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H.N. Engle
Do you rejoice in the opportunity of enduring hardships for Jesus Christ? It is a glorious privilege.

Some professors lead unconsidered lives because they try to watch their lives instead of looking at the pattern. The soul which has the fire of God upon the altar of the heart finds no necessity of worrying about his life.

LIVING FAITH.

The religion of Jesus Christ is a real thing. It is not brought into existence by mere intellectual force nor wrought out by scientific researches or classification. It holds in composition principles which are none other than God-given revelations. Man is lost in degradation and sin. The Christian religion is the avenue by which he may come to God by way of Jesus Christ. No other way is given. Any pretension of coming to God without coming in contact with the Son is vain. O the sorrowful state in which the world and even nominal Christendom is found as a result of mere mental assent to the acceptance of the written Word! We say that we believe the Word and thereby rock ourselves into a state of slumber in which men and women have credited to themselves not only justification but even sanctification.

The Son is made manifest through the Word which contains within itself spirit and life. Now if the Word remains dead to us—which is made manifest by the disobedience on our part—evidently there is a serious lack. Heart-preparation is needed. Living faith is not spontaneous in the mind which has no assent to God's holy Word. But let a soul say "yes" to God as he speaks to him through His Word and faith is indeed spontaneous—it springs forth as a living stream without any effort on the part of man. When once we have become reconciled to the mind of Christ, and indeed are begotten into his sweet will, it is impossible not to believe his precious promises. And as God leads us on we have the blessed privilege of testing ourselves continually by this saying; "If ye abide in me and my words abide in you."

The man who hates his enemy; continually thinks evil; plunges head-long after fashion, wealth, honor, or fame; cherishes secret sins; revels in fleshly lusts openly or in secret, bespeaks for himself a mere intellectual assent which is, strictly speaking, unbelief, because it is the faith which devils hold in full possession and when the possessor is awakened from his awful slumber he cannot but tremble in the presence of the justice and truth and power of the Word of God.

Hence if you desire living faith, "ask of God" to beget you into a condition where you are able to welcome into your innermost soul the Word of God with all its hidden truths as they may be given you through the revelation of the Spirit.

When you have reached this point you cannot but clasp the precious treasure and it will be hidden in your heart.
LAUNCH OUT INTO THE DEEP.

"Launch out into the deep!"
Too long thy bark has sailed 'mid shallow waters,
Too long thou'rt failed to fully trust God's grace;
Thou'st been content to have but flittering glimpses, When thou mightst see his constant smiling face.

"Launch out into the deep!"
No longer vainly toll through midnight watches, No longer idly drift along the shore; Trust thou in God, and at his word remove thee, Where deeper depths shall give a plentiful store.

"Launch out into the deep!"
Rich treasures wait the heart that fully trusts, That ventures all on God, and launches out Into the depths of love and grace divine, To save and keep his children here below.

"Launch out into the deep!"
And find the fulness which his love provides, Know him as he desires to have thee know; Walk with him day by day, and prove his power To save and keep his children here below.

"Launch out into the deep!"
Weak, trembling, doubting soul, know him as he desires to have thee know; Walk with him day by day, and prove his power To save and keep his children here below.

"Launch out into the deep!"
The God of Israel waits to fill the soul And make alive in Christ, in him to live The present hour the time, this spot the place.

"Launch out into the deep!"
Be crucified to self, the world, and sin. Be crucified to self, the world, and sin. And made alive in Christ, in him to live By faith; to be and do as he shall will, Whose from the depths such gracious store shall give.

"Launch out into the deep!"
The God of Israel waits to fill the soul Of every child of Adam with his love; He yearns to manifest to every one The cleansing power that cometh from above.

"Launch out into the deep!"
Now have the blood which cleanses from all sin. Applied unto thy soul, and have it filled With love divine; then magnify the power Which has such sweet and heavenly peace distilled.

—Mrs. Haskell.

For the Evangelical Visitor.

UNIVERSAL TESTIMONY.

THE PRINCIPLES OF THE GOSPEL.

1. General considerations.

It is generally taken for granted that bodies of men may do with impunity what is prohibited in the individual. Corporations and nations act on this principle. It has been well said that, "Corporate bodies have no souls and it is well, for if they had they would go to perdition." What is true of corporations is true of nations. It seems to be forgotten that bodies are the aggregate of individuals, and that none of these individuals lose any of their responsibility in their corporate relations, but acquire new responsibilities in these corporate relations. What is

BELIEVED Sister in Christ: Your questions are of the gravest character. The apparent discrep-

ances between various passages relative to the privileges of woman have perplexed the profoundest minds, the most learned theologians, the most devoted saints, through all the Christian centuries.

That "prophecy" in Acts 2:17,18, and in 21:3, and "prophesying" and "prophesied" in 1 Cor. 11:4,5, in the Greek mean to teach, or proclaim, no competent scholar will question. The word "teach" and "speak" in 1 Cor. 14:34 and 1 Tim. 2:12, get their true interpretation from the word "usurp" in the passage. The interdiction of Paul has nothing to do with the liberty accorded by the Holy Ghost in Acts 2:17,18.

Man is the divinely appointed head of woman, but not the exclusive representative of humanity. Man needs woman every whit as much as woman needs man. In their divine relation to each other, each has a right to "prophecy." It is the usurpation of authority that is forbidden. Woman is not the dictator in public worship. Roman and Grecian improprieties are no reason why woman may not testify for Jesus in the sphere assigned her by her maker. It must testify. Thanks for the stamps you sent me. They are also a form of divine testimony. Heb. 13:16.

C. H. BALSBAUGH.

Union Deposit P'a.

For the Evangelical Visitor.

WAR.

A SERMON, BY W. O. BAKER, LOUISVILLE, OHIO.

(Concluded.)

II. WAR IS INCOMPATIBLE WITH THE PRINCIPLES OF THE GOSPEL.

A few weeks ago I heard Abbie C. Marrow, of New York, deliver an affecting discourse on the reality and power of the indwelling Christ through the Holy Ghost. She did not speak by usurpation nor even by consent, but by earnest entreaty. The spirit was poured out on her, and she did "prophecy."

The incarnation of Christ did not abolish the natural relation between man and woman but it emphasized the equality of their spiritual privileges.
right in the individual is right in the collective body. What is dishonorable in the individual is dishonorable in the collective body, whether small or large. What is sin in the one is sin in the other. When such a body deliberately commits a wrong, some body is responsible for the act. The instigator incurs the greater guilt. The individual guilt is commensurate with the degree of knowledge possessed of the nature of the act, and the extent of the acquiescence in the perpetration of the deed. The Gospel deals mainly with individuals and in dealing with peoples and nations the individual responsibility is never ignored nor absolved. “For the Son of man shall come in the glory of his Father with his holy angels and then he shall reward every man according to his works.”—Matt. 16:27. Works are the exponent of character, “For of thorns men do not gather figs, nor of a bramble bush gather they grapes.”—Luke 6:44.

2. Scripture proof.

We will give some quotations out of the many that the Book contains to show that war is incompatible with the teachings of the Scriptures. We begin with the sixth command: “Thou shalt not kill.”—Ex. 20:13.

“He shall judge between the nations, and shall reprove many people: and they shall beat their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more.”—Isa. 2:4.

“Violence shall no more be heard in the land; desolation and destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.”—Isa. 60:18.

“Ye have heard that it was said, an eye for an eye, and a tooth for a tooth. But I say unto you, “Resist not him that is evil: but whatsoever shall smite thee on the right cheek, turn to him the other also.”—Matt. 5:38,39.

“Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to shine on the evil and the good, and sendeth rain on the just and on the unjust.”—Matt. 5:44-45.

“All things whatsoever ye would that men should do to you, do you ever so to them; for this is the law and the prophets.”—Matt. 7:12,15.

“One of them, a lawyer, asked him a question, tempting him, and saying; Master which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”—Matt. 22:37-40.

“Behold, one of them who were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then sait, Jesus unto him, Put up thy sword again into its place: for all they that take the sword shall perish with the sword.”—Matt. 26:51,52.

“A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another. By this all men shall know that ye are my disciples, if ye have love one to another.”—John 13:34,35.

“Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”—John 18:36.

“If it be possible, as much as ye liest in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but give place unto wrath: for it is written (Dent. 32:35) Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.”—Rom. 12:18-21.

“Let us follow after the things which make for peace, and things whereby we may edify one another.”—Rom. 14:19.

“Though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.”—2 Cor. 10:3-5.

“See that none render unto any one evil for evil; but ever follow that which is good, both among yourselves and to all.”—1 Thess. 5:15.

“Follow peace with all men, and holiness, without which no man shall see the Lord.”—Heb. 12:14.

“Whence come wars and fightings among you? Come they not hence, even of the lusts that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not because ye ask not.”—James, 4:1,2.

“He that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed.
with the sword. Here is the patience of the saints.”—Rev. 13:10.

III. REMEDIES.
1. Arbitration.

This is a proper and just method of settling disputes between nations. In the present state of the world it is the only available method that avoids bloodshed. The nations of the earth, with treaties bind themselves together to settle all disputes and grievances that may arise, by a court of arbitration, to be composed of members of each nation, of equal numbers, whether one or more, to which all disputes should be referred to for adjustment. This court should like all other courts, hear the testimony on both sides and render judgment upon the evidences according to the laws of nations and the provisions of the treaties established. The decision must be binding on all parties concerned.

2. The Religion of Jesus Christ.

If all were Christians in deed and truth there would be no need of any remedy; for all the Scripture truths already quoted would be crystallized into deeds of love and all violence would cease from the earth. When Christ comes in the clouds of heaven and gathers His elect together and assumes His millennial reign, then the art of war will be learned no more. Weapons of destruction will be changed into implements of industry. Universal peace will reign. Peace with God; peace among the nations; peace among the neighbors; peace in the family.

“Blessed are the peace-makers; for they shall be called the children of God.”—Matt. 5:9.

“War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ.”—Channing.

“One to destroy, is murder by the law; And gobbets keep the lifted hand in awe; To murder thousands takes a specious name, War’s glorious art, and gives immortal fame.”—Young.

“Buried was the bloody hatchet; Buried was the dreadful warclub; Buried were all war-like weapons, And the war-cry was forgotten; Then was peace among the nations.”—Longfellow.

For the Evangelical Visitor.

REST.

“There remaineth therefore a rest to the people of God.”—Heb. 4:9.

THIS rest that the Apostle speaks of is a second rest which every child of God may enter. Jesus describes the rest by saying, “Come unto me all ye that labor and are heavy laden and I will give you rest.” And, oh, how sweet is that rest which the weary sinner finds to his soul! But he speaks of still another rest for us to enter when he says, “Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.”—Matt. 11:28,29. The first rest is a rest from our heavy burden of sins. The second rest is a rest from our own works.—Heb. 4:10.

The Israelites entered into a great rest when they were released from their terrible Egyptian bondage, and had escaped to the other side of the Red Sea. And how they must have enjoyed that rest, feeding upon the heavenly manna that was showered daily upon them, and drinking of the water that miraculously flowed from the rock of the desert.

There was still another rest promised which they were striving to enter. But when those unbelieving spies returned with their false report of the land, the people began to falter and cry out, “We are not able to go up and possess it.” Then because of their unbelief, God swore that they should not enter into his rest, and accordingly turned them back to wander in the wilderness.

Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.”—Heb. 4:11.

Then again God commanded them to go and possess the land which he had promised them. And they went in, God driving out their enemies before them. Now they were permitted to feast upon the corn and wine of the land instead of the manna and the water of the desert rock. Dear reader, these are all facts recorded in the history of God’s people in ages past. Although such be the case, we find them repeated in the Christian life of today.

How many we find on the way from the Red Sea of Justification to the promised land of Holiness that are content with wandering about in the wilderness of their own works, casting their stones of prejudice at, and hindering those who would love to go up and possess the land; or are like unto the Reubenites, Gadites, and Manassites, who care more for their cattle and sheep than for their own good and are content to settle down just out side the promised land. While those that go in care for nothing, counting even their own lives not dear unto themselves that they might enter into that land of rest. To them, “The way is all new, as it opens to view, And behind is the foaming Red Sea, So none need to speak of the onions and leeks; Or to talk about gobbets to me.”

On Jordan’s side I can never abide, For no place here of refuge I see, Till I come to the spot, and inherit the lot Which the Lord God will give unto me.

“What though some in the rear preach up terror and fear! And complain of the trials they meet; Though the giants before with great fury do roar, I’m resolved I will never retreat.

“We are little ‘tis true, and our numbers are few, And the sons of old Anak are tall; But while I see a track I will never go back, But go on at the risk of my all.

“Now the bright morning dawns for the camps to move on, And the priests with their trumpets do blow; As the priests give the sound and the trumpets resound,
And my soul is exulting to go.
All my honors and wealth, all my pleasures and health.
I am willing should now be at stake;
If my Christ I obtain, I shall think it great gain.
For the sacrifices which I shall make;
"When all I have forsaken, like a bubble it will look,
From the midst of the sanctified throng,
Where all losses are gain, and each sorrow and pain
Are exchanged for the conqueror's song."

Then and then only can we say with the Apostle, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God."

"Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Anon.

For the Evangelical Visitor.

DO I TRANSGRESS?

"For if I build again the things which I destroyed, I make myself a transgressor."—Gal. 2:18.

THE apostle here speaks concerning the law and justification by faith in Jesus Christ.

This has made an impression on my mind and I asked myself the question; Do I transgress? Have I accepted anything that I have destroyed for Jesus' sake so that he could have more room in my heart? I praise the Lord that he has given me grace thus far to watch against temptation lest I be a transgressor; yet there are many things to overcome. Thanks be to God that all things may be overcome by faith in Jesus.

"Wherefore the law was our school-master to bring us unto Christ that we might be justified by faith."—Gal. 3:24. Here I will relate a bit of my experience. I had a few pictures presented to me when I was going to school. These I admired very much and hung them on the wall. Some time afterward the Lord afflicted me with typhoid fever. Before I took my bed I examined myself whether all is well with my soul if the Lord would be pleased to take me away, then to give an account of the deeds done in the body. The Lord pointed to those pictures on the wall, because my affections were set upon them. They had to come down. He wanted more room in my heart.

Through grace and obedience to his will, I was justified by faith in Jesus Christ. To do other wise, I would have transgressed his word and will; for Jesus said, "If thine eye offend thee, pluck it out; if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never can be quenched; where their worm dieth not and the fire is not quenched."—Mark 9:43,44. I praise the Lord that I have experienced his grace to be sufficient to overcome so that I need not transgress his word and will. But the enemy of our soul tries to deceive us if possible, in order that the end above mentioned might be our doom.

"But thanks be to God which giveth us the victory through our Lord Jesus Christ!"—1 Cor. 15:5-7.

"Her ways are ways of pleasantness and all her paths are peace." I advise all that do not believe to try it, for "The path of the just is as the shining light that shineth more and more unto the perfect day."—Amen.

ANNA M. MEYER.
Shippensburg, Pa.

For the Evangelical Visitor.

ARISE.

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord."—Ps. 12:5.

IN the many different subjects of great importance to those interested in missionary work, and which are now being made a special subject of prayer, such as the suffering Armenians, the multitude of Africa's sons who are perishing from the curse of rum, the millions of famine-stricken sons of India, and many other such cases in which God has given us opportunity to reach the spiritual side of the subject through the temporal, we cannot expect God to "arise" in person on account of "the oppression of the poor, for the needy," but such work as this must, of necessity, be done through human instrumentality.

It is not for the writer, or anyone else to say who these instruments are to be, but it is a matter that must be settled between God and our individual selves. It is, however, a matter that comparatively few people will talk to the Lord about for the simple reason that they are afraid God will require of them to help answer their own prayers.

Doors that have been closed for ages past are now being opened, and someone ("Is it I?") will be held accountable for the opportunities God is so graciously providing for the carrying of the Gospel to those in darkest lands.

It seems natural for us to think that the world is full of missionaries, and that God has no use for us. Such suggestions are not of God, and it will pay us, both in this life and in the next, to consider this important matter on our knees before God, and see if He is not trying to catch us by our ear on this subject a few moments.

O, for a mighty army of the young of this land who will be willing to say good-by to home, friends, and the comforts of this life for the sake of the many who are dying for the Bread of Life! Let us not try to throw our responsibility on another, but let us, with hearts open to the voice of God, consecrate ourselves to service, with a willingness to follow where He leads. He gives us the blessed promise that "no man hath left house, or brethren, or sisters, or father, or mother, or wife,
or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, and in the world to come eternal life."

Can we as Christians, with hearts full of love, sit down in idleness, knowing the awful condition of our neighbor? I say NO! The heart that has been touched with the love of God, will, in some way or another, "arise" with God because of the "oppression of the poor, for the sighing of the needy."

F. C. ALDEICK.

For the Evangelical Visitor.

OUR FIRST CHRISTMAS IN JAPAN.

"I bring you tidings of great joy, which shall be to all people. For unto you is born ** * a Savior, which is Christ the Lord."

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10:14.

The order of service was singing, praying, and speaking in the English, Chinese, and Japanese languages by different ones as the Spirit led. A small Chinese boy, about eight years old, sang the hymn, "Lord Jesus I long to be perfectly whole" in his own language. After reading Jno. 3:16,17 in English, he sang another hymn in his own language. It was indeed surprising how well he could sing. Perhaps some of the little children would like to know his name. It is Kwan Who Chee. Another Chinese brother sang a hymn in English, then a Japanese brother was prompted to sing, in English, "Yield not to temptation."

After the services were over we gave them a treat to cakes and fruit which were bought with money given for that purpose by some friends of the cause.

It shall be a time of long remembrance unto us. God was present and gave us great liberty in preaching the Word unto them and holding up Christ as the Savior of the world.

The custom of both Chinese and Japanese is to celebrate the birthdays of their gods. We certainly have a greater reason to celebrate the birthday of our Lord when we realize what He has done for our souls.

"Jesus the name high over all In hell, or earth, or sky."

"Who is like unto the Lord our God"? "Who is like unto the Lord our God"? "Who hath saved us with a holy calling * * *. * according to His own purpose and grace". "Bless the Lord Oh, my soul and all that is within me bless his holy name." Saved now—eternal life—names written in heaven—Jesus preparing mansions for us—coming soon to take us there. Then no more toil —no more suffering, but eternal joy in His own blessed presence.

More than a hundred of our friends and pupils remembered us with beautiful presents of cakes and fruits which were heartily appreciated. In the evening we had a Christmas service in our own humble little mission. It was crowded to its utmost capacity. About two-thirds of our congregation were Chinese, and one-third Japanese.

The following anecdote, given in "The Guiding Hand," a publication of H. L. Hastings, Boston Mas., shows how a greater blessing probably resulted from a sermon, which, from a human standpoint seemed a failure, than might have happened had the discourse of the preacher been the most eloquent and scholarly presentation of Christian evidences:

"The Holy Spirit which opens the lips of God's servants that their mouths may show forth his praise, can also seal them in dumbness and silence, when such silence can most effectively glorify his name. A striking instance of this occurred in the history of the Rev. William Tennent, who once took much pains to prepare a sermon, to convince a celebrated infidel of the truth of Christianity. But in attempting to deliver this labored discourse, he was so confused as to be compelled to stop and close the service by prayer. This unexpected failure, in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. Tennent must have been, at other times, aided by a divine power. This reflection proved the means of his conversion. Thus God accomplished by silence what his servant wished to effect by persuasive preaching. Mr. Tennent used afterwards, to say his dumb sermon was one of the most profitable that he had ever delivered."

FROM HONDURAS.

In his introduction to a circular letter, A. E. Bishop writing to friends in United States, says:—**

"Praise the name of the Lord," "Who is like unto the Lord our God"? "Who hath saved us with a holy calling * * * according to His own purpose and grace". "Bless the Lord Oh, my soul and all that is within me bless his holy name." Saved now—eternal life—names written in heaven—Jesus preparing mansions for us—coming soon to take us there. Then no more toil —no more suffering, but eternal joy in His own blessed presence.

In view of wondrous, unmerited grace, so freely bestowed upon such unworthy sinners, should we not
for a little season "Forgetting the things which are behind" give ourselves without reserve, to toil, suffer, and labor, not where we choose, but where Jesus wills? He is coming soon. Would you not like to be caught up to meet Him from some dark, needy field where He has commanded you to go, rather than from a land teeming with gospel privileges?

**Remember** when He comes, He is going to bestow rewards according to obedient labor. Think not to receive any reward for doing thine own will. Think not that thou canst have an easy time now and be rich in glory. These are delusions of a deceitful heart. No suffering, no crown.

Beloveds why tarry longer? Doest thou not know the needs of this lost world? Doest thou not know the command of the Lord?—"Go ye into all the world and preach the Gospel to every creature."

If because of age or other sufficient reasons you are sure that Jesus would not have you go, a substitute could be kept in this land, preaching the gospel, for $15.00 per month (if he were enough like his Master.) Why not live at once for the spreading of the gospel? * * *

In closing, Mr. Bishop further says: But beloveds remember that our little party are the only missionaries in all Honduras, and, unless you come or send, thousands, will go down to hell with never an opportunity of being saved. Are you willing to have it so? Or will you say, "Here am I, send me?" Beloved saints, saved by Christ's precious blood, hasten to offer yourselves to Him. Hasten to come—the harvest is white. The need is great and the laborers are few. May the Lord, even Jesus speak to you. * * *

**AFFINITIES.**

THIS is the catch-word for a most delusive and dangerous doctrine. Under its apparently harmless shadow is hid a slimy and soul-damning system of spiritual wifery. The premises are that every soul has its perfect counterpart in the opposite sex, and if there is not congeniality in the marriage relation, if they do not feel the communion of kindred spirits, then they will find that other self outside of marriage bonds.

There are two phases of this error. First where it is plainly taught. Then in fact the marriage relation is only a form, while soul union is sought elsewhere. What though outward rectitude is observed, the soul is wrapped in slimy folds of spiritual adultery. Wrong affections fire the heart. Inordinate affection, classed by God with fornication (Col. 3:5) reigns in the soul. Any unlawful affection is an inordinate one. This is the seed of sin. The one who, strong enough in himself to resist outward sin, teaches this foul doctrine, does it to utter undoing of weaker and more sensual souls. Its legitimate offspring is uncleanness and despair.

"For this cause shall a man leave his father and mother and cleave unto his wife and they twain shall be one flesh."

The second phase is the delusive one where the inordinate affection comes disguised as a proper affection. Many souls that would turn away disgusted if the open doctrine was taught, are snared by this "angel of light."

Some one has been a great help to another, an instrument of conversion or great good. The enemy comes saying, this is your father, your mother, your son, or your sister in Jesus. You think you have only love for them as a Christian. The deception is complete. The unwary soul is snared. The same inordinate affection is doing its deadly work, and unless there is an awaken-ing, the terrible fall is sure. May God protect his little ones from these snares. The only safety is to keep so lost in God that no flesh spot can touch the soul.

An interest in others that draws one toward them and leaves one disturbed and restless in their absence is of the enemy. Avoid it. If either phase of these affections has taken possession of your soul and been yielded to, do not profess holiness. That vile affection has pointed your soul, and left its slimy traces along the entire length of your affections. It must die. It emanates alone from the foul life of carnality. It smells of brimstone and leaves the plague-spots of hell in its tracks. Deep and pungent confession to God of our carnal state is needed.

This inordinate affection, springing out of the putrid depths of the carnal mind, must be severed from the soul. O what a deliverance! The affections which the will could not control are brought into line with purity. God takes up the entire being; Satan comes and finds nothing in us. Our affections are set on things above and not on things on earth. May we all be sanctified wholly and preserved blameless unto the coming of our Lord Jesus Christ.—**Vanguard.**

"Those Christians who talk politics from sunrise to sunset, and talk but five minutes with God before retiring must be an anomaly to the angels."

Dean Stanley says that the true calling of the Christian is not to do extraordinary things but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates little things.
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4. Renewals may be sent in at any time, and your credit will be promptly shown on the label.

5. If you do not receive the VISITOB within ten days from date of issue, write us at once and we will send the number called for.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To the Poor, who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

We are indebted for a copy of The Separated Nation by H. L. Hastings, Boston, Mass., which booklet of ninety-five pages cannot but, by a careful reading, widen ones horizon of comprehension of God's purposes with Israel.

Correspondents should remember that, as a rule, lengthy articles are not the most desirable. Occasionally a subject may demand considerable space. But we are living in an age when all thoughtful men expect to find all their reading matter—which is worth reading—concentrated to a very small nucleus. This is true also of reports, both of church news and mission. We occasionally receive communications containing notes which are of interest to very few of our readers, and then we are asked to give an account of our doings because they are not published in full. Re-read your communications. Re-write your communications—deducting only that which tends to spiritualty and general edification and we are sure the spirit within us will cooperate with you in the advancement of the cause to the glory of His name.

CHURCH NEWS.

LOCAL CHURCH NEWS.

A communication from Ashland Co., Ohio, by Bro. Samuel Whisler, states that a series of meetings were commenced at Chestnut Grove, December 16, '96, being conducted by Bro. Isaac Trump of Pole, Ill. The brother was filled with the Spirit and preached with zeal and power to the encouragement of old and young. Four made a start for the Kingdom and many were made seriously to reflect. An appreciation is expressed for the presence of brethren and sisters from Dayton and Sippo during the meetings: also a "may God bless them." Meetings closed January 3, '97, after a joyful season for which it is hoped God shall have all praise and glory and that lives may be fashioned after the truth as it had been delivered.

PENNSYLVANIA.

UNDER date of January 15, 1897, "A Voice" from Martinville says:

Oh give thanks unto the Lord; call upon His name; make known His doings among the people.

"Sing unto Him, sing psalms unto Him; talk ye of all His wonderful works."—Ps. 105:1.2.

We do praise God for what he has done for the children of men in this place. The meetings were held, with a few exceptions, in what we love to call a little "upper room" above a blacksmith-shop, of which it is a part.

Although the place is a humble one,
we had glorious seasons of waiting on the Lord. God proved to us that He is no more a respecter of places than of persons. We believe he met with us as readily in the little "upper room" as he would in a church costing thousands of dollars. Glory to His holy name forever!

The old-time, upper-room power was manifest, and we saw souls saved, and one believer set apart for God's service only; fully consecrated; sanctified. We are glad to give God all the glory for the salvation of one father, one mother, both past the prime of life, three young men, and two boys. All testified to a mighty deliverance from sin and a deep and joy that comes from believing "as the Scripture hath said."

Let us make emphatic the first request of our Lord's prayer, and do all we can to hasten that coming glorious day.

"Oh, ye saints, arise, be earnest, Up, and work while yet 'tis day! For the night of death overtakes you, Strive for souls while yet you may."

CHICAGO MISSION.

We praise the Lord for what he is doing for the Mission. It is not neglected by the Brotherhood as will be seen by the accompanying report.

A pleasant call was given us by two brethren and two sisters from Brown Co., Kansas, who were obliged to stop in the city for a few hours. After a short visit we had a season of prayer, and after accompanying them to the train we bid them God speed, they going on their way rejoicing.

Wife and I were called to attend the funeral of Sister Shelly, of Shannon, who was my wife's mother. Returning home on Christmas morning, we had a happy surprise by receiving a letter from Bro. Solenberger, of Rosebank, Kas., S. S. This gave the names to over one hundred little ones of such who were very industrious and liberal in sending a gift to the Mission to distribute to the poor children of Chicago.

In this offering was shown first the thought, next the action, then labor awaiting patiently the long weary months for the increase of God by trading with the Lord's money. It made the little faces brighten with joy when I read off the names while they were patiently waiting for the gifts which were to be distributed.

Bros. John Stump and Joseph Hoover from Indiana arrived here Saturday, December 25, last. Being on their way south to hold protracted meetings, they remained with us over Sunday, giving us words of cheer and encouragement. They also brought us a nice treat in the shape of fresh farm products.

Two afflicted ladies from Sterling, Ill., stopped awhile at the Mission and before leaving left an offering showing their appreciation.

The Hope Publishing House, No. 167 Wabash Ave, donated to the Mission thirty Song books. Bro. S. R. Smith also sent the Mission a nice lot of noodles which we appreciate.

We had an inspiring meeting on the last night of the Old Year and as the New Year dawned we sang praises to God who doeth all things well.

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

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<td>Wood</td>
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<td>Leah M. Cassel, Ohio</td>
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<td>R. P. Kerr, Kas.</td>
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<td>Sarah J. Foote, Indiana</td>
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| **H. N. & N. L. SHIRK** | 6001 Peoria St., Englewood, Ill.

FROM THE FIELD.

ON OUR MISSION.

UNDER date of January 4, 1897, we received a communication, by Bro. Noah Zook then at Grater's Ford, Pa., which reached us to late for publication in the last issue and hence we choose to make the following deductions: Bro. Zook sends greeting to the readers in His name and adds Isa. 62:1. Reports a meeting commenced December 3, at Silverdale, which was well attended with ordinary interest. Two souls started for the kingdom. The Brethren at this place are awake on the line of aggressive work. A large and interesting Sabbath-school is held here. He was also rejoiced to meet our aged brother C. Wissimer at this place. Although quite old, he yet has the welfare of Zion on his heart.
of the spirit of life in Christ Jesus hath made me free from the law of sin and death.'—Rom. 8:1, 2. He evidently means just as free as the woman is free from the law of her husband when he is dead."

Brother and Sister Zook expected to remain at this place two weeks from date of writing. They praise God for moving on the hearts of the people to supply their needs and pray the recompense of the just upon them in the day of rewards. Meditating upon the past and looking into the future we close the report with this extract:

"Dear reader; what shall we do this coming year? Shall we not redouble our diligence to do all in our power to raise the standard of heart and social purity that we may all be as the bride adorned for her husband in the very expectation for the return of our coming Lord, watching for the signs of His coming, lest He come upon us as a thief in the night? But unto you Brethren He shall not so come as a thief."

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.

Bro. G. H. Hartzell praises God for His goodness, for the leadings of His Holy Spirit, and for chastisement. He despises the pride of life and sends some scripture references which take in the scope of promises, denunciations and warnings: Job 40:11, 12; Ps. 31:23; 40:4; 94:2; 101:5; 123:4; 138:6; Prov. 6:16-20; 21:4; 8:13; Eccl. 7:8; Jas. 4:6; 1 Pet. 5:5; 2 Tim. 3:2; 1 John 2:16.

The Selection which appears in this issue under "The Blood" has been sent us by Bro. Eli Brillinger of Richmond Hill, Ont., accompanied by the following appeal: Precious soul, come to Christ and accept Him now. Your Creator says, behold I have set before you an open door and no man can shut it. He will give you a life of joy even in this world. Amen.

Recently we received a communication from Sister Lydia A. Brewer, nee Davidson, formerly of this place. Knowing that her friends and former acquaintances will be glad to have a few lines from her, we note the following:

"We are now living in Osage City, Kans., a town of about three thousand inhabitants. I like my new home very much. We have good Christian neighbors and the people here generally are sociable, kind and good morally. We have in this city ten churches. I have heard some very good sermons. We have not missed going to church or Sabbath school one Sunday since we have lived here. There are several very good and well attended Sabbath schools in the city, but as I always had the privilege of attending our own church, Sabbath school, and also our good weekly Prayer-meetings in Abilene, I feel that I miss the great blessings which we always received. There are no Brethren living in this neighborhood that we know of. We therefore hope that the Brethren and Sisters will sometimes think of us and remember us in their prayers. Your Sister in Christ.

The following are deductions from a communication by Bro. J. F. Eisenhower, of Abilene, Kan:—

May the brightness and penetrating rays of the Sun of Righteousness shine into our every heart even as the sun sheds forth piercing rays on a clear day.

May our hearts be open to conviction and respond with obedience, saying "Yes" to God even though it takes our earthly goods, reputa-
tion, and religion: let go and give all to Christ.

"Obedience is better than sacrifice." Let us not only talk about these things and then back-bite each other.

When the true light shines we are enabled to see very small things—seeds just ready to sprout. Pluck them up before they become rooted and cast them into God's furnace lest they smother the good seed.

Selfish motives may manifest themselves by talking nice in Church or getting into an excited mood and then we may take it for a testimony that we belong to God.

It was not in the mighty hurricane, or the earthquake, or the fire, but in the still small voice that God manifested himself to Elijah. It was then that he wrapped his face in his mantle and went out and stood in the entering in of the cave. It was then that he received God's message.

Now let me say, O to be nothing of self and let Christ be all. Let the true light now shine and I will find plenty to do at home. I have lost my good name. I am grafted into the true vine and God himself is the Husbandman. Praise ye the Lord.

Mrs. Harry N. Eberly, of New Providence, Pa., gives some timely thoughts on "parental duties and child training." Christian parents, even in our own Brotherhood, raise or train up their children in pride. Every one of us are either a help or a hindrance to the salvation of those intrusted to us or with whom we come in contact. The Word must be our guide and not the sinful lusts of the evil one. See Prov. 22:6. The word shows the way. We may unconsciously cultivate pride—which is an abomination before God—in the tender, pliable heart of the innocent little one by outward adornment even before their pure minds would even desire them. May our God keep us.

"I must often think of the lessons I learned when I had but one child. I would not put anything upon myself that I thought would not please my God; but on my dear little one which God had given me to train up for Him I would put things that were only for the pleasure of the eye. One day as I was talking to a dear friend concerning the importance of preparing for death, she told me she could not understand how that we think it so wrong to follow the fashions ourselves and yet put it on our children while they are under our control. She said she thought we might as well wear it ourselves as to put it on them. This friend was unconverted but she taught me a good lesson."


WELCOME, LORD!

S UPPOSE the Lord Jesus Christ should appear in our streets tomorrow, how many would know Him? Who would be glad to see Him? How many of his faithful watchers can claim they have seen Him? And what effect would his sudden appearing have on them? Speaking for myself, whether from living reality or waking dream, I know not, but this I know, fear would be the predominating sensation. Like Daniel, chap. x, 17, and John in Rev. i, 17. If these holy men, who had led a blameless life, and lived in close touch with our Blessed Lord, could not bear the presence of the heavenly visitor without having their mortality so completely overcome that "Straightway there remained no strength in me, neither is their breath left in me."—Dan. x, 17.—"And when I saw him, I fell at his feet as dead."—Rev. i, 17.—"how could we, poor sinful mortals, living far from Him, with no personal assurance, "then

art greatly beloved" as in the case of Daniel, and not having previously been His beloved disciple, and leaned lovingly, unproved on His breast, while He was in the flesh, as was the case of John,—if these men could not bear His presence without fear even unto apparent death, how can we have boldness and confidence to stand in His presence? The immaculate purity of the risen Lord, the grandeur of His majestic presence, will turn all our comeliness in us into corruption and we will retain no strength. Dan. x, 8, and fear and trembling will come on every one of us. The very best lives we can live, the utmost we exert ourselves to walk in the way of life and follow in His footsteps, is so far short of the standard He has given us that our little righteousness will seem so insignificant that we will stand dumb and speechless before Him. Yet how we long for His presence among us, and how gladly will we welcome the signs of His coming."

In view of the above clipping we are led to think on these truths:

1. "When He shall appear, we shall be like Him; for we shall see Him as He is."—I Jno. 3:2.

2. "In a moment, in the twinkling of an eye, at the last trump."—1 Cor. 15:52.

3. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:17. Blessed Hope!

THE BLOOD.

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in His blood."—Rom. 3:24,25.

A CHRISTIAN visiting among the poor one day engaged a man in conversation about his soul, and, while referring to the Bible he held in his hands, was startled by a
feeble voice near by saying, "Does your book tell of the blood that cleanseth from all sin?" Again it was repeated in thrilling tones, "Tell me, O tell me, does your book tell of the blood that cleanseth from all sin?"

The visitor entered the room from which the plea had issued and upon a bundle of straw in a corner he found the wasted form of a suffering woman raising herself up on one arm. As he entered, she fixed her large eyes upon him and repeated her question. My poor friend, he said, what do you want to know of the blood that cleanseth from all sin? Her voice now became startling as she cried out, "What do I want to know of it man? I'm dying; I'm as I was passing a door, I heard the voice of a wicked woman—all my life I shall have to answer for everything I have done!" and a groan escaped her lips as she thought of her past sinful life. She continued: "Once, as I was passing a door, I heard something about the blood that cleanseth from all sin. O if I could hear of it now! Tell me if there is anything about that blood in your book."

The first epistle of John was read to her and the poor creature seemed to devour the words and exclaimed, "Read more; read more!" The entire epistle was read before she would consent to pause. Almost from the very first, she seemed to find peace and joy in believing in Jesus who gave His life for remission of sins. In a few days she passed away, a ransomed soul, for—John 3:16.

Yes, it is the efficacy of the blood of Christ that justifies believing souls before God, and, as Jehovah declares to the Israelites whose door posts were sprinkled, "When I see the blood, I will pass over you and the plague shall not be upon you to destroy you."—Ex. 12:13. So in the coming day of terror to Christ's rejectors will He in mercy pass over all whose hearts he sees sprinkled by faith with the blood of Jesus in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace—Eph. 1:7. "Having made peace through the blood of His cross."—Col. 1:20. "The blood of Jesus Christ His Son cleanseth us from all sin."—1 Jno. 1:7.—Sel.

CHRIST’S CURE FOR CARE.

UNDER the above topic, The Sunday-School Times gives the following:

* * * For most people this is life: Certain occupations by which they earn their support; a circle of friends, and within that the narrower circle of their own households; an intellectual life, roughly represented by their books, and over-spreading and penetrating all these, certain religious feelings, convictions, interests,—some kind of a recognition of God, and of their relation to a spiritual and eternal order. These are, roughly stated, the ingredients of life. Now, the differences among people consist mainly in the various proportions in which these ingredients are combined.

Fustermore, such worrying doesn’t do any good. "Which of you by being anxious can add the slightest measure to the length of his days?" Worry can shorten life, but it can never lengthen it. Nothing wears the heart out like needless anxieties and unbelieving fears.

Fustermore, there is something more important than those things about which we commonly fret so much. God’s kingdom and righteousness are the main thing. The higher life should be the first interest. The lower things are needful, but they are not primary. We should have a higher world of interests than that whose main concerns are food and raiment, in which we can take refuge. When we have this, we wear the yoke of bondage no more. Our horizons are broadened, our skies have brightened. We see that we are in our Father’s house. Our daily duty ceases to be a treadmill. New meanings glow in our common tasks. All things assume their right relations and proportions, and the discords of our life vanish into music.
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.

A form with gesture of pleading

Is seen in a vision at night;

No news of salvation has reached us,
No rest for the weary been told us;

With hearts overburdened with sorrow,
Forever we look through the darkness

"Come over, come over," and tell us,
With burdens too heavy to carry,

Is there naught that will lighten our burdens,

Oh, show us the pathway of light!

For the Son of man is come to save that

No light has shined in on our gloom,

"The day of sacrifices for missions

And look for a place where there's rest.

"Old men and women (not slaves)
Near the Congo, if unable to provide for themselves, are put out into the forest to die."

It has been said by credible authority that after Charles Darwin returned from Heathen lands he wrote thus: "Men who denounce missions forget that human sacrifices, infanticide, bloody wars, and cannibalism disappear with the advent of Christianity. A voyager wrecked on an unknown shore might well be thankful if these heathen folk had received the teaching of Jesus Christ."

"The Gospel Message says: The people seem to be a quite, inoffensive race, and exceedingly hospitable and courteous to strangers. On the first day of the journey, rain coming down in the evening prevented our reaching the regular stopping place and we were compelled to take refuge in a native bamboo hut. Here we were kindly received and any accommodations which might have been lacking were certainly more than made up for by the hospitality extended. As we passed along the way one significant thing met our eyes, and that was the sight of a telegraph line, wire fences, and distilleries. Science, capital, and Satan had long ago entered and begun their operations, but the servants of Christ with His commandment resting upon them, had all these years remained away. When shall we, who profess to love Him, begin to prove our love by keeping His commands, and carry the Gospel to this land?"

A CHRISTIAN FARMER'S SOLiloQUY.

WHY didn't I see this thing before? Ten dollars for foreign missions, and one year ago I gave fifty cents. And that half dollar hurt me so much and came so reluctantly! And the ten dollars—why, it's a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad that Brother King preached that sermon. He said that we should all find it a good thing to have a treasury in the house from which to draw whenever our contributions are solicited. He asked us to try the experiment for one year—to 'set apart a certain portion of our income for the Lord's work.'

I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a closefisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! And I had certainly raised from my farm, clear of all expenses, twelve hundred dollars. Three dollars is one four-hundredth part of twelve hundred dollars.

"The more I thought, the wider I opened my eyes. Said I, 'I am not quite ready for the Jews' one-tenth, but I will try one-twentieth and see how it works.' I got a big envelope and put it down in the corner of my trunk, and as soon as I could I put sixty dollars into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done how good I felt over it!

"When this appeal came for foreign missions all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's funds up to seventy-five dollars; and if it does not I will make it up from something else."—Gospel in All Lands.
A short time since, a young man, condemned to die for the awful crime of murder, lay in a prison-cell, awaiting the day of execution. A kind lady, who had heard of his condition, visited him several times, and sought to lead him to penitence and faith in Jesus, as his only hope. On one occasion the lady was accompanied by her little son, who spoke kindly to the poor prisoner, and offered him some fruit. The man seemed much affected by the grace and gentleness of the child, and, drawing him towards him, said, as the tears ran freely down his cheeks: "My dear child, let me tell you what brought me here. It was disobeying my parents, then breaking God's holy day, and, lastly, drinking and gambling; that grew out of the other two. Never forget this, if you would not be where I am now: and tell all of your playfellows to take warning by my sad fate. Always obey your parents; never drink a drop of anything that can intoxicate; keep holy the Sabbath day, and turn, as from the evil one himself, from any who would persuade you to enter a gambling house, or engage in a game of chance. These are the things that fill the prisons of earth, and crowd the gates of hell with victims.—Young Reaper.

A boy stronger than a man.

The conscience is one part of man which is not always developed in proportion to his age or size, and the reproof of a certain boy was very just to some men who knew better than to take the name of their Maker in vain.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little for being so small, and said to him: "You will never amount to much; you can never do much, you are too small." The little fellow looked at them. "Well," said he, "as small as I am I can do something that neither of you can do." "Ah, what is that?" said they. "I don't know as I ought to tell you," he replied.
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.

FAMILY HYMN.

Thou who hast formed the family,
And there thy lonely ones isrest place;
O help us now to come to thee,
To bless thy name and seek thy face.

Dwell thou within our home, O Lord,
Not as a strange or transient guest;
But sit with us around our board,
Speak peace to us, and give us rest.

Grant that our lowly home may be
A resting-place for thee and thine;
Like Martha's house in Bethany,
A place of prayer, a holy shrine.

Cumbered with serving, may thy love
Yet make our work labor sweet;
And may rich blessings from above
Fall while we sit at Jesus' feet.

Be with us in our festal days,
And may they in thy love be kept;
Be with us in our fearful ways,
For it is written, "Jesus wept."

Count us in thy whole family,
Scattered through earth and heaven
Bind each to each, and all to thee [above,
With bands of everlasting love.

—Hastings.

TAKING COLD.

A bit of sensible advise is found in the following by an Exchange.—Of all causes of "cold," probably fatigue is one of the most common. A jaded man coming home at night from a long day's work, a growing youth losing two hours sleep over evening parties two or three times a week, a young lady heavily "doing the season," or young children overfed and with short allowance of sleep, are common instances of the victim of cold. Luxury is favorable to chill-taking. Very hot rooms, feather beds, and soft chairs create a sensitiveness that leads to catarrh. Probably many chills are contracted at night or at the fag end of the day, when tired people get the equilibrium of their circulation disturbed by either over-heated sitting-rooms or under-heated bedrooms and beds. This is es-

peciall the case with elderly people. In such cases the mischief is not always done instantaneously, or in a single night. It often takes place insidiously, extending over days or even weeks.

KEEP YOUR MOUTH SHUT.

Below will be found some timely suggestions as given in the Healthy Home:

Don't be offended. The admonition is not meant as a reflection upon your talkativeness. Talk, but keep your mouth shut when you are not talking.

People who keep their mouths closed except when they are talking, eating or drinking, rarely contract colds or coughs. Savages, even those living in northern latitudes, seldom take cold. Scientists say it is because they are close-mouthed.

Disease germs floating in the air find a direct route into the lungs of a person who breathes through his mouth. They are arrested by the fine, sieve-like net-work of hair in the nostrils of the individual who breathes through his nose. Keep your mouth shut and you may defy pestilence.

The teeth suffer from too much and too frequent exposure to the atmosphere. Sudden changes of temperature, whether liquid or atmospheric, are hurtful to them. The best teeth in the world are those of the savage tribes, whose members always keep their mouths shut except when talking or eating.

Throat and lung diseases are often contracted by persons who go about open-mouthed. The frosty air of winter inhaled directly into the mouth is a frequent cause of bronchial disorders. Taken through the nose, it is modified and sifted of many of its dangers. Keep your mouth shut!

WHAT DO YOU TALK ABOUT?

FATHERS and mothers, what are the special subjects of conver-
sation in your homes? A little girl shocked her father a few days since by hurrying to the door for the morning paper so as to have an opportunity "to read the rest of that murder case," so she said. She had heard it discussed at the table the night before.

It is appalling to think of the terrible record of crimes in only one week. But don't talk about them in the children's hearing. Some people seem to delight in going into all the horrible details connected with a crime; they dwell upon the evidence of this clue and that apparent mystery until the young people become so excited and curious that they, too, hurry for the papers to read the sensational accounts. It is a deplorable thing that so much publicity is given to the details of crime and so much space in the daily papers is devoted to it.

Try to lead the thoughts away from the great evils of the world and talk of the good deeds, the uplifting helps that the good people are trying to give. Talk of sweet and pleasant things, and instill the principles of righteous living into the young hearts committed to your care. Cultivate a happy manner and a cheerful disposition. We all know how quickly the home thermometer goes down when father or mother seems depressed or troubled.

Let the children grow up in an atmosphere of "air sweet and pleasant," as it dwelling on the border lands of the beautiful country where the "green pastures are and the still waters," and where He leadeth his beloved ones.

We do not rightly consider oftentimes what our influence as parents is. To the child, father and mother are the best people in the world; their opinions are taken for the uttermost. To children who are formed to a Christian, upright, straightforward character.—The Evangelist.
The wonderous changes which the populace of certain parts of the globe are continually undergoing is shown by the following from the Religious Telescope: In the greater New York, with its population of 3,200,000, only 20 per cent of its inhabitants are Americans by birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population. The number of those born in foreign countries is 42 per cent of the whole. There are 700,000 persons of German parentage in greater New York, and nearly as many of Irish; 100,000 or Russian, as many of Italian, and 300,000 of other foreign parentage. There are more Germans than in any city of Germany except Berlin, and more Irish by twice than in any city of Ireland. Large portions of the population cannot speak or read the English language; vast numbers of them never saw the Constitution of the United States or of the State of New York, and have little or no knowledge of our history or form of government.

MARRIED.


OUR DEAD.

HOOVER.—Died, November 27, 1896, Fannie B. Hoover, wife of Bro. Samuel Hoover of Middlesprings, Cum., Co., Pa., aged 63 years, 7 months, and 16 days. She lived with her husband in matrimonial bonds about 40 years and had been a member of the Brethren church about 37 years. Deceased leaves a husband and seven children—six sons and one daughter to mourn her departure.

ESHelman.—Died, January 5, 1897, near Elizabethtown, Lancaster county, Pa., Mrs. Anna Eshelman wife of Rev. A. L. Eshelman deceased, of the Old Brethren denomination, aged 60 years, 8 months and 19 days. She leaves a son and one daughter to mourn their loss; David Eshelman of Elizabethtown and Sister Annie Musser, wife of Bro. H. O. Musser, living on the old homestead. The deceased is a daughter of Bro. David Martin and sister to Bro. E. H. Martin of Abilene, Kas., and Aaron Martin of Elizabethtown, Pa. Funeral services held at Green Tree meeting house by Rev. Hiram Gibble, Henry Zugs, and Bro. John Wolfgramm. Text, Rev. 14:13. Interment in the adjoining cemetery.

SHELLY.—Died, in Shannon, Ill., December 21, 1896, Sister Elizabeth Shelley, aged 85 years, 3 months, and 15 days. The maiden name of the deceased was Sinivaly. She was married to Abraham Shelley, November 8, 1829. To this union were born 13 children, 9 of which survive; also 31 grandchildren and 32 great-grandchildren. Sister Shelley united with the Brethren about 65 years ago and has led an exemplary Christian life. About ten months ago she fell and received injuries from which she had been a constant sufferer until the time of her death. She retained all this time a remarkably good use of all her mental faculties. By her death the church loses a faithful member and the community a loving and loved citizen. Thus passed an aged mother in Israel from the conflicts of life, to be with the redeemed in the morning of the resurrection. Services conducted by Elders I. B. Trout and Henry Martin, and the remains were interred in the Brethren cemetery in Shannon.

LENHER.—Died, at his home near Abilene, Dickinson Co., Kansas, January 8, 1897, Bro. Cyrus Lenhert, aged 68 years and 13 days. Alliment of the deceased was by the physician pronounced to be cancer in the pancreas, thus seriously interfering with digestion and causing a constant wasting of the body because of lack of nourishment. Bro. Lenher was thrice married. Of the first wife, see Mary Gish, three daughter—Lizzie and Susan (maiden), and Annie, wife of Isaac Eshelman of Newton, Kansas—conducted by Elders Jesse Engle and Samuel Zook, conducted by Elders Jesse Engle and Samuel Zook, and two daughters, together with his wife, mourn their loss. Bro. Lenhert possessed characteristics which knit to him a host of friends who during life looked to him especially as a counselor. He departed this life in hope. Funeral services were held at the Newber ex church on the 10th, where a congregation met to the extent of an overflow of the spacious building. Services conducted by Elders Jesse Engle and Samuel Zook, with appropriate remarks on the blessed hope and the coming Lord. Interment in Adjacent cemetery.