You ask, Has God called me to carry the gospel to the lost of earth? Rather ask, Has God excused me from paying this debt?

The truths which the Spirit brings to us are at first mere mental pictures. If we allow ourselves to be sanctified through the Word, they become part of our very self.

Emotions are like stars which serve as our guide only when the sky is cloudless. Faith is the magnetic needle which clearly marks our path when emotion has left us.

We too seldom stop to ask, "What will be the ripened fruit of my thoughts?" They are seeds sown which cannot lie dormant. They will bear fruits either of righteousness or iniquity. To make atonement for ripened damage is frequently not easily done.

Before another issue of the Visitor reaches our readers the annual celebration of the coming of the Prince of Peace will be upon us. To many of us in our home land and our home vicinity, Christmas will be a time of joy in the remembrance of our condescending Lord. Many look forward anticipating a good time. Vain pleasures, transitory gifts, feastings and frivolities, will be the order of the day in many homes. Christmas should bring joy indeed. Lasting and unmovable comfort which is ever-abiding. But how sad to know that many move on in the tide of life, with seeming pleasure, and yet are void of the real comfort to be had in Jesus. * The song of the angels will be rehearsed in many a home or friendly circle or church choir. Many an individual will carol, "Glory to God in the highest, and on earth peace, good-will toward men." But who indeed comprehends the import of this song? In whose heart is the Peace principle an abiding element? Who gives the glory to the Most High? Is our good-will (God-well) to self, or to our fellow-men? Do we grasp by faith the final consummation of God's plan as stated in the "On Earth Peace"? This takes our thoughts from home circle and home land to those who are children of our own kin by ancestry—brothers in a common family. They know nothing of the Babe of Bethlehem. They are in utter darkness concerning the Sun of Righteousness. They remain in utter ignorance of that name of which it was said, There is salvation in none other. Oh, may our Christmas joy be a real joy in our God, which will develop in us an appreciation of our "great gift" and enlarge the spirit of consecration in many more souls.


**THE SPIRIT'S POWER**

I wait Thy Father's promise Lord,  
I wait the Holy Ghost!  
I rest upon The certain word,  
I wait my Pentecost.

Around me lies the world of sin,  
But still I tarry here,  
The fruit we cannot gather in  
Without His presence dear.

As mighty wind breathe upon my heart,  
As fire, consume its dross,  
The Spirit's pow'r to me impart,  
To lift up Christ's blessed cause.

**—Guide To Holiness.**

**LIFE'S LESSONS.**

**DANGER SIGNALS.**

In visiting Niagara Falls, as you cross Goat Island to the "three brothers," you see at various places signals on the rocks surrounded by deep water. The signal boards display the words "Danger" in plain letters. They warn the sightseer that there is danger in attempting to go from rock to rock. The slipping of a foot might result in the loss of life. How many places there are where danger signals ought to warn the unwary; where there are dangers to person, to property, to morals, to the soul. Where the sign Saloon is displayed, take it as a danger signal. It ought to read, Beware, danger! Give it a wide berth! It is the way to destruction, body and soul. If some plain-dressed person should come out of such a place wiping his mouth, what a spectacle it would be! It would excite pity and shame in every right-thinking person, disgust in the worldling, and satanic grins in the infernal regions and their agents on this side. Such sights have been seen, I am sorry to say, but we hope not often.

At all railway crossings we have the danger signal, "Lookout for the Locomotive!" This indicates real danger, for some trains run at the rate of 40 to 50 miles an hour without any further notice. If the train is half a mile from the crossing, it gives the traveller from 36 to 45 seconds to get out of harm's way; if only one-fourth of a mile away, there will be 18 to 22½ seconds to get out of the way. And alas! how many perish at these common crossings! Who has not made a narrow escape? How many are the snares that are laid to entrap the heedless! If they were all marked, the world would be full of danger signals. The enticing advertisements which invite to bad and questionable places and goods ought to be taken as danger signals. You can scarcely go into a provision store or a drug store or store of any kind but where some questionable, if not bad, things is not prominently exposed for sale, if not importuned to buy. When you see plaques in public places, adorning in- or out-side walls, like this: "Chew Mail Pouch?" "Chew Golden Rope?" "Chew something good?" "Chew Blue Label Cut?" "Smoke Blue Label cut?" "Smoke such a brand of cigars?"—put don't before it in your mind. Count all such plaques and advertisements as danger signals. This is for young and old. The only reason that an elderly person can give for drinking, chewing, or smoking that does not apply to the young is that he has contracted a bad habit which he finds difficult to overcome. This is no reason at all, as the Master is both willing and able to save from all sin if we are only willing to give up our idols and be saved. The older should set a good example to the younger. Sometimes we see those who ought to be a light to the world puff cigar smoke on the streets of our towns. This is sad.

"Eschew evil and do good."

"Man is never watchful enough against dangers that threaten him every hour."—Cicero.

"Temptation has music for all ears."

"O pilot! 'tis a fearful sight,  
There is danger on the deep."—Father Bagley.

For the Evangelical Visitor.

**PEACE.**

Peace is a new theme. Ancient people had fore-told it as being one of the peculiar glories of the Messiah's reign. The angels which were sent from the heavenly courts to announce the advent of Christ sang over his manger-cradle "Glory to God in the highest and on earth peace, good will to men."—Luke 2:14.

Peace was thus the birth-song of Christianity. Its principles are fully embodied by our Savior in his sermon on the mount and it is frequently referred to throughout the New Testament.

After the resurrection of Christ, and, shortly before he ascended to the Father, he came to his disciples and said: "Peace be unto you." This he left as a legacy to be handed down upon the true believer, who will carry out its principles, until he shall appear the second time without sin unto salvation.

It therefore becomes us, who have named the name of Christ, to live in peace so that the love of God and His peace may abide with us.

Chastisement and afflictions is the tree which afterwards yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.

Louisville, Ohio.

For the Evangelical Visitor.

**DIVINE HEALING.**

I was impressed lately that I should write my experience for the Visitor and I hesitated; but this morning the impression came again and I was afraid to say no, for I believe the Lord has something in view either for myself or some one else.

When I was fifteen years old I commenced to seek the Lord and found peace to my soul. The Lord led me out from among the world and
I praise the Him for it. I can say I had many trials and deep waters to pass through. One special trial that I had was when we lost our youngest child, a little girl of four years old, in the burning of our buildings. I still thought the Lord could have putted the fire. It was heart-breaking, but I could not understand it.

The other was when our son strayed away from home and for years did not know where he was. It cost me many prayers and tears, but I praise the Lord who brought him back again and drew him unto Himself since. Last spring, when so many of my Brethren and Sisters left our neighborhood, I thought the church was so empty; I hardly knew what was wrong. I was wondering whether the Lord wanted the house empty; but I got the impression that the Lord would do a work in our neighborhood. Yet I did not know how it would come about. One morning as my husband and I had gone to Zion church I had a vision. I thought I saw my coffin in the church and they were taking the last view of me. When it vanished I was sitting before the stand and he was reading a hymn. I took it for myself that my time was short. My health had not been good for some time, so I went to secret prayer. I wanted to prepare to meet my Savior. I had no desire for medical treatment yet I did not know whether the Lord's healing was for me. I thought my life was far spent and I should prepare to meet my Savior. I continued to grow weaker until the Lovefeast last spring at Bethel. During the meeting I was so weak that I could pray only, "Lord help me." While partaking of the communion, as the cup was passing me, I thought of the blood of Christ, and Jesus came right before me and said: "You can be healed." The next impression was whether I could kneel down right there and be anointed according to the Lord's Word.

I promised the Lord I would the first opportunity I had, and I was healed soul and body. I felt the healing power through my whole body. Love and joy filled my breast. After this I was severely tested. The Lord showed me how I was to take care of my body and I disobeyed. I fell back again, even weaker than before, so that I was confined to my bed. I did not know what the Lord was going to do with me. I was still growing weaker. I committed myself to the Lord with all I had—my children and my husband—I was just waiting on the Lord. My disease was such that I was examined by several physicians and it was claimed that I needed an operation. But I had made the Lord my trust. My family came to me and asked me whether I would not consent to have the doctor come and see me, but I said, not tonight. That night the book of my life was opened unto me. I could see everything in my life back to the time when I was converted at the age of fifteen years. There was a black spot for every disobedience. So often had I disowned the Lord and was unfaithful in not testifying for Him. Oh, it grieved me so much. Then Faith was written across my breast and the Lord showed me that he had a mansion prepared for me. My faith was stamped with the seal of God—the Holy Spirit. Oh the joy and peace I felt! The Lord raised me up. I am now enjoying good health, soul and body. Oh I find such a sweetness in His service! I have entrusted my all to Him who is able to care for me. All my former bashfulness has been taken away and I enjoy liberty to pray and testify for Jesus anywhere. I give all the glory to Jesus because it all belongs to Him.

I am able to do all of my house work. I realize that I am working for the Lord and it goes so easy. I find plenty of time to read God's Word which is so precious to me. I ask the prayers of all of God's people in my behalf. I only stand by faith. It is only through grace by faith that I am what I am.

"Have faith in God. What can there be For Him too hard to do for thee? He gave His Son: now all is free. Have faith, have faith in God."—M. Zook.

For the EVANGELICAL VISITOR.

THE UNREGENERATE HEART.

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jeremiah 17:9.

GOD'S noble creation at one time held a position high in honor and close in relationship to the Divine Being, but through violation of the law or commands of God they fell from that high standard of purity. That fall has brought upon the human family sins of every description. Therefore we read that there is none good, no not one. God's thoughts are not our thoughts and His ways are not our ways.

While looking into the very meaning of this subject we are almost lost in wonder. In the first place, God created man pure and holy, in His own image, and placed him in the beautiful garden surrounded with every thing which the mind could wish for. The question has been asked, Why did God place within that garden the tree of which he told them not to eat? We notice in this early age that man was created and placed in the garden as a free agent, having the power within himself to obey or rebel against his Creator.

We imagine we see God coming into the garden to have a season of communion with His family. But
something had taken place to spoil the sweet fellowship which He formerly had with His own. He called, Adam where art thou? But Adam's voice was hushed in silence. After a while Adam called out in this lamentable tone, "I heard Thy voice but I was afraid." The one with whom he loved to meet and talk and commune, of Him he was now afraid. We will notice right here that causes produce effects. Hence the reason why Adam did not readily respond to the voice of God at this time was because he had taken that of which He said, "Thou shalt not eat thereof." Here they had to leave their home in the garden and go out into the world to labor. But we see the goodness of God to his creatures, in that while they had disobeyed Him in yielding to the enemy, He did not cease to love them.

He did not cast them out into the sad and gloomy world without a hope of again regaining that high standard of purity or of being so intimately acquainted with God, but even there He made them to understand that He would send one who would again restore that which was lost in Adam.

Now we notice that sin of the very deepest dye, the crimson and the scarlet sins, entered into the world at the fall of our first parents, because, not very long after the one who they thought would bring joy to his sorrow stricken parents was the one to increase and heap sorrow upon sorrow. He became the murderer of his brother. Therefore we who should have brought honor and glory unto their Creator, have brought upon the work of God's own hands disgrace. They failed to look into the law of liberty at that time as God would have them do, and now, at this time, many are living in the world, regardless of the good which God is daily doing for them, only to be satisfied in drifting down the tide of time to the eternal shore on the old ship of which Satan himself stands at the helm as captain. As the ship glides swiftly along without any effort on the part of any of those who are on board, the work of the inmates is to get more to sail with them. It looks to me, by the appearance of the surroundings, that this great ship is nearing its destination. It will soon enter the port for eternity and the scene which will occur at this point, when in the divine counsel, the time has arrived that God through His Angel will shout with a loud voice and say that time shall be no longer, then the ship which is laden with unregenerated beings must unload its burden, and they take their part in that place which was not prepared for man but for the devil and his angels.

While allowing ourselves to look forward to that time we cannot help but imagine that we see and hear the sight and cries in that awful meeting. Fathers and mothers are gone. Sons and daughters are crying, Father, Mother; why did you not warn us? Each one is adding horror and torment to the other. Eternity will then be considered, but it will then be too late. Harvest is past. Souls are not saved. This, without doubt, will be the end of those who allow themselves to be deceived by the enemy.

Returning again to the subject, we will look upon the world as it is today. We may meet where we will and we can see to some degree the fruits of the unregenerated heart. We look at the newspapers of today, and we can scarcely glance over its pages without seeing some of the horrible crimes committed by man: murders, robberies, thefts, suicide, wars and fightings, sins of all descriptions. These are things which look large in our eyes, but there are others which spring from the same fountain as those which we have mentioned. The world today is wrapped up in this one sin, namely pride and fashion. We almost venture to say this sin is leading more souls on the wrong path than any other one. And we do not only find it in the world on the worlding, but it has entered the churches and taken its seat and seems to overrule the spirit of divine truth. Therefore we see that uniting with the churches and having our names on the church roll, will not bring us into relationship with Christ—no, this is not the provision which God has made. But in this age of the world in many places people look on Christianity with respect although they themselves are living with no hope of eternity. They are respectable men and women, boys and girls: nevertheless they have not in possession the one thing most needful.

Of the vast number of people living on the earth today, there are but two classes—Saint and Sinner. Drunkards, murderers, thieves, liars, swearers, gamblers, and many more. Those above mentioned as respectable people would not so much as be seen in company with these in the world. But notice; they are traveling on the same road to eternity. They are still unchanged; they do not seek after God; they refuse to act according to the conditions which He has laid down for them. So long as they thus continue here, so long they are strangers to God. Rest is promised You need it. You can have it. Will you accept it and live forever? A crown of glory is waiting for you. Will you wear it in eternity?

Gormley, Ont.

JONATHAN LYONS.

HOW A REVIVAL BEGAN.

In the month of March, 1838, we were appointed to Cambersburg circuit, Pa., in connection with Bro.
Jacob S. Resler. Our field embraced a large territory with about eighteen appointments, called a four weeks circuit, preaching at each appointment alternately every two weeks. In Chambersburg we had a small stone church with a membership of about twenty-five who were pillars in the House of God, being true and tried, yet reckoned little and unknown by the world when contrasted with other popular churches. But God did not despise the day of small things.

A protracted meeting was appointed to commence on the 8th of Nov., 1838. Brother Jacob Rinehart, of Md., was invited to assist. Some weeks previous three of our devoted Sisters who felt burdened for the salvation of souls entered into a Band to meet once a week, fasting and praying for a revival of religion. This was concealed from all save God and themselves. In the meantime one of the Band Sisters had a remarkable dream. She dreamed that they were worshiping in the little Stone church and a fountain of water clear as crystal gushed forth from the altar and flowed copiously down the isle on the female side to the door, then flowing down the isle on the male side of the church. They all drank of the fountain and were joyous. The dream was related at their next meeting and the two other Sisters immediately interpreted, saying, surely God has heard our prayers and we shall have a revival.

The meeting commenced on the 8th of November. The weather was favorable and the attendance good. On Sunday evening, the 9th, Bro. J. Rinehart was assigned to preach and the writer to follow with an exhortation and suddenly the Spirit of God fell upon the congregation with supernatural power, filling the house, the cry was heard, “What must we do to be saved?” When the invitation was given for mourners, the altar was soon crowded—true to the dream—all females. During that memorable night, fourteen of the mourners received the Baptism of the Holy Ghost. Among that number was Mary Radebang, who, on the 7th of March following, became the wife of the writer. For nearly fifty seven years she has stood up nobly as a co-laborer in winning souls to Christ.

She was always exemplary in her apparel, which, in many instances, is disregarded by the wives and daughters of ministers, thereby destroying the good which otherwise might be accomplished by the husband and father.

So far as we have knowledge, not one of the fourteen who were converted on that night lost sight of the Cross, but the greater number have been called from labor.

The meeting was protracted for five weeks, and after a few days, as the Sister had dreamed, the “living water” flowed down the other isle. The conversion of souls for a time was confined principally to the male part of the congregation. But the tidal wave soon extended to other churches. Hundreds of souls were converted to God. The winter of 1838 and 39 will be read in history as one of the greatest revivals ever known in Chambersburg, Pa. Fifty and sixty years ago the policy of the church was the thorough breaking up of the fallow ground of the heart by conviction and confession of sins, the restitution of wrongs, and of each convert it was expected to practice self denial by laying aside all superficiality in dress, to pray and speak in prayer and class meetings, so that the world might see that they had been with Jesus and learned of Him. In those days revivals were not followed by the abominable career of fairs and festivals which now entice the greater number of the so-called converts. What is lamentable in many instances, their preachers are in the front instead of leading them to higher attainments in the Divine Life. Judging the tree by its fruit, we may be safe in saying that three fourths of the so-called revivals in these latter days are spurious. The work is superficial, as the prophet said, “They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, where there is no peace.”—Jer. 6:14.

In the great day when the books shall be opened, the world will be startled by hearing the Judge denounced the “Blind Leaders” who flattered their people under the garb of Christianity while “They were yet in the gall of bitterness and the bonds of iniquity.”—Acts. 8:23.

In that age of the church, mustaches were not seen upon our Brethren and feathers and artificial would not have been tolerated upon our Sisters. The Spiritual condition of the church was such that we had no need of D. D.

But this was our motto: “Lo this is our God; we have waited for Him; we shall rejoice in his salvation.”—Isa. 25:9.

Nothing is so much needed in the church from “Dan to Beersheba” as the re-baptism of the Holy Ghost. Could there not be found in every church three devout persons to join in Band as did the three Sisters in Chambersburg fifty seven years ago? The Savior has promised, “That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in Heaven.”—Matt. 18:19.

Yours in favor of the “Old land marks,”

JOHN FOHL.
LOVE.

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God.—John 4:7.

Our salvation is built upon three great principles—faith, hope and love. But the greatest of these is love.—1 Cor. 13:13. It is the first and greatest commandment of God. Upon this principle hang all the law and the prophets.—Matt. 22:40. By this shall all men know that we are the disciples of Christ.

The lawyer, when tempting Jesus with the question, "Master, what shall I do to inherit eternal life?" and he repeated the first and second commandments. Christ then answered him: "This do and thou shalt live."—Luke 10:25-28.

The One that said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," also said, "Thou shalt love thy neighbor as thyself." But then comes forth the great question in the minds of many who wish to justify themselves as did the lawyer, "Who is my neighbor?" Christ gives an answer that may be summed up in these words, "The one who is in need of our help."—Luke 10:30-37.

John also says, "This commandment have we from him, 'That he who loveth God love his brother also.'"—1 John 4:21. The question again arises, "Who is my brother?" Many say, by their actions if not by their words, the man of our church is our brother, or the man of our community is our neighbor. And if they meet a man of another church or society they are in doubt whether they could even call him brother, although he may be a child of God and walking in the light as he had received it. But according to the words of Christ those are our brethren who do the will of our Father which is in heaven.—Matt. 12:50. Our love is to be manifested first unto them. "A new commandment I give unto you, That ye love one another; as I have loved you that you love one another. By this shall all men know that ye are my disciples."—John 13:34,35.

One of the greatest manifestations of God's love in the heart is the manner in which we treat our brethren. Our actions and words tell what exists in the heart. If we have the love of God in our hearts it will manifest itself in our actions toward our brethren. It is said of the early Christians that their love for one another was marvelous. Even their persecutors made the remark, "See how they love one another." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

But instead of that kind, gentle, loving, truthful, and forbearing, we see so much of that cruel, harsh, deceitful, and pharisaical spirit in this our day. Where that sweet spirit of love prevails, when one member is honored with some special gift from God, all the other members rejoice with him. * * * * "This is the message that ye have heard from the beginning, that we should love one another; not as Cain who was of that wicked one and slew his brother. And wherewith shall we him? Because his own works were evil and his brother's righteous."—1 John 3:11,12. "For if we love one another, God dwelleth in us and his love is perfected in us."—1 John 4:12.

We have also other brethren "who are not of this fold," of whom Christ says, "Them also I must bring."—John 10:16. If this love is in our hearts we will also be interested in the bringing of them, and we will love to obey the commandment of Christ, "Go ye into all the world and preach the Gospel to every creature."—Mark 16:15.

There is more than one way by which we can preach the Gospel. We can preach it by giving bountifully of our means to send others if we cannot go ourselves. There is no one in greater need of your goods than those who are sitting in heathenish darkness. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3:17.

Dearly beloved, do not say that you love God unless you can show it by your actions. "Let us not love in word but in deed and in truth." 1 John 3:18.

THE PRAYER HEAD-COVERING.

In the Herald of Truth, D. D. Miller commenting on 1 Cor. 11 ch., closes by giving answers to the following questions which are frequently given to explain away this command:

1. "The hair is given for a covering."

Ans. Verse six plainly teaches that Paul has reference to an artificial covering.

2. "Is there any salvation in that piece of cloth that your sisters wear on their heads?"

Ans. Just as much as there is in that water that is poured upon the head in baptism, or as much as there is in the bread and wine in communion.

"It is all right for married women, but it does not mean the unmarried."

Ans. Verses four and five teach about man and woman and not husband and wife.

4. "Why don't these other
denominations observe that if it is a command?"

Ans. Many of the popular churches and especially the founders of said churches taught this command just as the Mennonites do now. But popularity and a compromising hireling ministry have robbed the church of this peculiarity as they term it. Let us profit by such examples.

5. "Paul is the only writer that mentions this in the New Testament, therefore it is not so essential."

Ans. If we have a right to reject this teaching of Paul, we will also have a right to reject all of Paul's teachings. The same reason is sometimes given for not observing feet washing "because John only taught it," as they say. Now, if we reject the writings of John and Paul we will have a large part of the New Testament rejected.

6. "How will I look? What will people think of me?"

Ans. These questions are, as a rule, the foundation of all the excuses for not observing this command. Oh, proud heart! How do you suppose Christ our Redeemer and Savior looked when he wore a crown of thorns for you and me?

If Christ had yielded to Satan's questions of "how will you look?" and "what will the people say or think of you?" you and I would never have been redeemed. And now when His word teaches submission and humility, and the outward manifestation of the same, can we be unkind enough to reject such teachings? "If ye love me keep my commandments." "If ye know these things, happy are ye if ye do them."

A THANKFUL SPIRIT.

COMMENTING on The Reflex Influence of a Thankful Spirit, A. E. Foster gives the following thoughts:

Best of all the reflex influences of the thankful spirit is its development of character. It is unquestionably belittleing to the soul to receive favors without recognition or acknowledgment. To do this is manly, and is conduct to which even some of the brute creation are superior. Anyone who allows himself to go on through life clutching at favors, human and divine, like a snarling wolf, without a thought of gratitude, develops a wolfish nature. On the other hand, a thankful spirit lifts one up and makes him superior to circumstances. It ennobles him as it makes him master of his surroundings and of himself. It brings him into sympathy with God. It broadens his soul and gives him a conception of the true meaning of life. He sees more of the world than the narrow horizon of his immediate life. The thankful spirit in him is obedience to God. It, therefore, brings him under the divine influence and moulds him more and more in God's image. A thankful spirit is cheerfulness and good sense. It is kindliness and lovableness. It is constantly developing that which is attractive in character. Why, there is no doubt that a thankful spirit impresses itself on the countenance, and gives beauty of feature. The human face is wonderfully responsive to the soul within.

We are not apt to think physical beauty depends on the soul. But in fact, if one be brutal, or licentious, or saucy, it is shown in the lines of the face. A constant habit of sarcasm or of fault-finding on the one hand, or of cheerfulness or kindness on the other, shows itself in the eye or on the lip. In the same way a thankful spirit, when allowed to take possession of the life, stamps itself upon the countenance. The whole soul is shaped by it, and the soul shines out in the sight of all the world, just as in an electric fountain the lights are brilliant through the falling drops of the surrounding water.

SPiritual laZiness.

"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46.

T housands of professing Christians are asleep. They may have been greatly blessed at conversion, but since then they have rested. The devil came in and told them not to be anxious any more about their soul's salvation, so he induced them to rest and at last to sleep. If you want them to testify, they will always go back to the time of their conversion, and recount that story so long as it remains in their memory.

Ask them what they have been today, and they will be surprised at the question. Why, I have not done anything today; I thought it was all done then. So they sleep.

Paul says, "Work out your salvation with fear and trembling." Never lose sight of the fact that you must be about your Father's business." This life is full of struggle and work, and "there is no discharge in that war."

"Awake, thou that sleepest, and arise from the dead." Throw off this spiritual slumber that has settled upon you. How many of you are working for Christ every day? How much time do you spend in reading God's Word? Are you praying and laboring for souls?

But I wish you to consider a deeper spiritual laziness into which you have fallen. You are not anxious to learn the whole truth. You are afraid that if you find out the whole truth you will have more to do than you want. You are afraid of holiness, because you are not holy and you do not want to spend your time in getting so. But you must get holy if you ever expect to see the Lord. You may call Jesus, "Lord, Lord," but if you are not doing what he says, when the storms of eternity arise, your habitation will be swept away. Oh, then it will be too late to shake off this slumber; then the door will be shut and you will be outside. I pray you to work while it is yet day; for "the night cometh when no man can work."—Sel.
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Abilene, Kansas, December 15, 1896.

BENEVOLENT FUND.
D. M. Eyer, Rowenna, Pa., $5 50

The change of date on your label shows that we have received payment on your subscription. This virtually is a receipt. We give written receipts when specially called for. Watch carefully your label.

By request of Bro. H. Davidson, who was appointed to have published a Church Directory in connection with an Almanac, we announce that said publication will not ready for distribution before the 25th inst.

This delay seemingly has been unavoidable.

We would urge the friends of the Visitor at this time to make a special effort to secure subscribers. You have had opportunity to judge of its merits. There are always such in every locality who would gladly read a good religious journal if you would but give a kindly introduction to the same. We will send sample copies free to all who desire them.

MISSIONS.

The missionary problem is the problem of the day to many organized bodies of Christians, but especially is it the problem of the day to the Mystical Body of Jesus. The activity in mission spheres is of uncertain sign of the times. The true missionary spirit is, however, what is needed.

The "home beginnings" and the "home trainings" are healthful indications indeed. When a soul gets right with God, it begins at home. Unless the worker has begun at Jerusalem, a poor start is made to go into "all the world." If a person cannot talk salvation to his neighbor, he will be a poor representative to carry the Glad Tidings to the heathen or the Message of Salvation to the ends of the earth.

It is only when a soul has been saved from sin that it can realize what it is to have been under bondage thereto, and only then is he or she in an attitude to proclaim deliverance to captivated humanity.

Self-denial is an attribute of the true laborer. It must be, not a forced action, but a spontaneous, overflowing desire in the soul. Gladly to suffer privation, to lay aside luxuries by choice, to enter joyfully the streets and lanes, the highways and hedges is not the element of the carnal heart.

Consecration is another feature of the soul who is a missionary in

CHURCH NEWS.

LOCAL CHURCH NEWS.
GLENDALE, ARIZ.

Bro. J. G. Cassel writes:
Our new meeting house was dedicated with rejoicing November,
EVANGELICAL VISITOR.

13. It is finished on the outside, but it is not sealed and only old seats in it. Will be completed as soon as sufficient means are provided. We are having real refreshing prayer meetings. The Lord is working with his people. There are some shouts of victory.

CLAY CO., KANSAS.

REPORT by Elder Samuel Zook as follows: The Lovefeast in Clay Co., Kans., Nov. 28 and 29 was not very largely attended because of cold weather but was a real refreshing time to those who could be present. The Lord is working in this place and some real living testimonies were given. The Brethren expect to hold a protracted meeting later.

FROM THE FIELD.

ON OUR MISSION.

To all the dear readers of the Visitor, Greeting:

After leaving Mount Joy, as in our last report, we came to Lancaster City, where we spent several days visiting relatives and others. We were in the Rescue Mission one night and given the privilege to preach the Word of Life. We also attended one meeting of the Christian Alliance, where we heard a Japanese lady speak of the need of work in her home land. On Saturday we were conveyed by Bro. C. B. Miller to his home in the Pequea district. We had a blessed meeting at his home with the dear brethren and sisters of the vicinity. On Sunday we joined in the services with the Brethren at the Pequea church. Here the meetings were continued for two weeks less one day. The meetings were interesting. The church was much encouraged and seven souls—all heads of families—started for the kingdom. The meeting closed with a good interest and should, so we think, have been continued; but as some are not in harmony with anything of an aggressive nature the meeting was closed. We hope the time may not be far distant when our people will all see the need of more aggressive work, when greater efforts will be made for the salvation of souls.

From Pequea, by request, we went to the Manner church where we held three very interesting meetings. Here as elsewhere the church was made to realize that we have not been about our Father's business, the saving of souls, as much as we should have been. From Manner we went to New Providence, where we were met by our dear Bro. S. E. Graybill and conveyed to his home. We held services in their home after the "olden time" before we had any church buildings. We had quite a full house of people and had a real blessed time. The following evening we held a meeting at the home of Bro. Amos Brenneman; on Wednesday evening at the home of Bro. J. Graybill; on Thursday evening at the home of Bro. J. Narfel near Strasburg. These meetings were all largely attended and four souls started for the kingdom. The brethren and sisters of these parts were all, with few exceptions, greatly encouraged, so that we have reason to say, Praise the Lord! This closes our work in Lancaster county, at least for a time. While laboring in the different parts of this county, we made many friends, and to the credit of the dear people of the county we wish to say that through them all our temporal needs have been bountifully supplied. Many of the dear ones realize that the laborer is worthy of his meat, and in the resurrection of the just they no doubt will be recompensed according to Luke 14:14. Praise the Lord for the assurance of reward to the finally faithful. Amen!

On Friday, Nov. 20, we came to the city of Philadelphia almost entire strangers. Our son Eber had preceded us to the city about a week and we were met by him at the Broad Street depot of the Pa. R. R., and conducted to the home of Bro. Peter Stover, 3450 N. 2nd street, where we were kindly received by the Bro. and his amiable wife. It would make our report too long to note everything that would be of interest to such as are interested in the cause of the Master, but will say that while laboring in a small and to many an obscure way, we did nevertheless enjoy our stay in the city very much. We were in one of the down-town missions one night where we were invited to speak the Word of Life to a hall filled with people. We held cottage meetings at the home of Bro. P. Stover, and with his brother, D. Stover, who, with his wife and daughter are members of the German Baptist church; also in the homes of several others who had open doors for us to come and worship with them. The first Sunday night we were invited to attend the U. B. church where we were also requested to hold forth the Word of Life. My wife and son had opportunity to be witnesses for Jesus and thus deliver their souls from the blood of the people. Praise the Lord!

On Saturday night, Nov. 28, in company with our friend S. G. Engle, of 648 N. 39th street, my son and myself attended an all-men's meeting by Evangelist Jackson, who had been engaged in evangelistic work in the city for some time. We heard a very practical sermon intended for men only. The church was large; and it was well filled notwithstanding the inclemency of the weather.

The same day we attended a religious service at the Benevolent Home for aged and infirm colored people.
The services were conducted by a minister of the Society of Friends from England. We providentially met him on the street and were invited by him to go with him to the service, which we readily accepted and which we enjoyed very much and say, Praise the Lord! We found the inmates of the Home, with few exceptions, happy Christians. One old lady, 126 years old, has been a Christian since twelve years of age. It is a blessed institution of which we forbear to say more lest we occupy too much space in the columns of the Visitor.

On Sunday morning, the 29th, we attended a meeting of the Orthodox Friends or Friends which we found by him to be used with our talents and the means which God has blessed us with. May the Lord give the light to all who are in need of light on the line of consecration, and also with regard to giving the blessed Gospel to those who have never heard of Jesus.

On Tuesday night, Dec. 1st, we held our last meeting at the home of Bro. P. Stover. The house was well filled and was a blessed meeting. Our theme by request was, "The coming of the Lord and the great tribulation coming upon the foolish virgins and a Godless world." The impressions were deep, and when we asked all who were determined as God gives them light to live more for the coming, all arose to their feet; upon which we asked the blessing of God to rest, so that the resolutions might be carried out to the glory of God. Some bade us good-bye with tears, saying that we had been a great blessing and help to them. To Him who loved us and washed us in his own blood be all the praise. Amen!

We made many friends by giving them the plain truth; and even here in the city, all our needs were supplied. Blessed be the name of the Lord forever. On the 2nd, we came with Elder Jos. Detweiler to Souderton. We expect to engage in the Lord's work here, but how long we will remain is unknown to us. We still crave an interest in the prayers of all who love the Lord in sincerity. May grace and peace be with you all. Amen!

Yours till he comes,

NOAH ZOOK.


CHICAGO MISSION.

We praise the Lord for what He has been doing for the Mission since our last writing and how He inspires His servants with new zeal and faithful work. The Lord goes out early in the morning also at the third, sixth, and ninth hour to hire laborers to work in His vineyard. Best of all as more laborers are needed, the call is renewed at the eleventh hour, and seeing men and women idle, they are asked to share both work and blessings.

When we enter the Master's service, we must believe that He will deal righteously and therefore should not murmur when He sets up his own standard of equity. We who have labored many more hours than those who come in at the eleventh, have had all this time wherein to receive rich blessings, the enjoyment of His presence, and the leadings of the Holy Spirit. Those of the eleventh hour call have failed to receive these things; so then we should say, make them equal to us who have shared of the abundance these many hours.

If Moses, Aaron, Elijah, Daniel or the three Hebrew children did not find fault with God's dealing, how much more should we, with our nineteenth century's liberties and enjoyments in the Holy Ghost, accept God's providences even when sent as "heat and burden of the day". For Paul to the Romans says, "These all having obtained good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." So they are patiently waiting for us that they may be made perfect.

We had a glorious Thanksgiving Meeting. The Holy Spirit was with us and all that were present enjoyed a blessing. Not only those present, but Sister M. Bert, who was visiting in Pa., wrote to her husband that she told her mother that the people of the Chicago Mission were praying for her. So she felt the influence although far away. In spirit she was present.

The Mission was in need of song
books. Their wants were made known to the workers and on Thanksgiv- 
giving day offerings were brought to the amount of three dollars and thirty cents.

You would feel to praise God if you were to tell you that the Sunday School children, instead of going after pleasure, came to the Mission and gave their offerings in order that we might be supplied with song books for our services. Praise the Lord all who work for the Master's cause.

H. L. & N. A. SHIRK.

For the Evangelical Visitor.

FROM THE SLUMS OF PHILADELPHIA.

Go out quickly into the streets and lanes of the city, and bring in the bitter, the poor, and the maimed, and the halt, and the blind.”—Luke 14: 21. Until one gets a sight of the slums of our larger cities, he can have but a very vague idea as to the real condition of the people inhabiting those parts. Words fail us in the endeavor to picture to our readers the wretched poverty, filth, and vice of the unfortunate souls who live in the tenement portions of our cities. Were the true condition known to Christian people in general, we believe that the question of our poor would have a less painful aspect.

It is a sad concession to make before the world that so few are really interested—few have any care beyond their own family or limited circle of friends. We speak of the nominal or professed Christian of today. Satan has seen the criminal neglect on the part of God's children, and has taken advantage of the situation and brought into existence the many fraternities that are a curse to our land and sapping the very life-blood from the veins of our Christianity. Would the people of God but do their duty, there would be no excuse for the existence of motley hordes of preachers and infidels, deacons and effeminate, professors and unbelievers bound into common brotherhood by blood-curdling oaths, obligations, and diabolical penalties to make a pretense of doing what Christianity should have done from the very beginning.

After distributing tracts in upwards of thirty saloons, we one day bent our course toward Lombard St., known in the city as "Nigger street." After talking personally with a few souls, the Lord led us into a room filled with men of the African race, some playing checkers, the others simply loafing. After giving each one a tract, at their request, we played several sacred hymns upon our autoharp. The Spirit used the music to the softening of more than one heart, and the Lord gave us a message to them from Ezek. 33:8-16. We had been praying for just such an opportunity for breaking to them the bread of life, and God thus placed before us an open door.

Would that we could picture to all the scene of those dear dusky-complexioned men as they sat and stood reverently, with every head bowed and every ear eager to catch the words of life, while from their dark widely-opened eyes gleamed the satisfaction of a hungry soul's being fed.

When we felt the message was delivered we received a hearty handshake from every one of those men, and from many, a plea that we come and speak and sing to them again. What they need is someone to take a loving interest in them and hold up before them a crucified Redeemer.

Parents, you who are so passionately fond of these little gems God has given you, we can here show you thousands of precious, innocent little children every whit as priceless in God's sight as your own well clothed, pure, happy offspring. Under the matted locks are little faces just as sweet; under the filthy rags are little hearts just as warm; in the little brains are talents just as valuable as in those who call you father and mother. Do you ever have a thought of pity or love for these children of poverty and wretchedness? Unless rescued, they are on a sure road to the same awful fate of their debauched parents, following in their wake.

As we passed along the streets, we see multitudes of men and women whose frail barks are in the midst of the shoals of intemperance. They are but a mere cinder of their former self, their better part having been burned out by the ever-raging fire of rum and social debauchery. Yet God is able to rescue even them. What they need is someone to take a loving interest in them and hold up before them a crucified Redeemer.

As we passed along the street the other day, that poor man who sat on the curb, from whose eyes looked a soul all steeped in vice and the very gall of bitterness, whose throat was raw with blood-curdling oaths, whose breast was a veritable open sepulcher from rum and tobacco fumes, touched our hearts with a feeling of pity. He was some mother's boy. Talking with him we found it was the same old sad story over again. He was...
By earnest consecration to walk the narrow
"Let all who look for, hasten the coming
This for Jesus' sake, Amen!
"Let all who look for, hasten the coming
glorious day.
By earnest consecration to walk the narrow way;

By gathering in the lost ones, for whom our
Lord died
For the crowning day that's coming bye-and
bye."
Yours for souls till Jesus comes.
EBER ZOOK.

FROM CORRESPONDENTS.

This department is introduced in order to
encourage all who will to write. Have you
something which will benefit the reader?
Send it to us and we will use what we may
think profitable.

The friends of Bro. Samuel
Bassler, whose obituary notice ap­
pears in this issue, find expression
in the following poem:
We miss thee from our home, dear father,
We miss thee from thy place,
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee—
We miss thee everywhere.

Our selection in Nov. 15 issue,
under Submit has called out some
criticism by H. Hanson of Santa
Monica, California. He allows that
Paul's advice to bad women was
"submit," and to tattlers, "hold your
tongue," but never that a woman
should not defend herself from a
drunken husband or interfere when
her babe is being murdered.*
The article does not carry the
thought that simply because she is a
woman she shall be trampled upon.
The Scripture teaching is brought out
in its fulness that "in Christ Jesus
is found neither male nor female"
nevertheless be ye all subject one
to the other. * The mind must
be focussed to "take in" the real
spirit of the gospel. We think a
careful re-reading of said article
will do us no harm. To submit is
to win.

WARNING THE WICKED.

In this age of the world much dis­
agreement exists between persons of
rank and society as to the extent
we should go in reproving sin. To
arrive at a safe conclusion in these
matters, we should "look to Jesus"
and his immediate followers together
with such men whose lives stand out
for God. On this subject we clip
from an exchange the following rela­
tive to the great evangelist, White­
field:

He was a wonderful orator, and,
without exception, the most extra­
orinary evangelist of his age. He
added to his wonderful oratory a
solemnity, earnestness, power of de­
nunciation and condemnation which
made men feel that every time they
stepped they trod on chords that
would vibrate to all eternity. By a
sentence he could produce a deeper
sense of the reality of the day of
judgment than most great orators
could create in a dramatic appeal of
half an hour in length.

On one occasion when Mr. White­
field and a friend, who was travelling
with him, being one night greatly
disturbed by a gang of gamblers and
thieves, impressed the evangelist with
horror. He had retired, but could
not sleep. "I must go and reprove
them," said the holy man. His
friend endeavored to dissuade him.
But the faithful servant of God,
unable to remain longer in bed, got
up, ran to the room where these men
were, and, with the eloquence and
power peculiar to him, began to
upbraid them. But his words pro­
duced no effect nor impression on
these tough creatures. Whitefield
returned to his room and went to
bed. "Well, what have you gained
by your discourse?" said his friend.
"A good sleep," responded White­
field. In fact, a few minutes later
the great evangelist was sound
asleep.

This conduct of Whitefield is a
living commentary of this declara­
tion of Ezekiel 3:19: "If thou warn
the wicked, and he turn not from his
wicked way, he shall die in his in­
lucity; but thou hast delivered thy
soul."

Alas! how many servants of God
sleep more tranquilly than White­
field because their conscience is less
defective. May God give them more
anxiety concerning those souls that
are perishing because they have not
been warned.
MISSIONARY.

"The field is the world."—Matt. 13:38.
"Go ye into all the world and preach the
gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that
which was lost."—Matt. 18:11.

OUR EMBASSY.

"Warrant thou thyself wouldst come."
O my Master, can it be
That thou sendest such as I
"To prepare a way" for thee?
"Whither thou thyself wouldst come?
Lord, thy wondrous plan I see,
Placing us midst sin-cursed souls
"To prepare a way" for thee.

"Whither thou thyself wouldst come?"
Twice, twice blessed embassy;
To enlighten minds, and so
"To prepare a way" for thee.

"Whither thou thyself wouldst come?"
Lord, this is our earnest plea,
And thy wish sending us
"To prepare a way" for thee.

"Whither thou thyself wouldst come?"
This our crown of work shall be;
Let thy Spirit help us, Lord,
"To prepare a way" for thee.

A thoughtful foreign missionary
inquired of an audience, 'Which is
the foreign nation in the thought of
God! Who can answer?'

The Christian Witness says:
Fifty years ago there was not a na­
tive Christian in the Fiji islands;
now it is said there is not a heathen.
Over 90,000 Fijians gather regularly
for Christian worship.

Looking forward The Buddhists'
Magazine of Japan says: The
greatest movement of the twentieth
century will not be a commercial one,
not a military one, but the nations
of the West will invade the nations
of the East with great armies of
Christian missionaries, backed by
the wealth of Christendom. We
must arouse ourselves to meet them.

Mission work has various phases.
It has been said: The good work
accomplished by George Muller, the
great father of Bristol's Orphanage,
in the interests of God and human­
ity, has been the result of earnest
prayer and great faith. It is said
his own philosophy of holy living is
that the beginning of anxiety is the
end of faith and the beginning of
true faith is the end of anxiety.

"All students of missions know
that the Moravians far excel all
other bodies of Christians in their
devotion to the cause of missions.
The Missionary Review of the World
credits the Friends with the second
place in honor, and declares that, in
proportion to their numbers, they
send more missionaries to the for­
eign field than any other denomina­
tion. In Great Britain about one in
250 of the whole membership, or one
in 166 of the adult members, is a
missionary."—Selected.

The world's population is esti­
mated to be about 1,400,000,000.
There are Protestants, 40,000,000,
Nonheathen, 310,000,000
Chinese (heathen), 350,000,000
Colored (heathen), 350,000,000
Mixed races (heathen), 350,000,000
Think of more than one billion
precious souls being without the
glorious gospel. If every Protest­
ant was a fire-baptized missionary,
each one would have more than
thirty to lead into the light of the
truth. A striking proof of the
growth of the missionary spirit is
seen in the fact that Australia has
recently sent missionaries to Ceylon,
Africa, China and Japan.—Ex.

Answer for yourself how much
truth is contained in the following
notes:

Great Britain contributed over six
and a half million dollars last year
to the cause of missions.
The missionary in charge of the
English Church in Jerusalem has
baptized 120 converts from Judaism.
In the English Mission to British
Guiana there are 3,000 Christians
among the Accowoi tribe of Indians.
In Mengo, the capital of Uganda,
Bishop Tucker preached on Christ­
mas Day, 1892, to a congregation
numbering over five thousand. The
first missionaries reached Uganda in
June, 1877; now there is a native
church and a native ministry, and
the native Christians have already
sent out missionaries from their own
number to another country, and sup­
port them there.
siliminating, intelligent or ignorant, temperate or dissolute, so will he be in after years, and it needs no prophet to cast his horoscope or calculate his chances in life.—Wayside.

ONE DROP AT A TIME.

HAVE you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long or more. If the water was clean, the icicle remained clear and sparkled brightly in the sun; but if the water was but slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought or feeling at a time adds its influence. If such thought be pure and right the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.—Selected.

STAND UP.

IF your seat is too hard to sit upon, stand up. If a rock rises up before you, roll it away, or climb over it. If you wish for confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Don’t be content with doing what another man has done—surpass it. Deserve success and it will come. The boy was not borne a man. The sun does not rise like a rocket, or go down like a bullet fired from a gun; slowly but surely it makes its round, and never tires. It is as easy to be leader as the wheel horse. If the job be long, the pay will be greater; if the task is hard, the more competent you must be to do it.—Selected.

YOUTHFUL CONDUCT.

THE line of conduct chosen during the five years from fifteen to twenty, will, in almost every instance, determine his character for life. As he is then careful or careless, prudent or improvident, industrious or indolent, truthful or dis-
There are various ways of measuring a man's success. As far as this life is concerned the truth is voiced by Ella Wilcox in saying: "A man who has made a happy home for his wife and children. No matter what he has not done in the way of achieving wealth and honor, if he has done that he is a grand success. If he has not done that, and it is his own fault, though he be the highest in the land he is a most pitiable failure. I wonder how many men in the mad pursuit for gold, which characterizes the age, realize that there is no fortune which can be left to their families as great as the memory of a happy home."

**UNKNOWN.**

The faithful performance of our own duty in our individual calling, no matter how apparently insignificant it may seem to us, is a matter which we pass by too lightly, and, under the monotony of Home Life, we frequently become despondent. We look for some great thing to be done and forget that, "Little duties well performed, Will help the soul to rise To heights which those can never attain Who little things despise."

The Rev. J. F. Carson in the *Cynosure* gives the following thoughts on common people:

"The most useful work in this world is done by the unpretentious people who toil on from day to day, unnoticed and unseen, often cast down, getting no cheer, hearing no commendation, anticipating no reward, but honestly performing their duties. These are the people that the world depends on. You cannot rely much on the extraordinary people. Phenomena are interesting as studies, but not of much value for service. You cannot depend on exceptional things. The lamp which continues its flickering is better than the rocket for steady illumination. The plain people do the world's work. And they are behind the leaders, giving them their place and their power. The renown of great men comes principally from men who have no renown in themselves.

Unknown people make other people know. The mountains rest upon the plain ground. The parsonage in Epworth, England, caught fire in the night. The father rescued seven children, but one was left in the building. He found his way through smoke and fire to the window and called for help. The call was heard by two peasants. They made a ladder of their bodies, one peasant standing on the shoulders of the other, and down the ladder came the imperiled boy, whose name was John Wesley. All Methodism salutes John Wesley, and all Christendom repeats the salutation, but God commands us to salute as well the two unknown peasants without whom Methodism would not have had a John Wesley."

**STUDY HEALTH.**

The following from the *Young People's Paper* contains sufficient truth to bear a careful reading by all:

We often hear of persons who have studied medicine,—and this is a very important study,—but there are persons who have studied medicine, who have not studied sense; though they may know much about medicines, they know but little about the diseases they seek to heal. There are others who have not studied medicine, nor yet disease, to any great extent; but they have studied health. They do not know the symptoms and names of all diseases, nor do they know the nature and power of all remedies; but they know in a general way the conditions of health; they know approximately what things make people sick, and to a degree they know how people who have been made sick can get well. Persons who do not study medicine, and do not study disease, but carefully study health, learn many things which the mere student of medicine or disease may never know. They learn how to avoid many diseases which learned physicians fail to cure. They learn how to nourish and restore the forces of nature, and thus rebuild constitutions which have been damaged by indulgence, by excesses, by over-exertion, and various transgressions of physical law.

The study of disease opens a vast field. There are multitudes of diseases which the ordinary medical man never sees. The study of medicine opens a field of exceeding breadth. There are different schools of medicine and thousands of different remedies of various classes, some useless, some useful, and some exceedingly harmful. It is a life work to study medicine or to study disease, and few ever become experts in these departments; but the study of health is something which every person can undertake and prosecute as he has opportunity, and he will find it an easy, agreeable, and useful study, the very lessons of which will be of use to him as soon as he has learned them. By studying health and caring for it, many would escape disease and avoid premature death.

By all means study health. If you do not know how to cure the sick, learn how to keep well. If you do not know where all the rocks in the channel are, see to it that you know where the deep water is, and keep in it. Most of our diseases we bring upon ourselves, and if we take care of ourselves we shall avoid them.—H. L. Hastings.
OUR TIMES.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

A writer on German prisons asserts that forty-four per cent of the prisoners are intemperate.

Our statesmen are unable to solve the problem of financial depression, and yet the nation continues to spend annually $1,800,000 for tobacco and strong drink.

It is said that the descendants of the Aztecs are the future hope of Mexico. They are superior to their Spanish conquerors and in matters of religion more tolerant.

The Mormons are said to have 2800 active mission workers in the field. They are especially active in the mountain regions of the South in our own country and in Switzerland, Europe.

The persecution of the Russian Nonconformists, especially those known as Stundists, continues. According to a Christian exile in that country, there is no sign of relaxation on the part of the government.

An exchange, in commenting upon the condition of things as existing in the Catholic church, anticipates a rupture in the Papal Jurisdiction. This is expressed in view of the broad-mindedness of Cardinal Gibbons and Archbishop Ireland.

When it is a fact that in certain court districts more divorces are recorded than marriage licenses issued, and when 23 divorce suits are in waiting at one court, we may well question what will become of the marriage relation in this Christian nation (?) of ours.

"The pope has appointed to succeed Bishop John J. Keane as rector of the Catholic university at Washington, D. C., Dr. Thomas J. Conaty. He was born in Ireland, but was educated in this country. He is a Jesuit, especially active in the mountain regions of the South in our own country and in Switzerland, Europe.

According to The Independent the native government of Madagascar is practically at an end. The Queen, broken in spirit, has taken the oath of office as first president. The day which has been set apart to return thanks to Almighty God is being robbed of its validity by the widespread curse of the football game coming into prominence at such times. We especially denounce the countenancing of such debauchery and exhibitions of barbarity by church and state officials.

Although Africa may yet be known as the Dark Continent, it is more and more the Unknown Continent. In scanning the weekly news of the world we find that it takes a prominent place. Its progress by way of improvements has been remarkable. It seems to us that the time for the introduction of the gospel is now. We joy in the appearance of efforts which are put forth by consecrated men and women.

"Archbishop Martinelli, apostolic delegate to the Roman Catholic Church in the United States, has entered upon his work in Washington. He has taken the place of Cardinal Satolli. It is said that he comes invested with higher powers than those delegated to his predecessor, as he is empowered by the pope to establish a full ecclesiastical court with higher powers than those delegated to his predecessor, as he is empowered by the pope to establish a full ecclesiastical court for the final determination of all cases relating to the church in this country. Thus cases will be settled in this country that have hitherto been referred to the propoganda.

"More than one-third of the entire population of these United States now live in cities. In some states it is much greater: in Massachusetts 70 per cent; in New York, 60 per cent; in Connecticut, 54 per cent; in New Jersey, 52 per cent. In 1790 there were but six "cities"—i.e., having a population of more than 8,000—in 1890 there were 444 such cities. In 1810 there were but three cities with more than 100,000 inhabitants; in 1890 there were 28 such cities. In 1896 the new New York is estimated to contain 3,200,000 inhabitants, or nearly as many as the 25 states which were settled in this country that have hitherto been referred to the propoganda.

In view of the returning of the Jews to the Holy Land, an exchange says: From the way the Jews are again taking up their habitation in Palestine, it seems conclusive that the prophecies in the Scriptures respecting their return to their original inheritance are being fulfilled. It is stated on good authority that the residents in Jaffa have increased in ten years from 15,000 to 42,000.

Bishop Blyth, of Jerusalem, reports that in 1841 there were only 8,000 Jews in Palestine; in 1888 they numbered 23,000; there are now 70,000. These are significant figures in the light of Rom. 11:15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

OUR DEAD.

LEHMAN.—Died, near Mount Joy, Pa., November 23, 1896, Susan Lehman, aged 66 years, 4 months, and 21 days. Sister Lehman died at the home of Bro. Peter Troutwine for whom she had been keeping house many years. Her sickness was pneumonia. She was a faithful sister in the church, having been converted in her youth. She survived by two brothers and many friends to mourn her loss. The funeral took place November 26, at the Cross Roads Church, Burial in the adjoining Cemetery. Text, Ps. 116:15.

BASSLER.—Died, near Woodbury, Pa., November 19, 1896, Bro. Samuel Basler, aged 67 years, 4 months, and 5 days. Bro. Bassler has been ailing, with some recruiting, since May last, of dropy and heart-trouble. After attending a love-feast at Woodbury, October 24 and 25, his strength yielded fast until the Death Angel called him. Deceased had been married to Mary Moisa, of Millin, Pa., who with 3 sons and 3 daughters are left to mourn their loss. The daughters, Mrs. Ralph Kegg and Mrs. Joseph Cemmery are living in Kansas, one son in Ohio. Deceased has been a member of the Brethren nearly 40 years. He was beloved by all who knew him. Funeral services in the German Baptist Church by the home brethren, a large assembly being present. Text, 1 Thess. 4:13.

HERSHEY.—Died, November 29, 1896, at the home of her son-in-law, Eli Krady, in North Dickinson county, Ind., Mrs. Mary Hershey, aged 82 years, 9 months, and 16 days. Deceased was widow of Jacob Hershey who preceded her nearly six years ago. She was almost a lifelong member of the Menno­nite church, but only in her last days experienced a real living hope in Christ, after which she greatly desired to depart and be with Him. She enjoyed good health, considering her age, up to within a few weeks of her death, which was caused by pneumonia. She leaves three daughters—Sister Eli Krady, Sister Adam Fry, and Sister Eliza, who is unmarried—16 grand-children and 6 great-grandchildren. Funeral services, Dec. 1, at Zion church, by Elder Mowry of the Old Order Dunkard church, and Bro. E. H. Martin.