If ye keep my commandments, ye shall abide in my love.—Jesus.

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Much is being said and planned about reformation: what we want is redemption. Nothing but the power of God can perform this.

Bengal speaks an important truth by saying that if we would form a tolerably correct opinion of ourselves we should observe what directions our thoughts and feelings most readily take when we are alone.

The true character of a soul may be covered up for a season, but time will test it. It may long remain hidden, but circumstances will surely bring it to light. Men like Job, Moses, Saul and David, needed the critical test of God's personal dealings.

The true Christian will always feel his need of a higher power and yet he lives in a consciousness of an all-sufficiency. The sinner never has this consciousness of a full supply and yet he can “paddle his own canoe.”

Matthew Henry says that as sinners never think they have sin enough until it brings them to hell; so saints never think they have grace enough until it secures for them heaven.

Social Purity.—The question has been asked us: “Are the columns of the Visitor open for selections or testimony bearing on social purity?” It would seem as though the time has come when we should speak on this subject. As God gives us ability in judgment, we purpose to speak the truth. We stand out for “purity” before God—not only on one line but on all lines in which the Word and Spirit harmoniously convict. We are conscious of this truth, that to advocate a principle and in action to deny the power thereof is satanic in its influence. We know that “fleshly lusts war against the soul,” and we testify by the power of God to a mighty deliverance and real liberty in Christ Jesus. If any cutting truths appear in these columns on this subject, measure them by the Word and see indeed if it is “sharper than any two-edged sword.” God will have a pure people and our purity—which is before God—dare not exclude the social phase of life.

How Writest Thou?

Probably no theme permeates any religious journal so much as does “the nature and destiny of man,” and yet the discord which prevails among prominent writers is not noticed critically only by those who have made a careful study of the subject. To take up this subject without careful and unbiased research is to dabble into the mysterious with no anchor as a hold. We frequently have manuscripts bearing on these lines. Writers will express their views. The reader takes for granted that we endorse all. The endorsement which we give is that you read for yourself and conclude upon the truth. The wisest men of all ages have, after expending their intellectual force upon these matters, very widely disagreed. The basis of our conclusions on any matter, and especially the mysterious, must be the Bible. Simple faith lays hold on the truth while the wisdom of this world fails to comprehend it because of its simplicity. Writings on any theme should be the overflow of real conviction and not an overflow of mere supposition.
ADIEU, OLD YEAR, ADIEU!

Old year, as with measured step and slow,
To thy couch of death thou now must go,
Folding close in thy records sealed,
Pages alone in heaven revealed,
We pray thee to trace on the closed role,
This prayer of our soul:
"May the blotted scroll of life's conflicts, and to be ever true.
That the coming New Year's roseate dawn may bear record of grand triumphs,
To thy couch of death thou now must go,
Old year, as with measured step and slow,
May bring us strength to begin anew.
Lowly we kneel at the great white throne,
And as we list to thy funeral knell,
Pages alone in heaven revealed,
For the sake of Him on Calvary slain,
While we pray, with earnest longings,
Lift each voice, swell loud the chorus—
By life's waters' crystal tide.
When on shining portals swinging,
Gates of pearl shall open wide,
Of that blessed one we're hoping
None of them ever reached the engine house.
They gathered no corn in that part of the state that year.

A FEW years ago a switch engineer in the yards at Springfield, Mo., had finished his day's work at the freight depot. The distance to the engine house was about one mile. Stepping into the cab where several of his comrades were, he said, "I will take this engine to the round-house in three minutes or go to hell." He turned on all the steam and started at a break neck speed up the switch track. He had not gone half the distance until the engine left the rails and piled up in a most terrible wreck in which he and several of his companions were killed. He never reached the engine house. Did his awful profane threat come true?
The captain of an ocean vessel with some of his men were once in a saloon drinking. At last, lifting his glass, the captain said, "Here boys! Is to Liverpool or to hell in twenty days." The vessel sailed and for nineteen days the weather was all they could have desired, they were congratulating themselves upon the success of their voyage. But on the twentieth day a fearful storm suddenly struck them and nearly every man on board perished. None of them ever reached Liverpool.

One day during the Black Hawk war an officer was most profanely cursing God for sending the cholera among them. Suddenly he was struck dead with the awful oaths upon his lips.

In an eastern town, late one winter evening, a party of young men came out of a saloon, and went down to the river for a skate on the ice. As one of the young men was fastening his skates, he said, "I will skate to hell in five minutes." He started and in less time than two minutes ran into an air hole and was drowned, his body never having been found.

Some years ago it was intensely dry in parts of Kansas. One day two men were standing on the highway talking. Dark, heavy clouds had come up and passed over without a drop of rain falling, one little white cloud alone remaining—the last one of the sailing fleets gone by. As the sun shone forth again, one of the men said, "Well, we will raise corn in Kansas this year whether the Lord sends us rain or not." Instantly a bolt of lightening from the white cloud struck him dead. They gathered no corn in that part of the state that year.

One day a reckless man dashed past a minister, and to insult him, said, "How far is it to hell on this road?" "Only a short distance," replied the preacher. In less than one hundred yards the horse fell and the rider was instantly killed.

In a blacksmith's shop, a company of men had gathered during a violent thunder storm. One of them was using the most profane language possible for man to utter, when another man said to him, "You do not dare to go out in front of the shop and swear that way." The profane man, not to be bluffed, stepped out from the door a few yards, and lifting his hand to heaven, said, "God, if you exist, strike if you dare." Instantly a shaft of lightening struck him dead.

While God, the all loving Father, bears long with sinners, yet when they pass a certain line in defying Him, they do so at their peril. God will not be mocked at as wicked men vainly imagine. When men are ripe for hell, often they are suddenly cut off without hope.

God is justice as well as love. Therefore do not trifle with His justice, for instantly, without a moment's warning, the defiant, out-breaking, profane one may be cut down in the very act of rebellion against an offended God.

W. B. SMITH.
THE new year is approaching and we may well ask ourselves the question, How have we spent 1896? Has it been to the honor and glory of God? How shall we spend 1897? Is perhaps a question in the minds of many. We often hear of people making vows on New Year’s day for the coming year. Perhaps a little of my experience might not be amiss. When yet in my childhood, I would wish others a happy New Year, but my impression was that it meant only for the day. Well do I remember the time when God’s spirit was striving with me, and I longed to be a Christian. I would promise the Lord on New Year to lead a better life, but I kept it to myself, and in this way received no power over sin, and before one day was over my plan for moral living was frustrated. This I call some of the devil’s schemings. In the first place he wanted me to wait until New Year so that I could keep my vow better, and secondly, I was to vow for a whole year. He did not tell me to live by the day.

As I grew older and became converted, my New Year vows vanished away. I realized that living by the day was far better. But my later experience has taught me that I vowed too much in my own strength. I have abundant reason to praise God that He has shown me that to trust in God is His plan. Future planning has vanished away. This does not grow in nature’s garden. Man by nature is inclined to plan for future life. How often we look into the future and hunt up some trouble, simply because we do not trust in God. May God help us all. Amen.

MARY H. LENHEIT.

Abilene, Kan.
Oh God, give me to rightly know and comprehend the truths, so that I may consider well and strive, through my great Redeemer to enter in through the straight gate, where flesh and blood cannot approach! May I truly get out of self and enter into Thee: die unto self and be nothing, so that Thou, the All in All, mayest become All in me.

May God help all His children to find not the "intention" but the way. The straight, narrow, and self-denying way of the cross which means death to self and where the unclean shall not pass over.

This is a high way and a holy place where Jesus walks with his disciples and quickens them unto everlasting life by giving them the waters of salvation.

Oh happy way! Oh glorious communion! Oh heavenly joy! Paradise in this world in the midst of the cross through which we come to the heavenly mansion. There we shall behold the living God in all His brightness. Our love to God and the Lamb shall be unending. Thus my reader, we are saved, not by our "good intentions" but by the blood and continue in this salvation by obedience to the commands and voice of God. God bless us to this end.

J. K. LANDIS.

For the Evangelical Visitor.

ETERNITY.

HOW little do we realize the meaning of the word Eternity? Without beginning or end of time. All the time between the creation of the world and its ending would make only a mite compared with eternity. If we would apply our thoughts to the definite meaning of this word, we would consecrate our lives wholly to God's service. Christ admonishes us to prepare for the same. We at times live as if there were no hereafter; but if we only take God at His word and trust in Him, our love for heaven and eternity will increase.

How lamentable it is to see how careless people are about the hereafter. If we fail in this it is destruction to the soul. "Whatsoever a man soweth that shall he also reap."

Therefore it is wisdom on our part to live for Christ while we have the grand and glorious opportunity. What a blessed thought to be saved through a long eternity; also the thought of the reward which the Lord has in store for us if we are faithful to our calling.

We have some light afflictions to pass through which are for our own good by which we are brought to close communion with our Jesus. Our Savior's life on earth was not one of pleasure. He died that we might live. Can we not suffer a little for him?

Eternity must be spent without intermission, and why not serve the Lord at present without intermission so that we may enter the Eternal City? There we shall hear Christ say, "Well done thou good and faithful servant; enter thou into the joy of thy Lord." Oh friends, let us prove faithful. Let us awake and put on the whole armor of God, that we may hear those blessed words of our glorified Lord. My prayer is that we may all be saved to spend the blessed endless eternity which awaits us all.

AMANDA EBERSOLE.

Clarence Center, N. Y.

AN UNPOPULAR DOCTRINE.

MANKIND in general do not like to be called sinners. Although we do not insist on being titled saints, yet we would at least be called good. Mr. Moody in the October Ladies' Home Journal voices the truth as to man's corruption at heart:

* * I know perfectly well that this is not a popular doctrine, this fact of the fallen nature. The world prefers to hear of the magnanimity and nobleness of mankind. We like to hear of the good-heartedness and careless generosity of mankind. Man would believe that, after all, sin is only a physical weakness which will gradually disappear as the species continues its evolution. But sin reigns today as powerfully as ever, and, though perhaps less open, it still governs many hearts.

Men seek to make excuse for sin. They call it by other names and try to explain away its power or cover up its hideousness. They tell us that it is merely ignorance, which culture will eradicate; that in each and every man there is good, and that with culture and education this will be developed. If this be so we might hope to find in some lonely isle a tribe of saintly beings. Probably they would be representatives of this race whose natural goodness had eradicated all the evil influences about them. But explorers give us discouraging reports of savage tribes who are influenced by passions like our own.

Antiquity has proved that education and culture are powerless to combat natural sin. They seem to have but multiplied the ingenuities and devices of man's evil passions. The corrupt and degenerate days of cultured Rome, even during her proud "Golden Age" of wealth, of literature, of beauty and philosophy, have left to us monuments of her obscenity and vice. The wisdom of Greece and the learning of Egypt never saved their subjects from the corruption of sin. The Epistles of Saint Paul to the churches of Asia Minor are a sufficient commentary upon the efficacy of their boasted refinement in the development of noble and pure lives.

Nor have we to go into ancient
history for a vindication of the awful truth of a fallen nature. Do our own times offer no illustrations of inherent sin? Does not the presence of sin, often the most vile and dark in its offices, reveal itself in lives which from earliest infancy have been surrounded by only that which was “pure and good?” Are our convicts made solely from those who have not had advantages? * *

THE BRIDEGROOM’S RETURN.

In a series of addresses published in The Morning Star W. F. Woolston, of Edinburg, at the outset calls attention to the fact that the Old Testament closes with the rising of the Sun of Righteousness (Malachi 4:2), whereas the New Testament closes with the Morning Star (Rev. 22:16), and the two facts bring out a remarkable contrast. He then continues:

The morning star is the Lord Jesus Christ, in glory, as He is known to the watching and waiting Christian, while the world around him is buried in slumber. The Sun of Righteousness carries the thought of a display of glory, and to my heart it is a great joy to think that the Lord Jesus, who was cast out by the prophets, and he slew them; tested by the Baptist, and killed him; and then the Incarnate Son came, and they chose Barabbas. If Christ bore the sins he also bore the consequences; and so I am not looking for death and certainly not for judgment.

SECOND. When He comes again it is to take His people away.

(1) He will come quickly. Have you the oil with your lamp? The foolish virgins thought first of their lamps, but the wise thought only of the oil. The oil is the Holy Ghost, a figure used all through Scripture. We mark our sheep to know our own; the mark only shows this, the purchase money made them ours. Redemption gave us salvation; the indwelling of the Holy Ghost shows it. Every believer forms part of the Bride.

(2) When will He come? I cannot fix a time; if I did, I might be found side by side with the wicked servant who said, “My Lord delayeth His coming.” The coming of the Lord is the immediate hope of the Christian. There are only five books of the New Testament that do not speak of His Coming Again—Galatians, because those to whom this Epistle was written were living under law; Ephesians, because that Epistle deals with our spiritual blessing in heavenly places, and shows our standing beyond the present little while; Philemon, 2 John, and 3 John, because they are individual, and therefore fragmentary. But everywhere else we have the message that He is coming again.

(3) The manner of His coming is given in 1 Thess. 4:14-17.

You think we must all die. It is a great mistake. The Holy Ghost says we shall not all sleep but we shall all be changed. What we want is to be alive in downright earnest.

If the Lord were to come tonight, the door would be shut. When we are rapt to glory it will be the knell of Christendom. It will be a fearful surprise; and we ought to be burning to bring men to the Lord, because the Bridegroom is at hand, and he will soon be here.

RIGHTS OF OFFSPRING.

The great trouble with the children of our age is, that they are very largely the product of lust. They were not born as was Samuel or Isaac, the children of desire and prayer (1 Sam. 1:19-25), nor is their formative period marked by continuance as was Jesus of Nazareth (Matt. 1:24,25.) But they come undesired into the world. The parents’ only desire was to fulfill the lusts of the flesh, and so they weep.
over results, and frequently hate their unborn child. Many times this hatred culminates in murder, for abortion is murder, in some degree, whether by medicine or otherwise, and the parent and accessories are murderers.

Frequently they do not go to such extreme measures but simply grieve and mourn over the coming child. These feelings make their impression on the child, which suffers in health, temper, and disposition for the sin of the parents. Many children come into the world abnormally developed in lines of sin, from the wrong doing of the parents.

These are days when lust is rotting out the heart of the nation. The secret of this hydra-presence lies with the parents. The child is conceived in lust and is developed in lust. During the parental days lust makes demands and the mother and child suffer. Thus the child comes into the world with abnormal, uncontrollable desires.

Many such children in these days turn their minds to lust while yet in their childish days. Do you not feel for your own flesh and blood? Have not your children a right to be well born? They have the slippery paths of sin to avoid, and if we give them the purest possible start they will still have depraved nature, and will need all the advantages of right birth and training, and then only the atonement can bring them through.

Many a child's life goes out in the blackness of despair. We say nature gave them such a bad disposition they could not stand, but the trouble lies in the lust of conception and in the parental and nursing period of existence. Parents who live continent lives will have the advantage of seeing their children well born and will have given the best possible human help to the sure work of the atonement.

Procreation is the end of sexual desire rightly used. But when the lusts of the flesh are fulfilled all yields before the sinful flame. The rights of the mother, the rights of the child are all trodden down and provision is made for the flesh to fulfill the lusts thereof, which God forbids. Not only are children injured by the lustful demands of the fathers but many are born of parents who have no moral right to bring forth offspring. We know of poor bedridden woman who brought forth a child every year or two regularly.

We know of consumptives who are leaving a heritage of diseases to their children.

We know of people who have been in insane asylums and who are contributing to keep the asylums overcrowded.

That the marriage relation is a failure without fulfilling the lusts of the flesh is the fearful doctrine, taught and practiced by the multitude. The idea that God is the author of any such doctrine we consider intolerable. God hates uncleanness and loves holiness. To make no provision for the flesh, is the doctrine of the New Testament.

The man who keeps his body under, holds his passions in obedience to his soul, and loves the welfare of wife and children more than his own selfish lust, is the man whom God loves and will honor. "Know ye not that the unrighteous shall not inherit the kingdom of God? But ye are washed, but ye are sanctified." The clean way is God's. The opposition of men professing holiness to this line will straightway show them their carnal hearts. Let God's people arise and take their stand and "refuse that which is evil."—Sol.

The Happy Man's History.

Although partaking somewhat of the monotonous, the following selection contains sentiment for the seeker after truth:

The happy man was born in the city of regeneration, in the parish of repentance unto life. He was educated at the school of obedience and lives now in perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the county of Christian contentment, and many times does jobs of self-denial. He wears the plain garments of humility and has a white robe to put on when he goes to court. He often walks in the valley of Selfabasement and some times climbs the mountain of spiritual-mindedness. He breakfasts every morning on spiritual prayer and sups every evening on the same. He has meat to eat that the world knows not of and his drink is the sincere milk of the word. Thus happy he lives and happy he dies. Happy is he, having gospel submission in his will, due order in his affection, sound peace in his conscience, sanctifying grace in his soul, real divinity in his mind, true humility in his heart, the redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the lot of such a one; in order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory.

Into the Deep.

Human nature would accept great things with little effort to obtain them. We become dependent over our failures scarcely taking into account that we have not reached out after success. These principles are applicable alike to
money-getting or soul-winning. On this line, Mary B. Mullen, in the Christian Conservator gives some considerate thoughts:

"We have toiled all the night and taken nothing," were the words of Peter one morning after he had been fishing all night with torn, dirty nets in shallow water. No wonder he had taken nothing. It would have been strange indeed if he had. But the scene changes. The nets are washed and mended and according to the command of the Lord they launched out into the deep and in consequence received what is generally called a miraculous draught of fishes; but not so miraculous after all since it was the result of careful systematic labor under the direction of the Lord. This is a type of spiritual things, for Jesus said: "From henceforth you shall catch men."

Blessed work given us, and how many are coming to the close of life and the morning of resurrection to say, "We have toiled all night and taken nothing." And why? Not because there is nothing to do or that there is no promise of success and blessing on the work given. It is because we are often found out of God's order, and like Peter, have gone to work in our own way without carefully considering the command of the Lord, counting the cost and launching out into the deep by faith in him who has called us to be co-workers with him in the field of the wide, wide world, most of which is steeped in superstition, ignorance and sin. We should launch out into the deep. The awful seething deep of heathenism with a thousand million souls being forced into eternity by the time as many thousand million more are born to fill the ranks.

"Oh me thinks I hear them crying, As they near the hopeless grave, We are dying, dying, dying! Christian won't you help to save?"

I have just now dear, dark Africa especially in my mind, which for centuries has been in midnight darkness. In size it is three times as great as Europe and has a population of nearly 250,000,000 souls. No place under the sun is there such suffering to be assuaged and such dense darkness to be lifted up as there is there. It is the land above all others where Christian love and divine grace should pour out the blessing of salvation. It is the land where Israel suffered oppression and slavery, and where to-day millions of captives groan under the horrors of the slave trade and the unspeakable cruelties of heathenism and degradation. God in the fulness of time and in his own way has opened wide a door to our beloved Zion there, and "launched out" comes to us from the gentlest, yet most firm being that ever understood the needs of this great people; and from Ethiopia herself as she stretches out her hands comes the echo, "launch out." Do we hear it? If it is "launch out." Say not at the close of life, "We have toiled all night and taken nothing."

UNITY OF FAITH AND KNOWLEDGE.

SPEAKING on this subject, Dr. R. McKilliam in the Morning Star says:

Those who are only beginning to study the prophetic word are not seldom startled to find many, and apparently great, differences of interpretation among teachers to whom they have been accustomed to look for light. It will help such to be patient and not to give up this important study if they will remember that "till we all reach the unity of faith and knowledge of the Son of God" (Eph. iv. 13), this state of things is to be expected.

We must remember that the Word of God is no shallow book easily mastered. Infinitely deeper than the deepest thoughts of the cleverest men, it is no wonder that as yet we, who at best are only learners, should not have seen everything within its sacred pages clearly as to bring us into perfect accord.

For the Church to have done so would be, not only to be entirely under the guidance and teaching of the Holy Spirit, but to be freed from all fleshly reasoning and conceit of self intellect and knowledge.

Alas! the saints of God are as yet far enough from this. The perfect stature of the Man, Christ Jesus, shall be reached among us only when we see Him as He is, and each other in the light of His presence.

"To be in the world, but not of it, to use it without abusing it, is the duty which we find so hard to follow."

A SKEPTICAL chemist asked how anyone could know that Christ gives life to believers. "By experiment," was the response. He lived in the laboratory and felt the reply. Reverently he began to pray. Faith by degrees sprang up; at length a great love filled his heart and all doubt was gone. The most wonderful results in science, art and life have been reached by experiment; the fact of salvation is disclosed by the same process. Jesus said, "He that believeth on the Son hath everlasting life." He said, "hath," not shall have after death. He promised present results. Millions have tried it and found the promise sure. According to their faith the new life has come to them. Weak faith has brought feeble life, and strong faith a fullness of life. With the Christ life comes the assurance of its eternal nature. They believe spontaneously, irresistibly, that they have eternal life; that their quickened souls cannot die; that the Christ who quickened them is eternal and they will share His glory. Do any doubts? Try it. God is pleased with honest experimenters. "To him that knocketh it shall be opened." "Come and see." "Prove all things."—Sel.
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Our Treasurer appreciates donations to the “Beneficent Fund.”

Beneficence which has been sent to us by one who has chosen to remain unknown. This work is a neatly got-up booklet of sixty pages and is the most practical treatise on this subject we have ever seen. The writer, John Dodds, presents not only a theory, but, having been a business man of considerable ability, speaks from a practical standpoint. Every Christian should read this brief sketch. We have no pecuniary interest in its circulation, but it can be had of the U. B. Publishing House, Dayton, Ohio.

CHURCH NEWS.
LOCAL CHURCH NEWS.
DICKINSON COUNTY, KANSAS.

DURING the month of December, protracted meetings have been held in this county at Bethel, Rae's and, and Pella Springs churches. We have received no written reports but have had occasion to learn that the good work of separation from sin continues. The power of the Spirit was present.

Bro's J. H. Eshelman, of Harvey Co., Kansas, and A. G. Zook, of White Pigeon, Ill., were present to help as instruments of God.

THE ARIZONA MISSION.

SUNDAY, December 13, was a glad day for the church of Arizona. The new house of worship was comfortably filled with an attentive congregation. After the preaching of a sermon on baptism, a young man whom the Lord had recently saved was received into the church, and immediately after the service all proceeded to the water near by and he was baptized in the name of the Father and of the Son and of the Holy Ghost. We rejoice in this, the first fruits of the work here. So far as I know it was the first immersion performed at this place. May there be many others to follow ere the Lord shall come.

Our Saturday evening Bible class is well attended and promises to be a real benefit and blessing. We are now studying the subject of “sin.” As supplemental work, we commit to memory gem verses of Scripture, study the books of the Bible, and such other facts and points as will be helpful.

Pray for us that in everything God may be glorified, the body of Christ edified, and lost ones saved.

Glenndale, Arizona.

J. G. CASSEL.

FROM THE FIELD.

OKLAHOMA TTY.

Bro. S. H. ZOOK, who had been laboring in this part of the field for some weeks past, writes:
A recent meeting held in County G, was a real feast. The believers went down for a definite work of grace. Five started for the Kingdom, one of which was baptized. It proved to be a time of real heart-
BRO. J. H. MYERS, of Mechanicsburg, Pa., writes that, in company with his wife, he left home Nov. 18 for a visit through parts of that state. He further writes: After stopping at Harrisburg, we left for Lyken's valley on the 20th, visiting the Brotherhood and holding meetings for about a week. Going to Juniata county, we spent part of a week in that place; thence to Mifflin Co., where we remained until Dec. 8. After this to Howard, Pa. We spent all our time visiting and holding meetings, yet no particular interest or stir was manifested.

We found a lack of spiritual life and fulness in many places. We did not see the Visirom until we came to the home of Bro. John Long. Oh, it is sad to see our beloved people in such spiritual indifference and having such a lack of Holy Ghost power. Arriving at Martinsburg, Blair county, December 15, we spent some time in visiting, and attended a prayer-meeting on Wednesday evening. At present writing we are at Woodbury, where services have been announced to be held in the Woodbury church for some time.

We enjoy good health—body and spirit—but are sorry to note on the other hand that not more zeal is manifested among our people.

CHICAGO MISSION.

We praise the Lord because the Mission is still alive and continues to grow better. Wife was absent ten days on account of the illness of her mother, who is past 85 years. She is a faithful worker for the Master.

We were pleased to have Sister Lewis and her son with us on the 8th, inst. She lives in the northern part of the city. She remembers the Mission not only with her presence but she also manifested her love by bringing some nice canned fruit as a token of the same. May God bless her.

Arizona Mission remembered Chicago Mission on Thanksgiving Day and sent $7.40—$6.90 for the Mission and a little boy who had been to the Mission collected fifty cents on the way home for the sewing-school. I wish more little boys and girls could come to the Chicago Mission and see the work which is being done. Every Monday at 3:30 p.m. we have a children’s prayer-meeting to instruct the children.

The children love to come.

Bro. Reichard from Michigan stopped a few days with us. He showed his appreciation of the Mission and left a token.

God bless those brethren who sent contributions from Sutphen, Holland, and Lost Springs, Kans. Some desired to remain “unknown.” We are grateful to Edward Hines’ Lumber company for a response of $5.00.

Good’s work will prosper if we only let our wants be known. Brethren, pray for the Mission that some good may be done by his weak servants.

Friends, let us praise God for what he has done in the last months. It shows well for the close of the year. Let us have new zeal for the New Year so that we may have a good report before God.

If some young brethren or sisters would like to work in Chicago, there is a house containing seven rooms close by the Mission calculated for two families. The three front rooms can be had for three dollars per month and the four rear rooms can be had for the same amount.

Sister Sarah Cassel has been here a few weeks helping in the Mission.

She expects to prepare herself for Foreign Mission work. She intends to move forward as soon as the Lord opens the way. May God speed her so that she may bring the “Glad Tidings” to the heathen.

The following is our report for the month ending December 15:

EXPENSES.

<table>
<thead>
<tr>
<th>Item</th>
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<tbody>
<tr>
<td>Stationery</td>
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<td>Oil and lamp chimneys</td>
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<tr>
<td>Milk</td>
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<td>Groceries and provisions</td>
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DONATIONS.

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</thead>
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<tr>
<td>A brother, Ogle Co, Ill.</td>
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</tr>
<tr>
<td>Eva Sawyer, Jubile, Ill.</td>
<td>1.00</td>
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<tr>
<td>Henry Brubaker, Paris, Ill.</td>
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<td>Arizona Mission</td>
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<td>Edward Hines, Chicago</td>
<td>5.00</td>
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<tr>
<td>Thanksgiving offering</td>
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<tr>
<td>A brother, Sutphen, Kans.</td>
<td>5.00</td>
</tr>
<tr>
<td>Holland, Kansas</td>
<td>2.00</td>
</tr>
<tr>
<td>John and Mary Pike, Kansas</td>
<td>2.00</td>
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<tr>
<td>Abraham and Eva Dohner, Ont.</td>
<td>4.85</td>
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<tr>
<td><strong>Expenses</strong></td>
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</table>

DEAR Readers: With joy we lift our voices in this part of God’s heritage to tell of the love and power of the Lord Jesus Christ.

We are not quite ready yet to make the announcement for the church dedication: but, however, the announcement shall be made in due time so all who anticipate its attendance can do so.

We do hope that the church in general will be represented in the dedicatory services, as we hope that this place will be an important center in our Brotherhood in the near future. We should appropriate the gifts given us to the greatest possible good, which really is the expectation of the donor, which expectation is but just.
There are some brethren who already purpose to locate here near by the church. There are a number of desirable lots and homes in close proximity to the church that can be secured at quite reasonable figures. We think those who desire to locate in a city will do well by availing themselves of this opportunity.

We have been having precious results in our mission work since our last report. God has wonderfully answered prayer in conversions and in healing the sick. We are not sorry that they do not all prove faithful in their new life: for some are tempted, yield and fall. But this was predicted by the Savior’s parable of the sower.

But we rejoice greatly that there are those who have gone through a genuine repentance and are established in their goings; among them is our dearly beloved brother, A. O. Nysewander, of Ohio. He came to Des Moines partly on business and partly to visit. While visiting his brother, Dr. Nysewander, who lives near the Mission, he attended our meetings. He had been an active church worker for many years, being a teacher and composer of music, and possessing an excellent voice, had always led in singing. But there came a time of coldness and backsliding. This had continued perhaps ten long years. During all these years his dear mother and loving wife ceased not to pray that God would again bring him into the fold. Upon hearing the familiar songs of Zion, the numerous ardent testimonies, and the earnest, plain preaching of the Word at the Mission, the scenes and sweet memories of the days of yore came back to his restless heart.

He became deeply convicted and was happily converted. During the entire month at this city he was absent from the meetings but two evenings. The night before starting home he said, “I hardly think I will ever meet with you again, but I will never forget this place nor the interest you have taken in me; nor your kindness.” We all sang, “’Twill be sweet when we meet,” and, “We’ll never say good-bye in heaven,” and extended a parting hand. He was a great help in singing. He sang a number of fine selections of his own composition, such as “No night in heaven,” “Beyond the stars,” etc. Our dear brother left us, rejoicing in the redeeming love of Christ.

Since reaching his home he has been very sick with pneumonia and has been the subject of our prayers. Though quite weak we received the following from his pen: “Through all this affliction I can praise God for his wonderful love. We ask God to open the way. The Scriptures say, ‘Seek first the kingdom of God and all else shall be added;’ also that ‘His children should not go begging bread.’ While wife and I were on our knees praying on Thanksgiving Day, a letter came. It was a direct answer to our prayer. We were overcome with thankfulness and joy. We fell down on our knees and thanked God for his wonderful mercies. Praise His holy name!”

In another letter the brother writes: “Let Bro. Zook and others read this letter. I will never forget the Mission at Des Moines. It was there through the mercy of God and through the kind interest taken in me by Bro. Zook and those who assisted in the Mission work that I was reclaimed and brought from darkness to light.”

His wife also writes: “We have a happy home now. We hold family worship. How we do enjoy reading the Word of God. May God bless those who took such an interest in my husband when at Des Moines.”

There are others that we could tell of who came out at the Mission and are bright and shining lights. O let us fall on our faces at the cross and exclaim, Glory, glory to God in the highest for peace on earth and good will to man!

Dear readers, pray for us. Have you been making us a subject of prayer? O God, give us the spirit of fervent prayer!

From God’s humble servants,

J. R. AND ANNA 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.

Our aged brother, Henry Balsbaugh, of Harrisburg, Pa., sends the following original poem:

A REFLECTION.

When I was young and in my prime,
And lived in sinful lust,
I loved the pleasures of this world,
Yet faith would love the just.
I sinned my youthful years away,
And turned away from God,
Till He at last did chasten me
With His dear loving rod.
How oft I wet my couch with tears
(Though sinning through the day)
When at the eve returning home,
Upon my couch I lay.
Then oft I promised my dear Lord
That if my life he’d spare,
I would repent and turn to him
And all his blessings share.
I humbly at his feet did bow,
And there my guilt confessed,
And there my soul cried out to him
For help in my distress.
How sweet that blessed moment was
When Jesus made me free,
And in His Blood had washed me clean
And said, “Come unto me.”
And, while the gate stood open wide,
A voice was heard to say,
“Take up thy cross and follow me
For I’m myself the way.
Lord, keep me faithful while I live
With true devotion here.
To ever in Thy footsteps tread
With holy zeal and fear.
So when my labors here shall cease,
My friends I'll meet no more,
I hope to meet my brethren there
On that celestial shore.

COME BOLDLY.
(“Him that cometh to me I will in no wise cast out.”—John 6:33.)

The following selection from a work entitled *Cone and Welcome to Jesus Christ* has been sent us by Bro. H. Rodes, of Hope, Kansas. For such who are tempted to doubt their acceptance with Christ, or are led to think they have committed the “unpardonable sin,” we believe it will be profitable reading:

Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned against the Holy Ghost. Therefore that thou who art coming hast not committed that sin is evident: 1. Because such have sinned themselves out of God’s favor and shall never have forgiveness. It is a special favor of God to give unto man “power to come unto Jesus Christ” because thereby he obtains forgiveness. Therefore he that cometh hath not committed that sin. 2. They that have sinned the sin against the Holy Ghost have sinned themselves out of an interest in the sacrifice of Christ’s body and blood. There remaineth for such no more sacrifice for sin.

God giveth not this grace to come to Christ to such as have no share in the sacrifice of His body and blood. Therefore if thou art coming to Him, thou hast not sinned that sin, Heb. 10:26. Coming to Christ is by the special drawing of the Father. “No man cometh to me except the Father which hath sent me draw him.”—John 6:44. The Father draweth not him to Christ for whom he hath not allotted forgiveness by his blood. Therefore, they who are coming to Jesus Christ have not committed this sin because He hath allotted them forgiveness by his blood. He that hath committed this sin, Christ is to him of no more worth than a man who is dead; for he hath crucified himself the Son of God, yea, and hath also counted his precious blood as the blood of an unholy thing.

Now he that hath this low esteem of Christ will never come to him for life. The coming man has a high esteem for Christ and His blood with its merits. Therefore he that is coming has not committed that sin. Thy fears, that Christ will not receive, may arise from thine own folly in inventing, yea in thy chalk ing out to God, a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ are great tormenters of themselves upon this account. They conclude that if their coming to Jesus Christ is right, they must needs be brought home thus or so. For instance, says one, if God be indeed bringing me home to Jesus Christ then will He lead me with the guilt of sin until He causes me to roar again. 2. If God be indeed bringing me to Christ, then must I be assaulted with dreadful temptations of the Devil. 3. If God be indeed bringing me to Christ, then even when I come I shall have wonderful revelations of Him.

This is the way that some sinners appoint for God, but He will not walk therein; yet will He bring them to Jesus Christ. But now because they cannot come by the way of their own chalking out they are at a loss. They look for a heavy load and burden; but perhaps God gives them only a sight of their lost condition and addeth not that heavy weight and burden. They look for fearful temptations of Satan, but God sees that they are not yet fit for them, nor has the time come when such should be honoured by them. They look for great and glorious revelations of Christ’s grace and mercy, but He only takes the yoke from off their jaws and lays meat before them. Again they are at a loss while coming to Christ. “I drew them,” says God, “with the cords of a man; with the bands of love. I took the yoke from off their jaws and laid meat unto them.”

Now, I say, if God brings thee to Christ, though not by the way that thou hast appointed, thou art at a loss, and, for thy being at a loss, thou mayest thank thyself. God hath more ways than thou knowest of to bring a sinner to Jesus Christ; but He will not give thee before hand an account by which of them He will bring thee.

Sometimes the sinners ways are in the whirlwind, but the Lord is not there. If God will deal more gently with thee than with others of His children grudge not at it; refuse not the waters that go softly lest He bring upon thee the waters of the rivers, strong and many, even those two fire-brands the Devil and the guilt of sin. He said to Peter, “Follow me.” And what did Zac cheus hear or see? “Zaccheus come down,” said Christ, and he came down and received Him joyfully. But had Peter and Zaccheus made the objection that thou hast made and directed the Spirit of the Lord as thou hast done, they might have looked long ere they had found themselves coming to Jesus Christ. Besides, I will tell thee that the greatness of the sense of sin, the hideous roaring of the Devil, yea, abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ, as Balaam, Cain, Judas, and others can witness. Further, consider that what thou hast not of these things now, thou mayest have some other time; and that to thy distraction. Wherefore instead of being discontented
because thou art not in the fire, because thou hearest not the trumpet and the alarm of war, pray that thou enter not into temptation; yes come boldly to the throne of grace and obtain mercy and find grace to help in time of need.

Poor creature: thou criest, if I were tempted I would come faster and with more confidence to Jesus Christ. Thou speakest and knowest not what. What says Job? “Withdraw thy hand from me and let not thy dread make me afraid. Then call thou and I will answer, or let me speak and answer thou me.” It is not the over heavy load of sin, but the discovery of mercy. Not the roaring of the devil, but the drawing of the father which causes a man to come to Christ. I myself know all of these things. True, they see not. Peter little thought that he had cursing, swearing, lying, and an inclination to deny his Master, before the temptation came; but when that indeed came upon him, he found it to be there to his sorrow.

Some that are coming to Christ are too much affected with their own grace and too little taken with Christ’s person; wherefore, God, to wean them from doting on their own jewels and the merits of His Son, plunges them into the ditch of temptations. This I take to be the meaning of Job: “If I wash me in snow water and make myself ever so clean, yet wilt thou plunge me into the ditch of my own clothes shall abhor me.” Job had been a little too much tampering with his own graces and setting his excellencies a little too high. But by this means the temptations were ended. We find him being better instructed. God doth ofttimes leave us quiet to ourselves and the temptation in order that we may not learn to love the picture more than the person of His Son. See how he dealt with man in the 16th chapter of Ezekiel and the 2nd chapter of Hosea.

Perhaps thou hast been given too much too judging or condemning thy brother because he is a poor, tempted man, and God, to bring down the pride of thy heart, letteth the tempter loose upon thee, so that thou also mayest feel thy weakness. “Pride goeth before destruction and a haughty spirit before a fall.”

Again: It may be that thou hast dealt a little roughly with those that God hath in this way wounded, not considering thyself lest thou also be tempted, therefore God hath suffered this to come unto thee. But to conclude this, put the worst to worst (and then things will be bad enough), thou art to this day, without the grace of God, but a miserable creature, a sinner that has need of a blessed Savior. The text presents thee to one as good and kind as heart could wish, who also for thy encouragement saith, “And him that cometh to me I will in no wise cast out.”

**DANGERS OF THE DANCE.**

YEARS ago, during one of Mr. Moody’s great meetings in Cleveland, Ohio, a young lady acquaintance of the writer was convicted of sin, and repaired to the inquiry room as a seeker of salvation.

While the meeting was still in progress, and she was still interested in her soul’s salvation, some friends invited her to a parlor dance. She hesitated, believing such a diversion unbecoming and dangerous, at least at such a time; but her companions pressed her to consent to go.

In her dilemma the young lady consulted her pastor, who told her there could be no harm in a social parlor dance. She yielded to the solicitations of her friends, and went to the dance. The company was frivolous and worldly, and in a degree she imbibed their spirit, and grieved the Holy Spirit. Thus she listened to the voice of man, and not to the voice of God.

That evening her convictions of sin left her. She no longer sought the inquiry room, gave up her efforts to become a Christian, and plunged deeply into the pleasures of the world.

But oh, what about that minister? What a responsibility he assumes in giving the young lady the advice he did! May not her soul be required at his hands? For not long afterwards she passed into eternity.

Let no one, either seeking to be a Christian, or to prosper in the Christian life, disregard the Spirit’s warning voice. Listen not to Satan or to the appeals of friends, but obey the voice of the Lord thy God.—Sel.
EVANGELICAL VISITOR.

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.

WHAT MIGHT BE.

"If all the lamps that might be were lighted, Wide over the land and the ocean, What a girdle of glory would shine! How all the dark places would brighten! How the earth would laugh in her gladness, How the mists would roll up and away! To hail the millennial day!"

A Missionary Journal says that Thibet is the only country of any large size that is absolutely closed against the Gospel.

"The London City Mission employs three special missionaries to work among policemen, of whom there are sixteen thousand. Those who are not reached by the special missionaries receive attention from the regular district missionaries."

"A man came from Ningpo to a missionary to be baptized, and was asked where he had heard the Gospel. 'Oh,' he said, 'I have never heard the Gospel, but I have seen it; there was an opium smoker in Ningpo with a bad temper, who learned about the Christian religion, and his whole life became changed. Perhaps nothing opens eyes more than this.'"

The great need for gospel work among sailors may be deduced from a report by Mr Chapman, missionary en route for South America. He says: 'Like the first party to Ecuador we took steerage passage, thereby greatly reducing the expense and at the same time giving us a little practical preparation for, and foretaste of, our future missionary life. A Gospel service was held among the sailors and steerage passengers on the Lord's Day morning, where the presence of God was manifested. The moral condition of the sailors is very sad. On board the "Advance" were about seventy of them, and among these not a single Christian man could be found, and absolutely nothing is being done for them."

The true missionary does suffer gladly. The following clipping from a letter by a mission worker in Africa has the right tone: "We have learned that stones and stripes are not the only avenues of suffering for the sake of the Master, but our garments and bedding filled with vermin, coarse bread as the chief articles of food, cursed by religious devotees and hooted at by the children, are also species of enduring hardness as good soldiers; as well as prolonged separation from loved ones, hard marches on mule back and camping in feverish places. Do not think for a moment however that we are weary or discouraged, for the very contrary of this is the case. The more real are the crosses the more glorious becomes the privilege of being an ambassador of our Lord Jesus Christ."

ROBERT MOFFATT.

We clip from the Little Missionary, on the life of Robert Moffatt, the following:

Robert Moffatt was a famous missionary in Africa. Speaking of his conversion, and the devotion of his life to missionary work, he himself says: "I will tell you how it was. When I was leaving home for Warrington, where I was going to work as a gardener, my mother asked me to give her a promise. I wanted to know what I was to promise, but she would not tell me, and still urged that I should promise. I was quite loath to give my word to do a thing which I did not know about, but I loved and trusted my mother, and so at length gave the promise she wished."

"Well," she said, "I want you to read a portion of the New Testament every day, and wherever you may be."

"I kept my promise to my mother, and it was some time after that that I was brought to the knowledge of Christ."

"And did you then devote yourself to the missionary work?" some one asked.

"No," he replied; "that was later; I had gone in from the place where I was working in the town of Warrington on a Saturday night to buy a book, when I saw a placard about a missionary meeting. It was an old placard, and the meeting was past, but it fixed my thoughts on the subject; and so I went to the minister whose name was on the placard, and after I had knocked at his door, I would gladly have run away, but it was too late. So I saw him and talked with him, and afterwards he introduced me to the London Missionary Society, by which, two years later, in 1822, I was sent out to Africa."

When Moffatt came to Africa, an African chief came with twelve spearmen to command him to leave the country on pain of death, but Moffatt calmly replied: "You may shed my blood, you may burn my dwelling, but my decision is made—I do not leave your country." With a calm courage which nothing could daunt, the missionary for many years labored among his "beloved Africans." On August 9th, 1883, the "good and faithful" entered into the joy of his Lord.

What wonderful changes have taken place in Africa since Moffatt entered that country in 1822! Changes that have been brought about also by the work of that faithful missionary! Over the harvests that have been gathered from the deserts of Africa that godly mother also rejoiced, who trained her boy in the fear of the Lord and made him promise to read the New Testament every day.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

“But the path of the just is as the shining light, that shineth more and more unto the perfect day.”—Prov. 4:18.

DON'T DO AS OTHER PEOPLE DO.

Don't do as other people do
Unless you know they're right.
'Tis better far to stand alone
Than with the wrong unite.
This trying to be popular,
And mingling with the throng,
Has led to ruin many souls
Who yielded to the wrong.
Don't do as other people do
Who walk the downward way,
Temptations are on every side
To lead your feet astray.
And Satan walks throughout the land
God's children to deceive,
With just as smooth, enticing words
As when he tempted Eve.
Don't do as other people do
Who Jesus have denied;
Nor go where you would be ashamed
To have Him at your side.
"In all your ways acknowledge Him
He shall your paths direct!"
But if with wicked men you join,
Evil you must expect.

Christian Cynosure.

Truth is what the world needs.
A lie can never be justified.

Martin Luther said that to recognize sin is the beginning of salvation.

"Knowing all we tell is much more commendable than always telling all we know."

GENEROSITY.

Generosity is a spirit, and in order to be real must be a constituent of character. Many boys and girls can profit by a careful perusal of the following incident:

On one of the most sultry and oppressive days of last summer a boy in New York City was passing one of the large hotels when ice was being delivered there.

In handling the ice a large block broke and several pieces were left on the sidewalk. The boy stood still and watched the icemen until he decided that they were not going to pick those up, when he went to one of the men and asked if he might have the ice. He was told he could.

He gathered the pieces up and carried them to a trench where some workmen were at work in the sun, and gave the pieces to them. The men were astonished at the offer, and then eagerly grasped the ice. The boy walked on whistling.

THE DEADLY CIGARETTE.

Our heart is daily pained to see the strong hold which the cigarette curse has upon the youth of our land. The following from the Pacific Ensign may cause some to stop and think:

"Cigarettes killed him." This is the cause assigned for the death of William Higgins, a young man who died Sunday morning at the receiving hospital in Oakland. Ten days before, he was taken from the street in an insensible condition. After careful treatment he regained consciousness, but his vital force was too far gone to recover. He admitted that cigarettes was the cause of his illness; he knew they were injuring him, but he could not give them up. Some hours before his death, he would go through the motion of smoking, while partially delirious. In imagination, he would light, knock off the ashes and when he thought he was through smoking would throw away the stub.

He married a beautiful young lady something over a year ago, but owing to his depraved condition she had to leave him. Hearing of his illness, the young girl-wife went to the hospital and nursed him faithfully until the end came. The examination after death showed that he had the "tobacco heart," and other organs sympathized with it. This is but another life ruined by the deadly cigarette while countless thousands more are endangered by them; yet the manufacture and sale of them goes on.

HONOR.

We deny a man the attributes of perfect manhood unless he be possessed of unflinching honor. Naturally, therefore, in training of children from the first, by precept and by thrice-powerful example, the principle of honor should be strengthened. They should be taught never to listen to conversation not meant for them, never to speak unkindly to anyone, never to trespass on another's rights. Sometimes this white flower of honor grows spontaneously from strange soils, but oftener it needs cultivation. A gentleman not long since, while waiting at a railway station, bought a paper from a little ragged mite of a boy. It happened to be a paper he had read, and as he had asked, we will say, for the Times had been given the Tribune. He said, "My boy, this was not the paper I asked for. I have read this; but you may keep the five cents, and here is your paper back." A few minutes passed, and the cars were just moving off, when the little fellow rushed in and shouted, "Here's your five cents—I sold it, sir," and jumped off at the peril of his life. The feeling that made that boy give back the five cents to a stranger was the feeling of honor. A similar incident occurred to us not long ago. A newsboy offering papers for sale, we purchased a paper, giving him a "quarter" in compensation. "No change, sir," said the boy. "All right," was the response, "keep the money." Two minutes afterward, our young friend returned with the change. Can it be denied that what he lost in money he gained in manly independence? In business and in society, wherever people are brought into contact, there are strong, intangible rules which cannot safely be broken through, rules which are stronger because intangible, and which depend for their maintenance almost entirely upon the sentiment of manly honor.—Sel.
EVANGELICAL VISITOR.

HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 144:12.

TRUTH.

Were every man to live the truth, In thought, and word, and action, The world would ask, what now it wants, No greater benefaction. Then think, and speak, and act the truth, Each one with one another. And strengthen thus the social tie Which binds each to his brother.

—Selected

"The State recognizes the right of a child to inherit from his father his due share of the property which the latter may have acquired. Ought not intelligent men and women to recognize the fact that the child has an even greater right to inherit from its parents a constitution unimpaired by vicious or injurious habits or the neglect of the requirements of physical law?"

Take time to cherish the little ones. Everything in the parent's power should be done to make them happy. The opportunities which you think will come to you after awhile will never come. The early training in the child of mind, morals, and physique will well recompense any parent's extra care and attention. No capital can be more profitably invested. Think of opportunities neglected upon yourself. Would you rob your own offspring?

Speaking of the effects of hot water on a cough, the Popular Science News says:

A sudden and wearing attack of coughing often needs immediate attention, especially in consumption and those chronically ill. In an emergency, that ever useful remedy, hot water, will often prove very effective. It is much better than the ordinary cough mixtures, which disorder the digestion and spoil the appetite. Water almost boiling should be sipped when the paroxysms come on. A cough resulting from irritation is relieved by hot water through the promotion of secretion, which moistens the irritated surfaces. Hot water also promotes expectoration, and so relieves the dry cough.

TEMPERANCE ARITHMETIC.

Under the above head A. W. McWrite writes the following:

1. There are 215,000 saloons in the United States, and 164,000 public schools; how many more saloons than schools?

2. The people of the United States pay $80,000,000 yearly for the support of the public schools, and $1,484,000,000 for the support of saloons; how much more do the saloons cost than the schools?

3. The value of food products of our country for a single year is about $600,000,000, the cost of all the clothing about $400,000,000, the cost of alcoholic drinks about $1,484,000,000; how much more does the liquor cost than the food and clothing?

4. There are 600,000 drunkards in the United States; how many cities of 40,000 inhabitants each would these drunkards form?

DON'T BE ASHAMED.

We notice in ourselves and others courses of action of which we may well be ashamed. The Way-side gives some rules for life of which we need not be ashamed:

1. Don't be ashamed to wear old garments until new ones can be paid for.

2. Don't be ashamed to speak a kind word to the poor and outcast, even if you are frowned upon by the fastidions.

3. Don't be ashamed to eat plain food, when you would have to run in debt for delicacies.

4. Don't be ashamed to live in three rooms when six will oblige you to defraud someone of their honest dues.

5. Don't be ashamed to engage in any honorable work, when the scarcity of something better to do tempts you to waste your time in idleness.

TAKE CARE OF YOUR HEALTH.

How far are you responsible for your own ill health? Ordinarily we are endowed with healthy bodies, but as we grow older we neglect them, sickness ensues, and weeks and often months are wasted. We drag about a nuisance to ourselves and an object of pity to our friends. There are inherited weaknesses and cases of sickness where it seemed impossible to avoid them, but often if care had been properly exercised, sickness would not have occurred. We have all pity for the afflicted in whatever form, but honestly think much of it is unnecessary. A woman never knows the value of good health until she is compelled to go to bed, which leaves her children and home to the care of an ignorant girl. "Delicate women" are not fashionable now. Some women think it is "high toned" to be always not able to do anything. The time now demands that women be like the good, old Irish servant—who might have been a little coarse in her nature, but the heart was all right—who always answered when asked about her health: "First rate, glory be to God." Health is something for which to be thankful and something we should strive for. Get well and keep that way. Understand yourself, the care you need, know how much you can do and assume no greater task than your health will allow you to carry. Never go to the full extent of your strength or you will soon find yourself exhausted. Give yourself plenty of regular sleep. Eat nothing that hurts you and wear nothing that pains you. A large share of pleasure and pain will come through the way you care for your body. Do not in any manner abuse yourself and at the first signal of danger, defend yourself.—Exchange.
OUR TIMES.

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

Peking is said to contain the oldest college in the world. Its records are said to contain 60,000 names of graduates who have taken the highest degree.

An English syndicate has recently purchased what is supposed to be the holy tomb outside the walls of Jerusalem with the simple purpose of preserving for all time this relic of the gospel story.

The Pope entertains the belief that a union will be effected between Rome and the dis­sident Coptic church of Abyssinia. The treatment received by the papal envoy to that country confirms this belief.

A total abstinence movement which is of the utmost significance, has been developed in continental Europe. It would seem that beer and wine producing and consuming countries are not the ideal after all.

After a separation of 20 years, there is hope of fraternal relations being resumed between the orthodox and liberal sections of the French Reformed church. A united conference at Lyons resulted in the adoption of resolutions which are favorable to the re­vival of the synodal system.

Madam Loyson, writing of her observa­tions in Palestine and more especially Jeru­usalem, says: Christians of all races and tongues, and representatives from all christ­ian nations and governments, come here to live in perpetual wrangling and quarrel over an empty tomb—forgetting the risen Lord.

At a recent spiritualist show in Boston which purported the materializing of spirits, five men seized the gauzy disguise and long while false whiskers, carrying them away. This communication with devils finds no place in the mind of him who enters into the mystery of Jesus Christ coming into the flesh.

That Judaism is not dead may be noted from the fact that a National Council of Jewish Women was recently held in New York City. The revival of the Sabbath, especially in the home; Jewish studies on Bible stories; establishment of Mission schools; religious unity: these were some of the themes discussed and resolutions accordingly passed by the council.

Under "Organized Robbery" the Christian Cynic exposes the deceptive operations of Fraternal Aid Societies. It shows quite clearly the lottery phases of these institutions and how they are dependent upon increase of membership and enlargement or addition of new territory, for their existence if they can maintain these necessary price-

bles until the end of this age, they will probably not need to be dumped overboard pre­maturely.

The sentiment of Utah populace seems to be expressed in part by the election to the state legislature of Mrs. Cannon who believes in polygamy and that prohibition is a fail­ure. She says, "Prohibition does not prohib­it." Mrs. Cannon is one of four wives in Mr. C.s circuit. On this point she says, "A plural wife has more time to herself, more independence, than a single one." An ex­change pertinently asks: What is there in Mrs. C. that indicates the spirit of a wife and mother, of virtue and sound sense?

An educated chinaman, who for twenty years has been studying our civilization, says that it is a failure. In a recent lecture he made this statement: "You have preached your jails full of criminals and your courts full of divorce suits. The main religious desire of some Christians seems to be to go to heaven—by the shortest way of course, for they have no time to go by any other way." That these conditions exist in this Christian nation (7) is a fact not to be denied. The source of influence to which this foreign gent­leman ascribes these conditions is, however, questionable. It is the vain heart—through the avenues of rum, lust, fashion, together with the central core of unbelief in the very principles of Christianity, which is respon­sible for this state of affairs.

Evangelist Moody in the November Ladies Home Journal writes:—We have now in America a population of seventy millions of people, and yet three-quarters of a million, we are told, belong to the criminal class. And this in Christian America. It is said that in six months thirty graduates of two large European universities were found by one rescue mission in New York City. Nor are the American colleges without representatives in the great city slums. Our daily papers are but a living chronicle of the fearful hold which sin has upon us as a nation. A man must have lost all his senses who says that sin is not inherent, that it is only a physical weakness which culture may ulti­mately overcome. Venereing the outer man will make him no better within.

The Jesuits have been expelled from Ecuador. After instigating a revolution, it was plainly seen that the safety of the repub­lic lay in their exile. President Alfaro has had the courage to raise to the opportunity. The following facts published by W. E. Car­tia, in 1899, show just what state of semi-barbarous Romanism with its Jesuit con­nection has brought this people:—In Ecuador there is a Catholic church for every one hundred and fifty inhabitants. Ten per cent of the population are priests, monks and nuns. One-fourth of all the property in Ecuador belongs to the bishops. Two hundred and seventy-two days of the year are fest or fast days. The clerical party con­trols the government. The priests rule the country as absolutely as if the pope were king. Seventy-five per cent of the children are born illegitimate! There is not a railroad or a stage coach in the entire country. The people know nothing but what the priests tell them. They have no amusements but cockfights and bullfights, no literature, no hope of political freedom under priestly leadership, no prospect of industrial advance­ment, although the territory, in proportion to its area, is one of the richest on the globe.

We heartily concur with the sentiment expressed by an exchange on "Jews and Pales­tine." Shall or will they be restored? We believe they will when "the times of the Gentiles be fulfilled". However, this does not imply that all Jews will be gathered back to the land of their origin, but rather that the Holy Land will again be owned and governed by Jews. And the fact that the Jews are looking forward to such a consummation, and actually believe that the time is near at hand, is evidenced by the following extract from an article in the October American Jewess: It says: There are evidences that the conscience of continental Europe has at last been stirred, and the question to whom the Turkish empire should belong will soon have to be dealt with. There is abundant Jew­ish money in the world, and enough Jewish influence among the powers of Europe, to make this feasable.

MARRIED.

MARTIN—GORDON. Married, December 7, 1896, at the Home of the F.C. Maes, south of Hillsboro, Kansas, by Elder Jesse Engle, Bro. Tobias Martin to Sister Maggie Gordon, both of Hillsboro, Kansas.

OUR DEAD.

SHEAFFER.—Died near Navarro, Kansas, December 13, 1896, Orul, daughter of Emanuel and Rosa Sheaffer, aged 1 year, 10 months and 13 days. Funeral services on the 15th, at the Belle Springs church, conducted by J. N. Engle. Interment in the adjoining cemetery.

SHRINER.—Died in the city of McPher­son, McPherson county, Kansas, November 21 and 29, 1896, infant twins of Amos and Katie Shriner, born July 20, 1896, aged re­spectively 1 months and 1 day, and 4 months and 9 days. The parents have the sympa­thies of friends in their bereavement.