LOVE OF GOD.
Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother’s sweet looks dropping
On the little face below.
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God’s face bending
Down and watching them below.
And as feeble babies that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God’s great patience
Holds us closest, loves us best.
O great heart of God! whose loving
Cannot hindered be, nor crossed,
Will not weary, will not even
In our death itself be lost.
Lord divine! of such great loving
Only mothers know the cost—
Cost of love which, all love passing,
Gave a Son to save the lost.
—Sax Holm.

For the Evangelical Visitor.
LIFE HIDDEN IN CHRIST.

Beloved Sister:—
Yours came several days ago.
How soon I will mail this I know
not, as I am entirely out of stamps.
I will wait till some raven comes at
God’s bidding with his beak full of
blessing. Quite a large number of
God’s people seem to have overlook-
ed the beatitude of Acts 20:35 and
You seem to be happy in your
Savior. This is not only very nat-

ural, but it is inevitable. We can-
not be one with Jesus by faith with-
out having our souls kindled with
the consciousness of the Divine
Presence and the assurance of the
Divine Approbation. Faith means
heaven on this side the Gates of
Pearl. The objective heaven is you-
der, the subjective heaven is here.
We are already blessed with all spir-
itual blessings in heavenly places in
Christ.—Eph. 1:3. It would be a
poor religion to deny us the fore-
taste of the coming paradise.
Always believing, always pray-
ing, always rejoicing, always
triumphing—this is the pres-
cent condition of a true disciple of
Jesus Christ. How cheerfully such
a soul bears the cross, and deems it
a privilege to suffer shame for Je-
sus’ sake.—Acts 5:41 and 1 Pet.
4:12, 13. The hope of glory
overbalances all the trials and sor-
rows of earth. We know that there
is waiting for us “a far more exceed-
ing and eternal weight of glory.”—
2 Cor. 4:17. The gates of hell can-
not prevail against such a soul.
Faith takes hold of Omnipotence so
that we are always “strong in the
Lord and in the power of His
might.”—Eph. 6:10.
Let Heb. 12:2 be your experience
and your whole life will be a psalm
of praise, your death a triumphant
home-going, and your eternity an
over-growing rapture. All then is
possible and certain by faith in
Christ in whom dwelleth all the ful-
ness of the God-head bodily. See
Col. 2:9,10. Strait is the gate and
narrow is the way, and few find it,
but eternally and unspeakably bless-
ed are the few. C. H. BALSBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.
THE GOSPEL OF JESUS CHRIST.
PAPER NO. THREE.

"His name shall be the Counselor,
The mighty Prince of Peace."
"Hark! the herald angels sing
Glory to the new-born King:
Peace on earth and mercy mild,
Sons and sinners reconciled.
Hail the heavenly Prince of Peace,
Hail the Sun of Righteousness!
Light and life to all he brings,
Ris’n with healing on his wings.
Let us then with angels sing
Glory to the new-born King;
Peace on earth and mercy mild,
God and sinners reconciled."
to humanity the message of PEACE. When the angel heralded forth in joyous strains the nativity of Jesus Christ, one of the notes of gladness was, ON EARTH PEACE, and the Prophet Isaiah in prophetic vision calls him the PRINCE OF PEACE. Naturally the soul that is not at peace with God is dissatisfied, not at rest, being like the ship without an anchor, driven hither and thither, seeking for rest and satisfaction in serious delights, but finds it not; for—

"The world can never give
The bliss for which we sigh."

The only place where peace can be found is in Jesus. "He is our peace," "and so made peace through the blood of his cross." So God sends forth the message of peace to all men, for he will have all men to be saved. Bless his Holy Name. Jesus Christ became our PEACE in that he reconciled us unto God, and fully satisfied all the demands of God's Holy Law, "in that he bore our sins in his own body on the tree." Oh, that all men would surrender themselves, and become reconciled unto God. The sinner, though his sins be of the deepest dye, may have peace by trusting in Jesus, by believing on him, and by receiving and accepting him. Instead of condemnation there will be the consciousness of being covered by the atoning blood. This is then the peace of reconciliation, and if there be now a perfect willingness to obey the Lord in all things there will follow also the peace of conscience. If we are disobedient in anything which the Lord commands, or if we omit duties he lays upon us, there will be an accusing conscience to remind us of it; and so we have not peace of conscience, and will not have until we become obedient, unless we do violence to it, and it becomes "seared as with a hot iron."

We ought to be very careful and cherish a tender conscience, so that we be not hardened to sin, and disobedience without conscience reminding us of it.

Having then obtained this peace of reconciliation by trusting in Jesus, and the peace of conscience by a willing obedience to Christ as our Lord and Master, we are then the children of PEACE, and have been made partakers of the divine nature, and will then be peaceable and mild, striving after those things which make for peace. In God's Holy Mountain there shall be no lion nor ravenous beast, nor anything which destroys, but the ransomed of the Lord shall walk there.

Oh, ye weary, troubled ones, are you tired of the turmoil and strife? are ye seeking for some peaceful haven where ye may be safe from the storms which toss your frail bark hither and thither on life's troubled sea? In Jesus ye may find PEACE. He is that peaceful haven where you may rest secure. He said to his disciples: "These things have I spoken unto you that in me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world." "My peace I give unto you. * * * Let not your heart be troubled." If we anchor our souls in that haven of rest and peace, then let the winds blow and tribulations overtake us; we have an abiding peace.

When the storm sweeps over the sea the surface is disturbed and ruffled, but deep down there is no disturbance; all is calm and peaceful. So may the PEACE OF GOD keep all our hearts in Jesus Christ unto eternal life. Amen.

GEO. DETWILER.

Wherefore, let them suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.—Bible.
that they were going to a city where there was no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even numbers of the church; and they do sing so sweetly; perfectly delightful! The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for little awhile, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now if this is not singing with the spirit, and with the understanding also, then what is it? that's the question. I know it is a little risky to speak out against pride this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dull dogs; they don't even bark at it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not, can not dwell to-gether, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the craving of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburg, and Edinburg from London, and London from Paris, and Paris from the Devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be treated, and full of mercy. All Christians are baptised with one spirit, into one body. They mind not high things, but condensed to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not pulled up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was, nor never can be. Pride is the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birth-right for a dinner of greens. This was a costly morsel for him. But now men sell out "cheap for cash, or product." Churches that were once powerful for good are now well-nigh lost in forms and fashions. We may shut our eyes, and wink and whine, and cry old foggies, and grand-father, and Moses, and Aaron, and all that, but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. "Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise and Lucifer out of heaven. And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in Heaven than they do on earth. If there were two Heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris Heaven would be crowded with fashionable Christians. "Ma," said a little girl, "if I die and go to heaven shall I wear my noise antique dress?" "No, my love, we can scarcely suppose that we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to
the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ seek those things which are above, where Christ sits on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Bishop J. Weaver.

**DEACAY IN METHODISM.**

Methodism has for over one hundred years stood out in sharp contrast with dead faiths, a cumbersome traditionalism, a lifeless formalism, and the senseless attraction of a great dry ecclesiasticism. She has been a vital spiritual power, a fiery energy, a holy, rebuking force to all conformity with the world and to the popular vices prevailing in society. Her doctrines of Christ, atonement, sin, the Holy Ghost, eternal punishment, faith, and entire sanctification, brought her into open, bold hostility to certain prevalent forms of popular religion. She was a strong protest against a delusive, elaborate ritualism on one hand and leading popular amusements with an immoral atmosphere and tendency on the other. Through some of her leading ministers and official members she is now advocating the abolition of all rules forbidding participation in those two abominations, the modern theatre and the modern ball room—two gateways opening into hell, through which thousands have passed, wrecking your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Bishop J. Weaver.

Methodism was once a thorough, complete embodiment, a concrete illustration of the great spiritual law of separation from the world, the line of division being so bold, marked and conspicuous that it called forth abusive epithets from people generally. She is no such embodiment now. Devotees of the dance, theatre and euchre table are now leaders and prominent supporters in many churches, and such lovers of worldly pleasures, such moral triflers, not members of any church nor professors of religion, occupy conspicuous places in the church as paid servants in assisting the pastor in leading the holy devotions of the house of God in sacred song. What a mockery and monstrous inconsistency is this! Children of the devil assist leaders in the worship of God's house!

So might we cite the disgraceful nonsensical amusements and entertainments, with all kinds of tricks and clap trap to barter and make money contrary to all the principles and teachings of the Word of God, that are now being resorted to by our churches. It is a fearful spectacle, but I have not room to enlarge here. Mine, I know it is a very unpopular subject. Distasteful truths and unpalatable teachings of the Holy Scriptures that mean aggressive opposition to all forms of sin, and thorough recovery from spiritual invalidism in both pulpit and religious press are expected to cover up by the time-serving world-conforming professors of religion. The price of pulpit, position and salary today is silence upon mighty wrongs, deeply entrenched in social and religious life, and firmly imbedded in politics and commerce.—Rev. W. H. Turkington, in Christian Witness.

**THE FATHER’S DRAWING.**

It was the evening before the coming of an evangelist to a small town in Western New York, and a number of men had gathered in a store to talk the matter over. Some were loud in protestations of what they would not do, while others were making a joke of the whole proceeding.

"Tell you what," said one, "I am as good as most of the professors I know. But there is one thing I'll never do; that is to ask for prayers in a congregation! Yes, there is another thing I'll not do; and that is to give one cent to pay for preaching. If these evangelists want money let them go to work and earn it the same as I do."

The meeting began, and this man who had made his boast did not attend. He tried going about his work as usual, but a great unrest had taken hold of him, and he could accomplish nothing.

Meeting a comrade upon the street a day or two after he said, "How about the meeting? Have you been there?"

"Certainly I have. The evangelist and his wife are beautiful singers. You ought to go and hear them, Tom."

The next evening Tom said to himself, "I'll go and hear those people sing. I'll sit down by the door. There can be no harm in that."

Tom went to the meeting, sat near the door, and became wonderfully interested. And yet the adversary of souls could not give Tom up without a great struggle. So he suggested to him that it would be a good plan to linger, and get into conversation with the evangelist, and tell him what he thought of his going about and setting himself up to be better than others. As the evangelist was passing he reached out his hand, giving Tom's hand a warm grasp, and immediately passed on, giving him no chance for an argument.

Tom felt strange. The warm pressure of the evangelist's hand had sent a thrill through his whole being such as he had never felt before. And as he for a moment looked into the evangelist's eyes he saw such a look of entreaty and pity as he had never witnessed.
Tom went home, but could not sleep. "Come to Jesus, come to Jesus just now," rang continually in his ears. When the next evening came, Tom could not get away, for the Father was drawing him.

"How shall we escape if we neglect so great a salvation?, said the evangelist.

"Ah, how can I!" said Tom to himself.

When an invitation was given to come to the altar Tom was the first one to go. "It just seemed as though I was drawn down the aisle," Tom afterward said. And Jesus met the distressed man at the altar, and washed his sins away, and he found peace and joy unspeakable.

Tom was also first in the place to make a thank-offering to the Lord by giving the evangelist a ten-dollar bill.—Am. Messenger.

NIGHT.

And it was night.—John 12:30.

Once, as a lawyer, I was called out into the suburbs of Boston as an attorney in a case where I frequently entered the house of a bank president. The house was most luxuriously furnished. The family were intelligent, lovely in disposition, and obedient to parents and kind to the children. It was a very interesting home. On entering it, I often felt personally condemned that I did not live more consistently with Christ's teachings myself, and went away from it with a blessing every time.

The mother was so considerate of the feelings of the children, and the children so careful to please the mother, and all were respectful toward the father when he came home, and all so hospitable to the stranger within their doors. I visited the house frequently, delighted, pleased—everything bright, all that could make a home beautiful. Money enough, luxuries enough, good character, moral dispositions, religious in their habits—an excellent home.

The occasion which called me to the house led me to an investigation into a part of the affairs of the bank, and we discovered that the bank was making no money, that its investments had been of a very dangerous character, and some serious losses were about to be notified to the directors. While the bank itself was in no danger of failing, it was in danger of passing the dividend which the stockholders expected. As we worked over the case night after night, it troubled that bank president very much, and I felt sorry for him. Going out there, however, one night, I felt a different spirit in the house. The children looked more sedate, the wife appeared nervous and apprehensive, and the bank president was dignified and cool. There was a remarkable change.

The children did not go to him, I noticed, that night; his wife, when she spoke, did it with a feeling of apparent difficulty. She herself could not tell why. The whole atmosphere, which you cannot describe in words, had changed in the house. I did not remain in the house long, because the president did not seem anxious to go on with any further plans for meeting the indebtedness of the bank. So I returned to my home. "It was night,"—night in that home, night in the home that had been so lovely and bright; all was dark and gloomy. I did not know the reason then, but five days later I knew to my sorrow; for the bank president took two hundred and fifty thousand dollars of the bank's money. He must have decided before he reached the house that he would rob the bank; and when sin thus came in and Satan so successfully tempted him, "it was night" in the home.

I never read this account concerning Jesus Christ on that night with disciples without thinking of that homely incident in my legal experience. Jesus Christ had come into Jerusalem, hailed King of the Jews. They had spread their garments before him, they had cut the trees, and they had welcomed him with such a demonstration as made it almost certain that he could declare himself the dictator of the whole of Palestine. Rome herself could scarce question his power if he chose to be king. All the disciples expected to hold the chief offices at Jerusalem, and Judas thought he would be secretary of the treasury. But Jesus invited them to a supper—the Passover supper—and they expected that he would there declare his policy concerning his kingdom. But in that supper room he arose, took off his cloak, bound himself with a towel like a servant, and went around and washed their feet. Peter sayeth, "Thou art a king; wash my feet, never!" But He said, "Unless thou dost permit me to wash thy feet thou shalt have no part with me."

He explained to them, "Your duty is not to sit upon thrones and judge, but your place is that of the servant with a towel washing the feet of the people."

When Judas heard that he made up his mind that Jesus would not take the place which the people offered him; that he did not intend in any sense to occupy an earthly throne. Then unto him came the thought, Where are my places I expected to have, where is the money I expected to make, where is the fame and honor that I supposed would come to my children, where are the high places which would be mine? They are gone! I will make what I can out of the wreck and save myself as best I can. When that temptation swept over him in the hour of his financial distresses, then he resolved to sell Jesus for money, and when that came into his heart, "It was night."
It means more than the expression that the sun had gone down. It means far more than that. It was night in the country home of Judas Iscariot. I wish that an artist this morning would put these two pictures together for us. First, it was night in his country home at Iscariot. Did he have a mother or sister or father or brother, there in Iscariot? Did they hear that their son or brother, who held a high position next to the Lord, who had gone about doing good with other disciples, and had handled all the money and managed the finances; did they hear of his death by hanging, and falling headlong with a broken rope and dashed to pieces? Ah! "It was night," awful night, in the home of that sister, mother and father! It was awful night there in the supper room, because a man cannot sin without cursing other people. We are interlinked with each other that if a man becomes righteous he lifts many others to righteousness. If he becomes wicked he takes many down with him. We live not for ourselves, we die not for ourselves. And Judas cursed the other disciples for his shame was their shame. "It was night." It was night for John, who had been leaning on Jesus' bosom; it was night for Matthew; it was night for Nathaniel and Andrew, and it was especially dark for Peter, who himself was tempted so as to deny Jesus when he found that Jesus would not let him use his sword. I wish some artist would paint a picture of that night. Put into one corner of the picture the home of Judas when they heard of his treachery. Bring in frontispiece that suppress all the dark, black shades in it; represent all the bitterness of feeling, all the sadness of loss, all the disappointment which gathered around that night when Judas spread curses all around him and Judas went down with the rest.

Then, ye artist with your skilled pencil, paint another scene directly opposite to this expression, "It was night," and write under it, "It was morning." In the three days' length of night they saw nothing of Jesus. They had crucified him. They all forsook him and fled until he disappeared into the grave. But after his resurrection they began to return to their own selves, and he revealed himself a little more, and then a little more, to them. Then, at last, he notified them to meet him at the beautiful Sea of Galilee. While I have no time to go into the detail of it this morning, won't you put opposite to the dark part in the picture the lovely dawning of that morning on Galilee? The disciples had lived through the darkness of the night; they had sought their way back to him. Their confidence in him was slowly being restored, and the awful sin of Judas was losing its power. A man may take down with him his friends, but the curse he puts upon his friends they may escape by returning to Jesus Christ. How many hearts to-day feel fearfully disgraced by some sad action of some one of the family, are notable to look other people in the eye because of a brother's or sister's shame! They go on through the world continually in the light of that sin. But these disciples had heard that he was risen; they had heard that he had appeared unto many, and some of them had gotten glimpses of him occasionally, until at last they resolved to go to him again to renew their allegiance with him. They came to him on that morning on Galilee. Paint ye the blue waters, paint ye these rugged cliffs, paint ye those distant mountains, paint the waters of the upper Jordan wandering through the swamps and marshes, paint the descending Jordan and the thundering cataracts, paint all the green hills and shaded valleys, paint the white beach, the trees, vineyards, gardens and villages, and cities on the sloping shores; and then paint those disciples approaching the shore after a night of useless fishing, looking out to Jesus on the white sand, a little curl of smoke coming up where the fish and bread are being prepared for them. Then let the artist show the sun in its glory as it beams into the face of the disciples. Look southward and eastward and west ward as the sun lights up the beautiful, sheening waters of the sea, like the most magnificent dreams we ever had of heaven itself. Picture it, ye artist, that morning when Jesus came to the shore and Peter rushed through the water in haste and fell down at his feet and said, "Depart from me, I am a sinner; I denied thee that night when Judas sinned; I forsook thee; because Judas was false to thee, I was false to thee; because he was not a Christian, I was not a Christian; because he betrayed thee, I denied thee. Oh, my Master, I have come back again; I have learned that the faults of others are no excuse for me; I have learned that if
I would love thee I must love thee by myself. I have come now; I want to be forgiven, Lord Jesus.” “Peter, lovest thou me?” “Thou knowest I love thee, and I am ashamed of my boasting, and I dare not boast again lest I be tempted again to deny thee.” “Then feed my lambs.” Peter says in action, if not in words: “I will, I will; I return to thee. It is morning. Come, John and Nathaniel and Andrew—come; come all of you; gather around him once more; renew the allegiance of the old time; put your hearts back where they were; you understand him better now.” They all come. It is morning.

Paint it, ye artist. Out in the bright morning of that day when they are kneeling down before him, they promise him that from that hour on they will never be swayed by the bad example of others; they will never seek for promotion or reward, but give themselves promptly and wholly to his service. Then, in the morning bright, hear the words of Jesus: “Thou shalt sit on the throne of heaven and judge the tribes of Israel. In this world thou shalt have tribulation; but in that morning land there is no more sorrow, nor crying nor death, and there shall be no more night there, because there is no more sin there.”

2. It means that an essential part of the education of each boy shall be instructed in the art of deceiving, overcoming and killing his fellowman.

3. It means that the spirit and love of war, which for more than half a century has been steadily declining, shall have a revival; and that we are to enter into competition with nations of Europe in those vast military preparations and expenses which make government a burden to be endured rather than a blessing to rejoice in.

4. It means that just as the nations have begun to learn the practicability and wisdom of arbitration as the remedy for war, we put back the dial of reform and seek to perpetuate the spirit and the race of Cain.

5. It means a lessening of value of human life and the deterioration of public and private morals, such as always accompanies and results from militarism. It means that the military profession (which is none other than the profession of robbery and murder) shall be put on a par with the learned and peaceful callings of the law, medicine and the ministry.

6. It means that we shall eliminate from our current conceptions of Christianity the idea of patience, forbearance, forgiveness and humanity and that we shall substitute hatred to aliens as natural enemies.

A large part of our work of winning souls is personal—that is, it is a work between man and man. God has ordained that, usually, when an unsaved person is to be led to the Saviour, it shall be done through some human agent. As Andrew found Peter, as Philip found Nathaniel, as Jesus found the woman at Jacob’s well, so are we to seek after souls, and patiently, lovingly win them to their Redeemer. In point of fact, nearly every regenerate person can trace his religious life to the agency of some individual. Sometimes it is a mother’s prayers; sometimes a father’s counsel; sometimes the holy living of one of God’s children.

SUCCESSFUL SOUL-WINNING.

For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Peter 12:15-17.

The Visitor should be in your home.
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BENEVOLENT FUND.
Susan Rhodes, $1.00

Elder Samuel Zook started this
morning, Oct. 7, for Garrett, Ind.,
to hold a series of meetings there.

Lydia A. Davidson has returned
home from her mission work in Chi­
cago and will remain here during
the winter. Her address is now Abi­
lene, Kansas.

Dr. L. H. Murlin, President of
Baker University, Baldwin, Kansas,
gave us a pleasant call while here
in the city. On Sabbath morning
and evening he preached to large
congregations at the M. E. Church,
and those who had the privilege of
hearing him enjoyed the opportunity
very much.

We have recently received a letter
from Bro. J. F. Eisenhower, of
this place, who is on an extended
visit to Eastern Pennsylvania. He
is certainly kept very busy in at­
tending religious services and in
filling appointments in Lancaster
and other Eastern counties. He
gives no indication of his return and
we trust he will accomplish much
good in the Master's service and
that his enjoyments may be deep
and lasting.

We were requested some time ago
by Bro. J. W. Hoover to correct
several items in his report of Sep­t
ember 1st, in reference to money
paid out, but two of them were over­
looked in the corrections made be­
fore. The one was for the expenses
for Sister Davidson, the other for
expenses for Sister Bert. They
should read as follows:

Expenses paid out for Mission
supplies by Sister Davidson, $8.85.
Expenses paid out for Mission
supplies by Sister Bert, $17.68.
Neither of them was for personal
use.

We are very much in need of good
matter to fill up the columns of the
Visitor. We must resort largely
to selections now, and unless we are
supplied more liberally in the fu­
ture we should not be blamed if we
should take that method to supply
our readers with the necessary read­
ing matter. Then, too, when you
send in matter to print please read
it carefully and if necessary re-write
it. Remember that when we have
to re-write so much of what we pub­
lish it adds greatly to the work, and
that in addition to our correspond­
ce is sometimes almost more than
we can accomplish.

We must again remind our cor­
respondents, whether writing to us
on business or communications for
publication, to always give us their
full name and post-office address,
that we may make no mistakes in
giving them due credit, as they may
deserve. Sometimes we receive let­
ters without the name of the post-office
or any means by which we can as­
certain their post-office address; and
often the post-office stamp is so im­
perfect that we can not ascertain
the address from that source. Some
of these letters contain money, and
we do not know who to credit. A
little forethought would enable all
to give the desired information.
Write everything plainly.

We republish in this issue an ar­
ticle on Pride by Bishop J. Weaver,
of the U. B. Church. We have
published it once or twice before and
have refused to publish it sev­
teral times since. Not but what it
has much merit in it, as almost every­
things has from the pen of that em­
inent divine; but the fact is that
there may sometimes be even too
much of a good thing, or rather a
good thing may be too often repeat­
ed if put into the same language.
While the subject of Pride should
often be made a subject to write
upon, and we are always glad to re­
cieve well-written articles from the
pens of able writers, or even if they
do not rank so high in ability, yet
the subject brought out in a new
light, or the old one remodeled, will
always find a welcome by the read­
ers of the Visitor. Yet any subject
too often published in the same lan­
guage becomes stale and is passed
by as not what the reader wants.
Trust this explanation will be all
that will be needed for some time we will close.

We desire to make an appeal to the ministers and other officers of the church, in behalf of our church paper. We need your support and we believe it is your duty to give us your support. We do not claim it because of any right of our own in the matter, but we claim that it is every person's duty to help in a good cause; and you, as representatives of the church, can do very much to encourage the work of the Gospel through the medium of the church paper. Your relation to the church and your position in the church will go far toward increasing the circulation of the paper. If each officer of the church would secure even the small number of ten new subscribers it would add largely to our present subscription and would at the same time do good toward those whose names they secure. We would say, try it, talk about it to your friends and see what can be done.

We notice ministers of other denominations are solicited to secure subscribers for their church paper—and we notice, too, that they respond and are making a success of it.

Will you not do the same for the Visitor?

A NEW BOOK BY TALMAGE.

The R. H. Woodward Co., Baltimore, Md., will soon issue a new book by Talmage. It gives an account of his recent travels around the world, and will be very liberally and beautifully illustrated, several hundred illustrations being used. The book will be sold by subscription.

ABOUT OUR CHURCH PAPER.

At the Conference of May, 1887, held at Bro. Cyrus Lembert's, south of Abilene, Kansas, resolutions were passed for the publication of a church paper, as a trial for four years, then to be reconsidered and adopted as the organ of the church paper or rejected. This trial of four years was to be the test whether in the judgment of the church sufficient benefits would result to make it a permanent means for the spread of the Gospel. On the first of August of that year the first number was issued as a prospectus setting forth the purpose and giving an outline and price of the paper to be published. On the first of October following, the first number of the regular issue was sent out as a monthly paper under the title of the Evangelical Visitor. For several years it was continued as a monthly periodical, but there were quite a number who thought it ought to be published semi-monthly, and some thought weekly. After much urging it was finally published semi-monthly; and the encouragement received up to the termination of the four years' probation was very marked, and when the time came for its final adoption or rejection, it was adopted by a safe majority in that section of the Brotherhood where formerly the greatest opposition had manifested itself; and while there was no exaltation on the side of those who gained their wish, there was, we wish to say, a magnanimous acquiescence by the minority, and we sometimes think if there had been a determined effort to defeat it that probably the result might have been different. But we are glad for the result.

One thing we have never been able to fully determine, and that is whether moving the office so far west did not have rather an unfavorable effect in the circulation of the Visitor. Another doubtful move was the purchasing of type only; but be this as it may, we think that the cause of Christ has been greatly benefitted. People have become acquainted with the doctrines of the church that otherwise would probably never have known of the existence of the Brethren as an organization.

Another advantage gained is more of a mission spirit in the spread of the Gospel, and we believe spiritually, and more devotion to the cause of Christ.

But while these benefits and many more have become apparent within the last eight years, and may be largely attributed to the influence of our church paper, yet there may have arisen indications of danger that should not be overlooked. It is very often the case that when a people who have been rather too conservative step out from their old cherished ideas of doctrine, and may we say habit, sometimes go to the other extreme, and make use of means and adopt customs that to say the least may not be for the building up of sound Gospel principles. We are well aware that it is a very critical question to deal with as it very often brings out opposition on both sides. But we trust that a more exalted view will be taken and that we will be believed when we state that our object is to do good; to avoid extremes, avoid danger; to prevent evil results, and aim at the best by and only Christian means that can be used effectively and to the glory of God and the upbuilding of Zion. The Gospel means to promote the doctrine of Christ we trust will be accepted by those who at least have the welfare of our beloved Zion at heart.

May we then look at the difficulties, if difficulties we should call them, as they really exist and are hinted at by others as well as ourselves, and avoid the breakers before they become too formidable. May God keep the church, his own dear people, in the hollow of his hand and under the shadow of his wing; and
may we bask in the sunshine of his grace and be guided by the Holy Spirit, that our beloved Zion may be guided through the storms of life and may our souls eventually be landed where Jesus reigns supreme.

CHURCH NEWS.

POLO, ILL.

On the 28th and 29th of September the Brethren and Sisters of Polo had their love-feast. There were six ministers there, and we felt the power of God in our midst. On Saturday we had our harvest meeting. In the afternoon we had fellowship and in the evening we had our communion services, conducted by Elders Isaac Trump and Joseph Shirk.

On Sabbath forenoon Bro. Joseph and Bro. H. L. Shirk spoke for a short time to a well-filled house. In the evening Bro. A. L. Myers, of Freeport, preached to the people. Indeed it was a love-feast and we feel fully repaid for going. May it be a time that will long be remembered in Polo and vicinity.

From a young Brother,

W. K. SHIRK.

CHICAGO MISSION.

Elastic $ .45
Benevolence .12
Clothing 1.50
Eugene Dodson .28
Batting, etc. .78
Car-fare for candidates 1.70
Bro. Misehelder 2.00
Bro. Dodson .50
Total $ 7.33

SARAH BERT.
6028 Peoria St., Englewood, Ill.

We would like to say a kind word for the Chicago Mission, and that is that we think that it is doing an excellent work and is meeting with success in the different departments, and should be cheerfully supported by those who can, and nearly every one can if they will. But try and remember that the sewing-school has no income except from donations given directly to it. The Mission can draw on the general treasury for any deficiency in donations, but the sewing-school cannot; it must be supported wholly by donations. Will you not remember the poor in your offerings? [Ed.

MISSION TRIP CONCLUDED.

In our last report of the 19th of August I stated that I was quite busy filling appointments and visiting. Every day was taken up in some religious work and in duties devolving upon a mission worker. We had meetings at Seven Oaks, Sumerland, Harvey Leidy's and other places. The Brethren and Sisters gave praiseworthy assistance and seemed to be quite earnest. They attended every week for worship and are very desirous of having a ministering brother of some experience to settle among them. I earnestly hope the Lord will put it into the heart of someone to locate there soon. Should not the church see to it that their wants are supplied? I think the field here should not be neglected. Who of our missionaries is willing to say, "Here am I; send me"?

Brethren, I trust you will accept my admonition. You with me believe we are nearing the Gospel dispensation. Jesus is coming in the clouds of heaven and if our work is done we can with joy look for his coming. But if we do not do our duty will we be any better off than the one who has buried his talent? I do wish that this article would be the means of stirring up the pure minds of God's people that each one would do what he can in the Lord's vineyard.

Of course all can't go but some can open the way by contributing of their means to help others to go. But to return to the mission work in Oklahoma Territory. The opportunities for work are many. Almost everywhere that you come in conversation with people on the subject of religion you can hear them say, "I know I don't live as I ought to." You hear the expression, "I was happy in the Lord. I once belonged to church." Or again, "I would like to be a Christian but I have not the opportunity to attend church; there is no preaching around here for us to attend." Then again, they who do profess that they are following Christ walk in all the fashions of the world as the non-professors do; and I can't see that they are any better. One man said, "I ought to be a Christian but am not. Could you not stay and preach for us?"

These are some of the experiences we meet with in this field. We might state many more that we met with in our stay in Oklahoma of nearly ten weeks.

On my way home I again visited Bro. John Caskey, also Bro. Frey at Ukon, and at Oklahoma City with those who live there; but we did not get to see any of them except Bro. Jacob Engle. Bro. R. E. Hershey was not at home, and their residences were not near their business place so that I did not go there, and time was too short. On the 13th of September I left for Caldwell and walked six miles south to the residence of Bro. Daniel Grove's, formerly of Kansas, and found them all well. Bro. Grove especially requested that Brethren going south should write them in time so that they could make appointments for preaching.

On the 14th I left for Peabody, Kansas, where I arrived in due time. We found the Brethren and Sisters well and also met Brothers Steckly and Haldeman and their wives from Ramona, and Bro. Stauffer from Newton. There were services at
Peabody on Sunday morning which we attended. On the 16th I left for home where I arrived safe on the same day, and found all well. Praise the Lord, praise his holy name.

DAVID BOOK, SR.

Woodbine, Kan.

For the Evangelical Visitor.

IS YOUR NAME WRITTEN THERE?

I am so wonderfully impressed to write a few lines for the Visitor, and I trust the Lord will direct my pen and enable me to look up and behold the goodness of God on every side. I am very much impressed with this thought, that He has been so very good to me to bring me out of darkness into the blessed light of the Gospel and give me to see the importance of giving my heart to Him; and yet it was so long before I was willing to give myself up to Him. Yes, for ten years I was impressed that I should yield, but I resisted his grace until I was so deeply convicted that I gave up resistance and God let me feel of his saving power and of his forgiving grace. Oh, I would say to those who go forth to proclaim the glad tidings of salvation to a lost and ruined world, sow the seed with patience and perseverance. You may not see the good you are doing but God will give the increase.

For the EVANGELICAL VISITOR.

CHEERFULNESS AND COURAGE.

How much these two words mean to the child of God! A few days since we met a man who, although he had gone through many trials and tribulations, yet was bubbling over with so much cheerfulness and courage that it was inspiring and contagious. While he has seemingly more difficulties to surmount than any other ten men would have ordinarily, yet he is invariably cheerful and courageous and God has given him such a spirit of good cheer throughout that not only is he able to bear the burdens laid upon him, but is wonderfully helpful to everyone he meets.

Trouble and tribulation are so apt to make us long-faced, sad-faced, that it is well for us to remember that Christian life, though beset by cares and sorrows, should be a life of cheerfulness and courage.

Jesus was cheerful; Jesus was courageous. Do not let us fail to remember this; for others will be hindered or helped in proportion as we are either cheerful or downcast in our deportment.

"Be careful for nothing; but in everything with prayer and supplication with thanksgiving let your request be made unto God. And the peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4:6,7.—Sel.

THE SOUL'S NEED.

The power of true religion is the one supreme need of every human soul. If the divine love and passion be born within the heart, there will be formed the one influence which shall lift up and broaden and glorify as nothing earth-born ever can or ever will. The heart will be purified and ennobled. The home and family will catch the power and be the centers of gracious influence. The church and country and human-
ity will be loved for Christ's sake and in Christ's name, and every human affection will be filled with a life and power from God. True religion is the effectual antidote to selfish views of life and to selfish living.—Herald and Presbyter.

MEDICINAL FOOD.

There will come a time, says a recent writer, when no medicine will be administered, except in acute and sudden attacks. Disease will be cured by foods.

The intelligent housemother is testing the value of this assertion in her daily ordering of the meals of her household, for her lately-acquired knowledge of dietetics has put her on the way to such enlightenment. A list of food remedies compiled by The Housekeeper is condensed and suggestive, and worth cutting out and pasting in the back of the family receipt book:

Celery is invaluable as a food for those suffering from any form of rheumatism; for diseases of the nerves and nervous dyspepsia. Lettuce is useful to those suffering from insomnia. Water cress is a remedy for scurvy. Peanuts for indigestion; they are especially recommended for corpulent diabetes. Peanuts are made into a wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish, simply baked, or are prepared and served as salted almonds.

Salt to check bleeding at the lungs, and as a nervine and tonic for weak, thin-blooded invalids. Combined with hot water it is useful for certain forms of dyspepsia, liver complaint, etc. Onions are almost the best nervine known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of coughs, colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel and kindred liver complaints. Eaten every other day, they soon have a clearing and whitening effect on the complexion.

Spinach is useful to those suffering with gravel. Asparagus is used to induce perspiration. Carrots for sufferers from asthma. Turnips for nervous disorders and scurvy. Tomatoes are a powerful aperient, and are especially recommended for corpulent diabetes. Peanuts are eaten as a relish, simply baked, or are prepared and served as salted almonds.

Tomatoes are invaluable in all conditions of the system in which the use of calomel is indicated. Figs are aperient and wholesome. They are said to be valuable as a food for those suffering from cancer. They are used externally as well as internally.

Bananas are useful as a food for those suffering from chronic diarrhoea.

Apples are useful in nervous dyspepsia; they are nutritious, medicinal and vitalizing; they aid digestion, clear the voice, correct the acidity of the stomach, and are valuable in rheumatism, insomnia and liver troubles. An apple contains as much nutriment as a potato in a pleasanter and more wholesome form.

Grapes dilute thick blood, send the circulation to the surface, remove obstructions from liver and lungs, dissolve and dislodge gravel and calculi, and bring the stomach and bowels to a healthy condition.

Pie-plant is wholesome and aperient, is excellent for rheumatic sufferers, and useful for purifying the blood.

The words “Honor thy father and thy mother” mean four things—always do what they bid you, always tell them the truth, always treat them lovingly and take care of them when they are sick or grown old. I never yet knew a boy who trampled them lovingly and take care of them when they are sick or grown old. I never yet knew a boy who trampled

OCCUPY THE WASTE PLACES.

God has given us all farms of rich possibilities for good, that we may be plowing and sewing for him every day if we only will. A lady stands up in the prayer-meeting and says,
“It love the Lord, and want to do something for him, but I have no chance.” The next day she begins to find fault with her kitchen girl before breakfast is over. She complains about this and that until the poor girl is about discouraged. God gave her an opportunity to put sunshine in the servant’s life, but she didn’t do it. She thinks she would like to go to foreign lands, to do great things for the Lord there, and forgets the rich missionary field God has given her under her own roof. How much fallow ground of this kind is still lying neglected by all of us. How many bad tempers, impatience, fault-finding, murmuring, uncharitableness, etc., and which if burnt over by the fire of the Holy Ghost, would yield rich harvests in gifts and graces that would count for Christ. The misfortunes that came to Israel in a temporal way, are sure to befall us in a spiritual sense unless our whole hearts are given to God. Wherever there is a sin there is sure to be a sorrow, unless at the very moment its presence is known it is taken to Christ and given up. —Sel.

The Desire a Prophecy of Fulfilment.

What is it that we are to hunger and thirst after? Righteousness. And what is that? Righteousness with God; full and entire devotion to his will; that state of soul which is continually saying: “Thy will be done; not mine”; that condition of absolute trust that gives perfect and constant peace; to have a nature in complete harmony with the divine nature. The promise to all who so hunger is that they shall be filled; that they shall be satisfied; that they shall receive to the fullest limit of their capacity; that they shall reach to the fullest limit of their capacity; that they shall reach the happy condition of having their human will lost in God’s will; that they shall attain to the state in which there is no wish to oppose the will of God; that sweet condition in which the soul is continually saying, “Lord, what would thou have me to do?” That state in which we may say, “To die is gain, to live is Christ.” That condition where we can rejoice in the thought that all things do indeed work together for good to them that love God. That state of grace which enables us to be content in whatsoever condition we find ourselves.

This blessed condition is promised to all who have a hungering and thirsting desire to receive it. The rich things on the King’s table can only be enjoyed by those who come to it with a good appetite.—Sel.

For the Evangelical Visitor.

Married Life.

Married life should be nothing less than a happy life. If man and wife would become converted, love and respect each other, would be good natured one toward another, would use kind words and continually do kind acts, a happy life would be the result. A word said is a word planted, a deed done is an act planted. And just so sure as a seed planted does bring forth fruit, so also a deed done will produce some effect. Always have in possession a forgiving spirit. Be temperate. Always be cheerful. Show much kindness. Never use cold or impudent words—no, never, it is not Christian. Avoid all that may cause jealousy—jealousy exacts hard service and pays bitter wages. Never respect others in preference to your dear companion. But seek in the society of your family that happiness that you cannot find anywhere else.

Let us not forget that cheerfulness invigorates the heart, sweeter cheerfulness makes all living things glad. So let us cultivate cheerfulness; also humility, temperance, patience and forbearance. These Christian virtues will sweeten our cup, smooth our path, make duty easy and trouble light.

But guard against all non-Christian virtues, pride in particular, because pride produces a fall every time. Pride is an extreme, and extremes should always be avoided.

Happy are they who with wisdom from above are instructed how to live so as to secure happiness here in this life which is to come, where they “shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes.”—Rev. 7:15,17.

Let us all remember that real happiness is only found in the religion of our Lord Jesus Christ.

D. B. H.

For the Evangelical Visitor.

Our Harvest.

“The summer is ended, the harvest is past.”

In the Lord will I put my trust. He may direct my pen and my thoughts that I may write only that which is acceptable to him and beneficial to the readers of the Visitor.

“The Lord is my strength and shield, my heart trusted in him and I am helped; therefore my heart greatly rejoiceth, and with my song I will praise him.”—Psalms 28:7. We again gather in the harvest from the fields which the Lord bestowed upon us; and soon sowing time will be here; indeed it is here now, and from our seed sown we hope to get a harvest again. Now what a man sows that shall he also reap.” A sower went out to sow his seed, and
as he sowed some fell by the way-side and was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and as soon as it was sprung up it withered away because it lacked moisture; and others fell upon good ground and sprang up and bare fruit a hundred fold. And when he had said these things he cried, He that hath ears to hear let him hear."—Luke 8:5-8.

If a man soweth good seed he shall also have a good harvest. So it is spiritually. What a man soweth he shall also reap.

Now the question is, What kind of seed are we sowing? Is it good seed or is it bad seed? Are we sowing to the flesh or are we sowing to the Spirit? Does it come to you sometimes that you are not travelling on the narrow way. Such are my fears. Sometimes Satan often comes and tells me that it does not make so much difference what we do or what we wear so that we believe. But he is a deceiver, and although he wants us to follow him, yet let us not be deceived.

I know that I was thoroughly converted, and it was made plain to me what I should do and what I should not do. My feet were placed upon the rock and he established my goings. But satan is ever ready with his temptations, and no one can help me but my blessed Jesus, and him will I trust. James says, "Resist the devil and he will flee away." Draw nigh unto God and he will draw nigh unto us. It seems to me the young convert or beginner in the Christian work is very near to Jesus, and if he is only faithful and walks in the narrow way, he need not fear.

I would say, then, let us be true and faithful to our calling, so that when the summer is ended we will have a good harvest to gather in; and then we can meet our dear Savior with joy and not with grief.

But what shall I say to the sinner? This is the seed-time and if you sow unto the flesh you will of the flesh reap corruption. Be not deceived; God is not mocked. And remember, too, our lives are but as vapor, or as smoke which is driven away by the wind. Death may soon come, and if you are not ready what will your end be. Oh, be wise in time. Turn from sin to God. Turn now. Remember, your days are as grass which withereth away. For the wind passeth over it and it is gone, and the place thereof shall know it no more. So it will be with us, ready or not ready, converted or not converted.

Dear sinner, "commence the work of your salvation now. Be among the converts of this fall or winter. Yes, don't delay. Time is precious. Turn from sin to God. Turn now. Remember, your days are as grass which withereth away. For the wind passeth over it and it is gone, and the place thereof shall know it no more. So it will be with us, ready or not ready, converted or not converted.

MAMIE M. HOFFER.
Columbia, Pa.

FAITH AND LOVE.

"Putting on the breast-plate of faith and love." These two, as it were, welded together, or, as you sometimes see in ancient specimens of suits of armor, the iron is—laid with gold. The breast-plate is damascened with lovely patterns in enamel or precious metal, and beneath it there lies the strength of the steel. So faith is, as it were, the under side, and on it is laid, with it there is fused together, or on it there is plated, love, and the two together make the breast-plate of defense.—Watchman.

THINGS TO THINK OF.

Great things are not accomplished by idle dreams, but by years of patient study. They that do nothing are in the readiest way to do that which is worse than nothing. Be happy if you can but do not despise those who are otherwise for you know not their troubles. Every person has two educations—one which he receives from others and one more important which he gives himself.

It many times falls out that we deem ourselves much deceived by others because we first deceive ourselves. He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

If you are going to do a good thing, do it now; if you are going to do a mean thing, wait till to-morrow.—Sel.

OLD TESTAMENT POWER.

It is said the late Charles Reade, of England, the eminent novelist, was led to study the Old Testament by the late Matthew Arnold. His remark being according to these words: "The old Bible is getting to be to
us literary men of England a sealed book. We may think we know it. We were taught it at home. We hear it read in church. Perhaps we really know very little of it. I wish, Read, that you would take up the Old Testament and go through it as though every page of it were new to you—as though you had never read a line of it before. "I think it will astonish you."

Mr. Read did so. He entered upon the task with such a zeal as characterized his other work. The result was that he not only became astonished at his discoveries but the study led to his conversion. He opened his heart to the truths and lessons of the Old Testament, and found that they were full of mighty, convincing power, before which he humbly bowed and by which he was brought into the kingdom of which the prophets foretold with graphic eloquence. And there are many others to-day who if they would devoutly search those ancient Scriptures would find them the power of God even unto salvation.—Sel.

AN AGE OF UNEASE.

The closing decade of the nineteenth century witnesses a deep and widespread spirit of dissatisfaction and unrest. This has been very strongly put by Prof. Bryce, the historian, in a late address at Brooklyn.

He said in substance that thirty or forty years ago, men thought that they saw before them a promised land of satisfaction and happiness. But now when constitutional principles are recognized; when political freedom in thought and speech have been obtained; when trade and the power of making money have had an enormous development; when physical science has added a thousand comforts to life; and when nations have become pure democracies:—there is instead of repose universal melancholy, discontent and despondency. The world does not grow better; the manners of the upper classes are not nobler, nor are the masses more contented.

This is significant and solemn teaching, that comes not from a dreamer or fanatic, but from a very clear-headed and practical observer of human affairs, from one of the foremost publicists of the day. The witness is true; and it shows how needful it is to turn for instruction, hope and comfort in these times to the prophetic Word. This part of the Holy Scripture is certainly not quoted or enforced commonly in the pulpit as it should be. If this is an age of growing discontent, it only serves to confirm the teachings of prophecy, which at the same time furnishes the truest comfort to hearts that are weary. The greater the uneasiness and unhappiness of the times the greater the need of the strength and encouragement which the "sure word of prophecy" gives, and which it was intended to give, as "a light that shineth in a dark place until the day-dawn and the day-star arises."—D. F. L.

RELIGION IN THE FAMILY.

It is a remarkable thing in regard to little people that it is almost never too early to approach them with religious suggestion, writes Rev. Charles H. Parkhurst, D. D., in the Ladies' Home Journal. It is not what we say to them that makes them religious, it is the religious instinct already in the child, and even being able yet to know it as religion, or being able to comprehend the allusions made to it by his elders. * * * It holds in the twilit of life what is true in each dawning, that it begins to be morning a good while before there is sunshine enough in the air for the sun to be able to tell us what o'clock it is. * * * The infant's eyes are full of light waiting to be greeted by the light of the sun soon as its lids are lifted. The heart of the child is tuned to the things of God and its strings are ready to become music so soon as they are touched by a hand that knows how to stir them into resonance. It is a good while before the child and the earth come very close to one another, but on the contrary "Heaven lies about us in our infancy."

Hope is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view; it is not forced upon us. We should always recognize and be grateful for the life that is, and thus honor God, help others, and be glad ourselves.—Sel.
For good religious reading take the Visitor.

MARRIED.

NOLL—CRANE.—Married, Oct. 1, 1896, by Elder H. Davidson, of Ablene, Kansas, at the residence of the groom's parents near Ramona, Mr. John P. Noll to Miss Sallie A. Crane, both of Ramona, Marion county, Kansas.


OUR DEAD.

HEISE.—Died, at Victoria Square, York county, Ont., Sept. 19, 1895, Earl A., third son of Levi B. and Alice A. Heise, and grandson of Christopher and Leah Heise, aged 2 yrs., 7 mo. and 8 days. The dear child met his death by drowning. His little brother had gone to the field to his father about 7 a.m., and it is supposed that Earl was trying to follow, and being unable to open the gate he tried to climb the water tank and fell in. The water was about 16 in. deep, but as it is partly covered it is thought little brother had gone to the field to his father about 7 a.m., and it is supposed that Earl was trying to follow, and being unable to open the gate he tried to climb the water tank and fell in. The water was about 16 in. deep, but as it is partly covered it is thought Earl was trying to follow, and being unable to open the gate he tried to climb the water tank and fell in. 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