who are passing through deep waters, look to Jesus, and ask him to comfort, strengthen and to keep you. He is the only one who can give us rest.

We walk by faith. I think faith means a great deal. It means a giving up and following Jesus and taking him at his word. It is a shield with which to escape the fiery darts of the wicked. Yes, and all that live in Christ Jesus shall suffer persecution. The world may despise us, but we should look to Jesus, the one who can help us. We are as pilgrims passing through this great world; we have only to prepare our souls for that great day. Then how careful we should be, for if scarcely the righteous be saved where shall the ungodly and the sinner appear? It is only those that are afflicted that know what it is to suffer, and then is the time that Satan makes his appearance. Sometimes he comes as a roaring lion, as if he would destroy everything. But when we have Jesus as our best friend, then we have a strong one to help bear our trials. How he makes us to know that he can keep us from entering into temptation. He gives us words of comfort and cheers us up that we may be strong and ready for the next battle that Satan may bring along.

It is the true child of God that follows Jesus everywhere he may lead. Perhaps it is to speak in the prayer-meeting, or pray or sing a word of praise, or to speak to the unconverted, or perhaps to write to the Visitor and tell what the Lord is doing for us. In so doing we may help others to take fresh courage in serving the Lord.

Dear brethren and sisters, I feel that I, too, need your prayers. It is about a year ago that I became afflicted, and I can say that I have passed through deep waters. Sometimes I thought I was near death's door, but I can praise God that he did not leave nor forsake me. But when I was weakest Satan came with all his power to try to lead me astray. But thank God he gave me the victory. When that temptation was past he came with another, but I had always the Lord my shepherd to care for me and keep me. But it caused me often to go in secret prayer, and there I would find words of cheer and comfort which have kept me to the present time. I can say I do enjoy religion and I want to be fully given up into his hands that I may be of some use the short time I am on this earth. It is only the true child of God that can enjoy the blessings of God by giving himself into his hands. Pray for me that I may be a faithful worker in the vineyard of the Lord and that I may be restored to health if it is the Lord's will; for the prayers of the righteous avail much.

ALICE REISE.
Victoria Square, Ont.

Traits of Carnality.

The following are some of the traits of carnality:

As you read examine yourself as if in the immediate presence of God. A secret spirit of pride: an exalted feeling in view of your success or po-
sition; an inward pride because of your good training and appearance; because of your natural gifts and abilities; an important, independent spirit; stiffness and preciseness; love of human praise; a secret fondness for self; a driving, sarcastic spirit; an unyielding, arguing, talking spirit; harsh, unbridled passions; undue affection to the opposite sex; wandering eyes; a dishonest, deceitful disposition; evading and covering the truth; covering up your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth; unbelief; a spirit of discouragement in times of hard pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty or at the dispensation of divine providence; an over-anxious feeling whether everything will come out all right; formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God; selfishness; love of ease; love of money, etc.

These are some of the traits which generally indicate a carnal heart. If one principle is lurking there, you can depend on it they are all there. By prayer and fasting hold your heart open to the searching light of God until you thoroughly see the ground-work thereof. The Holy Ghost will enable you, by confession and faith, to bring your “old man” to the death. Do not patch over again, but go to the bottom. It will pay. Hallelujah!—E. E. Shelhamer.

A MOTHER’S PRAYER.

Who can pray like a thoroughly Christian mother? Such a mother will continue to pray for her bad boy long after the father has given him up as hopeless. Many years ago there was a mother in Somerville, N. J., whose son, a young man, had begun to lead a dissolute life. One evening she begged him not to spend that evening away from her, but he declared he would. Hess said: “Mother, I’m not going to be tied to your apron strings; I am going to go.” The mother replied: “Please try and remember every moment that, until you come back, I am going to be on my knees asking God to save you.”

The son, with a rude gesture and muttered oath, rushed from her presence and spent the night in a shameful carousal. It was four o’clock in the morning when he got home. He had managed to keep his mother out of his mind during his revelry.

As he got to the house he saw a light shining through the shutters. Turning the blinds down and looking in, he saw his mother on her knees, and heard her pray: “God, save my wandering boy.” Going to his room he threw himself on the bed, but he could not sleep. After awhile he arose, then he knelt down, and it seemed to him as though Christ’s power proceeded from the room where his mother was pleading with God, and it led him to cry out, “God, be merciful to me, a sinner.” And that very morning he was saved. The news of his salvation soon spread in the neighborhood, and in three weeks from that time more than two hundred young people had been converted. This young man became the father of T. De Witt Talmage, of Brooklyn. Could that young man doubt that God hears and answers prayer? And what blessed inspiration this is to praying Christian mothers. Hard praying leads to the conversion of hard sons.—Sel.

OUR DEAD.

TROUP.—Died, at the home of her son Henry, near New Paris, Elkhart county, Ind., July 16, 1896, Nancy Troup, aged 87 years, 9 months and 8 days. She was the wife of John Troup, who died 32 years ago. Her maiden name was Winger. In 1850 she with her husband moved from Black Creek, Ont., to Elkhart county, Ind. She was converted at the age of 25 and united with the Brethren in Christ. She often longed for the Father in Christ. She often longed for the Father in Christ. She often longed for the Father in Christ. She often longed for the Father in Christ. Five children, 27 grandchildren and 47 great-grandchildren are left to mourn. Funeral services from Philp. 1:31, by the home brethren, on July 18, at Whitehead meeting-house. Burial in adjoining cemetery.

A. BELLINGER.

HOFFMAN.—Died, near Goshen, Elkhart county, Indiana, Sister Margaret, beloved wife of Bro. Benjamin Hoffman. She was born June 13th, 1833, in Franklin county,
PARLACHER.—Died, near Pleasant Hill, Miami county, Ohio, July 29, 1895, David Parlacher, aged 87 years, 3 months and 28 days. The deceased was the son of Samuel and Maria Harkacher. He united with the German Baptist church Oct. 22, 1825, since which time he lived a faithful Christian life until death. Funeral at Sugar Grove church. Services were held at her home in Polo, Ill., Hettie B., wife of Christian Stoner. Deceased had been ailing for some years, but was confined to her bed only a few days previous to her death. She was a professor of religion for over forty years and died with a hope of heaven before her. Burial services were held at her home in Polo, Ill., where appropriate remarks were made by Elder Isaac Trump to a concourse of sympathizing friends and neighbors.

DIPPLE.—Died, near Pleasant Hill, Miami county, Ohio, July 14, 1895, Sister Susan Dipple, aged 54 years, 3 months and 28 days. The deceased was the daughter of Samuel and Maria Harkacher. She united with the German Baptist church Oct. 12, 1844 and was a devoted Christian, and for many years a member of the Brethren church at Pleasant Hill. She leaves a husband and eight children to mourn their loss. Her death was caused by a rupture, from which she suffered for years. Her last illness lasted only about a week, but her sufferings were very severe. She bore her affliction with patience and expressing resignation to the will of the Lord. Brother and Sister Dipple were among the early settlers of Clay county, and the sister was much respected by all that knew her. The bereaved husband and children have the sympathy of the entire community. May the Lord comfort them. On account of the nature of the disease, and she being a very fleshly woman, it was necessary to have her funeral on the day of her death. The deceased was the son of Samuel and Maria Harkacher. Funeral services were held at her home in Polo, Ill., where appropriate remarks were made by Elder Isaac Trump to a concourse of sympathizing friends and neighbors.

SUNSHINE AND ROSES

Remind us of balmy June and June stands for out-of-door recreation and its attendant health. When sick, seek sunshine and roses. They are nowhere so plentiful as in California where it is always June and the season of flowers.

In getting there quick time and comfortable equipment are desirable. The Santa Fe route furnishes all accommodations to be desired for a transcontinental journey. For time tables and descriptive literature, address G. T. Nicholson, G. P. A., Monadnock Bldg., Chicago.

IT IS NOT PARADISE, BUT—

If you have some cash to spare and are willing to work, financial independence cannot be more surely secured than by buying a few acres of irrigated land in Salt River valley. The valley is in Southern Arizona and is noted for its semi-tropical fruits and superior climate. Horticulturists say that greater profits can be realized here from oranges and grapes than in Florida and California. Physicians assert that the warm, dry, bracing climate excels in healing qualities Italy’s balmiest airs. The great blizzard of 1895 did not blight the tenderest leaf in this protected spot.

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