MENTAL CULTURE.

Some persons interpret Paul's saying, "Having a form of godliness and denying the power there-of," to signify, Have all the power and no form. The teachings of the Master are clear that He designs us to have the form and also the power. Just what the form of godliness implies is however a question of considerable disagreement in these days of hypocrirical and pharisaical delusions.

The legislative policy of today is by no means able to cope with the damnable policy of sin. The terrible grasp which the powers of darkness have upon the human soul are simply appalling. Our courts are beamished with linguistic phrases such as are a slur on modesty. Our socials are conducted in such a manner as largely to feed the amorous. Our streets are horrible scenes of mental fornication and adultery. And where is the church of God during all this time? Nominal Christendom lies largely in unbelief as is seen by the lack of power in the very leaders of the people. "Fleshly lusts which war against the soul" are finishing the accursed work of sin in many a congregation of once spiritual people. Let us ask the question—not for my brother or sister—but for myself, Am I clean? Can I look God in the face? Has the devil any claim upon my body, should the Lord Jesus come quickly?

MENTAL CULTURE.

NEXT of importance to the inculcation of religious principles on the mind of a little child is its mental and moral training. The Christian religion necessarily car-
THE DAILY CROSS.

Who fain would follow Jesus,
A daily cross must bear
With never-ceasing patience,
With watchfulness and prayer;
And, morning after morning,
Must tread the upward way,
That leads through pain and conflict
To love's eternal day.

Who fain would follow Jesus,
The Master's life must heed;
Must spend himself for others,
And hear when others plead;
Must lift the little children
In arms of blessing up,
And oft to sorrow's pallid lip
Hold sweet compassion's cup.

Who fain would follow Jesus,
He cannot step aside
In scorn of weakness tempted,
In lowness of pride.
For who would follow Jesus
Must mingle in the throng,
And stoop to right the wrong.

Who fain would follow Jesus,
Through strife and shame and death,
Will sit with Him at length on high—
And this Messiah saith.

The daily cross, my brothers,
And then the crown and palm;
And aid when hunger waileth,
And hear when others plead;
And often to sorrow's pallid lip
Hold sweet compassion's cup.

That leads through pain and conflict
To love's eternal day.

—Margaret E. Sangster

For the Evangelical Visitor.

"WHAT IS TRUTH?"

Pilate asked this question, and, without waiting apparently for a reply, turned away from Him who alone could have given a satisfactory and authoritative answer. Thousands are today asking the same question, and, like Pilate, are turning away from the Christ who could give them light.

No matter how zealous the seeker after truth may be, he will not find the subject of his search until he turns in the right direction. Christ's rejectors will never find the truth. Men may search this globe from pole to pole; they may delve into the depth beneath or pierce the skies above; they may scan the dusty pages of the history of the past or search the words of the scientists and philosophers of the present; but they shall still fail of the desired end. Science and philosophy, astronomy and geology, are right in their place, but truth in its concrete form is not found along these lines of research.

Even when the mind is not wholly turned from God and His book, there may still be failure in the search for truth, because it is looked for in the writings or teachings of good men. We need to remember that truth in its real essence is not a thing, not an idea, not a doctrine, not a creed. It is a person. Had Pilate waited for a reply to his question, or had he been able to receive it, he might have had these words from the blessed Christ: *I AM THE TRUTH.*

How blind we are! while we profess to be searching for truth, we reject the truth; while we are asking, "What is truth?" we turn away and crucify the Truth. To turn away from Christ is not only to turn away from Him who came to bear witness to the truth, but also from Him who is the Truth. Therefore it makes an eternity of difference whether we have Christ or whether we have Him not.

As error is the opposite of truth, so we also find an opposite personality in whom is headed up all untruth. This person, who is the devil, was singled out by Christ and denominated as the "father of lies." He and "all liars shall have their part in the lake which burneth with fire and brimstone."

To keep in mind that Christ—the personal Christ—our Savior and Friend—is Himself the Truth will be a wonderful help to us in our Christian life and walk. How many have been disappointed when seeking for truth in some religious organization or creed or set of doctrines or theories. These all may contain truth in the abstract, but not the real, vital essence. Time often reveals so much of error that the heart, sickened and grieved, turns away in sadness to seek for its desire in some other quarter, only to fail again, until at last it is fixed on "Jesus only" and is satisfied.

We make too little of the personal Christ in our religion. Our hearts are too much attached to creeds and ordinances and methods. We drive our stakes, draw the line and say, "Here is truth, and not there. This is the right church, and not that. These are the proper methods to advance the cause, and not those." This causes distraction instead of concentration. There is only one true object of faith. That is Christ.

That which is ordained of God, and therefore right in its place, will become useless and wrong when abused or misplaced. Churches apostatize and creeds are changed to suit the carnal minds of those who make them. When Christ ceases to be the centre, the whole thing goes into decay and God spues it out of His mouth.

The divinely appointed ordinances are beautifully expressive of the deep realities of our religion of grace. But what is baptism to the one who has not by faith laid hold of Jesus the mighty to save and been by the spirit baptized into the one mystical body? So with communion and footwashing. They are meaningless unless the real things which they were intended to represent are understood and practiced through the Spirit.

Chris is the real. Therefore get Him. Get in Him and let Him get in you. He is everything. It is not, "which is the true church?" but, "who is the Savior?" Not, "to what creed must I subscribe?" but, "in whom must I believe?" Not, "what is truth?" but, "who is truth?" The living, personal Christ is the answer to all this.

The Bible even, which is declared to be the truth, is only a dead letter
without the Savior which it reveals.

Beloved, let us gather around Jesus and worship Him. Let us not set up any other standard. He is the true one. Lay down all that are human. Rally around the Divine. Here is truth. Here is unity. Jesus. Jesus only. Jesus Crucified. Jesus Living. Jesus living in you and living in me. Hallelujah! Amen.

J. G. CASSELL.

Glendale, Ariz.

For the Evangelical Visitor.

“THIS FIG TREE.”


Our Savior no doubt spoke this parable as a sharp reproof to the house of Israel for their great sin in neglecting to give to God the true service which was due Him. The Lord did not bring or plant Israel in that favored position, “a land flowing with milk and honey,” that they should use their privileges to satisfy their own idle curiosity and sensual desires. Disregarding their duties which they owed unto Him as the originator and preserver of a great people whom He, under His own supervision, had caused to be placed in the most favorable circumstances that this world could afford—in His vineyard—but to bring glory unto His name.

Israel flourished as a beautiful fig tree. Her branches spread out far and wide under which the heathen might have taken shelter and been reformed. But alas! instead, Israel becomes corrupted and bows down to worship idols. It is a lamentable fact, that, the more favorable the conditions in which man is placed, and the more bountifully he is supplied with the blessings of earth, the less he appreciates them, and the more prone he is to forget his obligations to God, the giver of all good?

One of the most corrupting influences in Israel was, that they became like unto their sister, Sodom, absorbed in “pride, fulness of bread, and abundance of idleness.” This has proven to be the curse of many nations whom the Lord has brought to desolation because they did not yield to Him His portion of fruit in due season.

“Behold, these three years I came seeking fruit on this fig tree.” The one which He had planted in His vineyard. Not those that are growing out on the hill-sides or other waste places. Not from the heathen or gentile nations did He expect a response; but from those to whom He had given knowledge and the privilege of acquaintance with Himself—even His people Israel.

The Lord had particular respect to the movements of His people. He cared for and protected them in time of danger. Provided for them in time of need. Warned them of their proneness to forget Him in the day of prosperity. Waited long and patiently for acknowledgment.

Sent messengers to communicate His good will unto them, and receive in return their willing service and humble obedience to His divine law. But they would not. They answered Said He to the vinedresser, “Cut it down.” This place must be occupied by something more profitable. The massive top of this tree and the wide spreading branches only hinder the growth and fruitfulness of other plants which are covered in their shade, “Cut it down.”

He answering said, “Lord let it alone this year also.” “Let us try our last remedy. I will dig about it.”

I cannot give it up until my last effort has been made. I will give my life, my labor, my sweat and my blood to ransom it. It may be when they see the awful portents which accompany the offering of myself up on the cross; the rending of the veil of the temple; the terrible earthquake; the dismal and unnatural darkness over the whole land of Judea; the opening of the graves; the resurrection from the dead and the showing myself alive to many witnesses; ascending up into heaven; sending the Holy Spirit; presenting unto them a season of gospel grace; manifesting the wonderful words of God through his disciples in healing and converting the multitude that believed with the many other good deeds done—these may revert as an active fertilizer to the roots of “this fig tree” and thus cause it to become fruitful. If not, then thou shalt cut it down.

It is said that probation will end with the present life. But here we have an evident case before us, that man may in this life already pass the bounds of mercy and therefore his day of probation cease while he yet lives. He may to all appearances, be thrifty and flourishing with prospects bright and fair, governed by self, and not amenable to the rulings of the spirit of God, as the case was with rebellious Israel.

“For the days shall come upon thee, that thine enemies shall cast a trench around thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

“My spirit shall not always strive with man.” “He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” “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.”

Clarence Center, N. Y.
ALL are ready to admit that the age in which we live is characterized by events the most remarkable of any previous age in the history of the world. It has been predicted by theologians that the closing of the six thousand years will be the ushering in of the Sabbath, computing a thousand years for a day.

Christ is represented in the Holy Scriptures as the Bridegroom and the church as his Bride. In delivering his last charge to his disciples he told them plainly that it was needful for him to go to the Father to secure for them the Comforter (which was fulfilled on the day of Pentecost.) On the day in which he was taken up in a bright cloud, "while they looked steadfastly toward heaven as he went up, behold two men (angels) stood by them in white apparel, which also said, 'Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up in a bright cloud, while they looked steadfastly toward heaven as he went up, behold two men (angels) stood by them in white apparel, which also said, 'Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.'"—Acts. 1:10,11

Yet of his second coming the Savior said, "No man knoweth the day nor the hour, no not the angels which are in heaven."—Mark 13:32.

In view of the important crisis to which we have arrived "what manner of persons ought we to be in all holy conversation and godliness."—2 Peter 3:11.

Among the true followers of Christ every where, we find an impression that the foregoing events are harbingers of the coming of the Son of God and are therefore watching and waiting to hail him with joy at his appearance. Those who are living and bear the image of Christ shall be changed in a moment from a condition of mortality to that of immortality, and the saintsed dead shall rise first. Then we together shall be caught up in the air, and so we shall ever be with the Lord.

The Prophet predicted 397 years before his first advent; "For behold the day cometh that shall burn as the sand of the sea."—Bev. 20:8. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works."—Rev. 20:13. Then the books shall be opened and nations judged. The righteous shall be placed on the right hand of the Judge, and the wicked on the left. The former shall be assigned to their eternal inheritance in the "City whose builder and Maker is God."—Heb. 11:10.

But upon the wicked he shall rain snares, fire and brimstone and an horrible tempest: this shall be the portion of their cup."—Psa. 11:6.

"And these shall go away into everlasting punishment, but the righteous into life eternal." Yours in hope of everlasting Life.

JOHN FOHL.

"It never makes meanness any whit to baptize it and take it into the church."
Beloved Brother Howe:

Your letters to both of us are here. We are glad for them. We must not underestimate the mustard seed because we are not a Cedar of Lebanon. I am now an old man and only beginning to see what a glorious beatific life it is possible for the Christian to enjoy. This accursed self is so hard to slay and will thrust itself to the front before we are aware.

We will not know the power of the incarnation until Math. 5:11,12,44, is our ruling characteristic. The Eternal God wrapped in swaddling clothes and lying in a manger and getting back to his primeval glory by way of the cross—this is the wonderful type of all life that comes up out of sin into the fellowship of God.

The self-renunciation of the cross is the absolute condition of Sanctification. World-aping, world-applause, and self-pleasing are fatal to the establishment of the soul in the peace and power of God. Let us ponder well the words “through death” in Heb. 2:14. There lies the whole secret of victory. Then may we sing 2 Cor. 2:14.

It is pitiful to see what a multitude of poor bond-slaves to the flesh there are in the church. The little they know of religion was learned at the base of Mt. Sinai. They know nothing of the liberty where-with Christ makes us free.—Gal. 5:1.

Faith gives us not only “peace with God” but the “peace of God.”—Rom. 5:1; Phil. 4:7. Then we are ready to perpetuate Christ’s work on earth. Dungeon and sword and fagot cannot destroy the peace and assurance of a soul whose “life is hid with Christ in God.”—Col. 3:3.

Pray Paul’s great prayers for yourself and put the cross into every word.—Eph. 3:16-19; Phil. 3:8-10; Col. 1:3-11. Put mightly emphasis into the word “yet” in Ps. 42:5,11.

Perhaps I will be better understood by using the term “Perfect love,” which is nothing more or less than charity.

If you turn with me to 1 Cor. 13 ch., we will find what charity includes.

When I was converted I received a love to God and His people; and when in after years I examined my heart, I consoled myself with this scripture: “We know that we have passed from death unto life, because we love the brethren.” But when I opened wide the door of my heart, and suffered the great light of God to shine in, I found I only loved those who loved me, and being led by the spirit to the above chapter, I found my love was far from being perfect. O what a great work I then saw before me! Paul plainly says that if we have not charity we are become as sounding brass or a tinkling cymbal. I did not want to be deceived so to work I went. I found I must become more patient, kind, humble in heart, more believing and hopeful. I found this a great work indeed, and such that could not be accomplished without much grace from God. Then, as never before, I saw my utter helplessness and inbred sinfulness which caused me to cry mightily to God, and, Glory to His name; He heard my cry! “He drew me out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God.”—Ps 40:2,3.

Before this time, “I saw through a glass darkly, but then face to face.” “Seemingly, I knew in part and believed in part. I was His child. After wards I knew as I was known. For all this I must praise God every day. What a blessed experience it is to know that we please God. His Spirit bears witness with our spirit when we are his children.

If any of you, dear readers, do not have a satisfactory evidence that you belong to God, do not allow Satan to discourage you, but hold on to God, by faith until perfect victory is yours. Jesus himself has said, “Blessed are they that do hunger and thirst after righteousness, for they shall be filled,” yes, filled with perfect love; and so full that no room is found for envy, prejudice, malice, pride, hatred, superstition, sectarianism, or any other sin. All is love, joy, and perfect peace. We then have love to God and man in all our thoughts. As soon as perfect submission is reached, we feast every day at the master’s table. And O, what a happy world this would be, if all who profess to be God’s children were filled with this perfect love. What a change in families, communities, and churches. Yet nothing short of this, will keep us in readiness to meet Jesus whether it be in death or in the air. Nothing but love came down from heaven; neither can anything else ascend into such a blest abode. I pray God that we may all have our lamps trimmed and burning so that we be found in readiness when the Bridegroom comes.

Annie N. Brechbill.

Moonlight, Kas.
"Let us not be weary in well doing for in due season we shall reap if we faint not.—Gal. 6:9.

The great promise on record should encourage us. If we are in a state of mind to serve God and are zealous of Christ, we realize His blessings to us. It is alone through His grace that we are saved. Let us endeavor to keep that spirit which leads into all truth in order that we may not become entangled with the affairs of this life; for we must appear before the judgment bar of God and there give an account for the deeds done in the body. "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip."—Heb. 2:1.

Though we often fail of doing that which we feel we should, yet this should not discourage us. If we come to the Lord in humbleness of heart, He is just and faithful to forgive. Let us live close to Him; for what is our life? It is but a vapor. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."—Luke 12:40. When we think for a moment of the unsaved, it makes us fear; for "the harvest is truly great but the laborers are few."

Dear readers, let us help build up the cause of Christ (though we may feel our weakness and inability) that our prayers may ascend the hill of the Lord in behalf of those who are called to proclaim the gospel, that they may not shun to declare the whole counsel of God and many who are yet unsaved may be brought to see their lost condition and accept Christ while the door of mercy is yet open; for the soul is worth more than the whole world. O that we were more free to tell them the story of the cross and what God requires of them! Instead of this we are inclined to say something that will encourage them in their way. Sometimes we will be looked at with amazement. Why is it? Because they expect something better of us.

How careful thou ought we to live, With what religious fear: Who such a strict account must give, For our behavior here!

How true that we have but one life to live. O may we have grace so to live that when we come to appear before God we may hear the words, "Well done good and faithful servant; enter thou into the joy of thy Lord."—Lizzie Cassel.

S, I am inclined to say something that will encourage them in their way. Sometimes we will be looked at with amazement. Why is it? Because they expect something better of us. How careful thou ought we to live, With what religious fear: Who such a strict account must give, For our behavior here!

How true that we have but one life to live. O may we have grace so to live that when we come to appear before God we may hear the words, "Well done good and faithful servant; enter thou into the joy of thy Lord."—Rom. 10:9. "Lord increase our faith."—Luke 17:5.

As unhappy as is an unbeliever, so happy is a believer that stands in the faith and true knowledge of God, of Jesus Christ, and of its own salvation; because an unbeliever is like a room in which there is no light, where it is dark and disagreeable, but a believing soul is like a room where a taper is lit, which taper is faith. This faith we cannot give unto ourselves, but it is God that generates it within us. Therefore a true Christian cannot but be satisfied with it.

But we must also let the fruits of faith shine forth through our life; then we have the consolation that we will secure the end of our faith—eternal salvation. If we would know the means of salvation, which is the Word of God, we must diligently and devoutly search and hear God's Word, that we may be constantly enlightened and brought to a better understanding of his will in his works.

"Blessed are ye, if ye know;" but also, "blessed are ye if ye do." Our constant prayer should be that our faith may not be a lifeless faith, rather that Christ might increase within us faith, sanctification, and obedience so that we may become more devout, more godly, and more true to the image of our Savior, being preserved in this faith to the end. Christ's word also tells us "Be ye holy, even as I am holy;" and again, "Without holiness no man shall see the Lord." How often, when we reflect upon these words and contrast them with our unsanctified works, thoughts, and words are we seized with dread and shame over our former wicked and unsanctified life when we followed the desires of our hearts and offended God? If no one shall see God but by sanctification, how few shall be saved—how many condemned! O may we humble ourselves and become willing to ask God to sanctify our life by his holy words. How often we find leisure for sitting and conversing with a friend concerning worldly business, but not a word about Christ—no room for our Master! Brethren and Sisters, let us find ourselves in close communion with Jesus: then we shall receive rich blessings and when we come together in God's house we shall be able to tell of the blessings of the Lord. Then when we are called to our reward we are sure of attaining the home of the sanctified in the realms of light.

Leah Eshelman
Clarence Center, N. Y.

Much time wasted in aimless and useless reading would be well employed in earnest thinking about and studying the things that concern us for this world and for the world to come. Thoughtful men are needed in a world where there are so many unthinking triflers, who waste the present life and lose the life which is to come.—Sel.
For the Evangelical Visitor.

COMMON SENSE IN DRESS.

We hear a great deal about common sense as we associate with different classes of people. In fact we hear of more than we are able to see in many cases. I do not believe in talking much about the good things we do and the bad things others do. This appears to be the course human nature takes, but Christians should reverse the order and talk about our faults and the good things other people do. The effect would be like on crude petroleum, which is dark colored, put through the refining process: we would come out clear and transparent as the oil and have a much higher value in the sight of God.

We who believe in outward as well as inward distinction from the world wonder at times what other people say of us. A few weeks ago as I was traveling through the western part of Pennsylvania I met a lady who was about forty-five years of age. She has seen a great deal of the world and is what many would call a worldly woman. She is presumably a Christian Scientist and has been on the public platform talking on "Free Silver" to audiences numbering several hundred.

She spoke of the trouble she had in keeping her hat in proper position, the inconvenience of large sleeves, and long skirts which served as floor sweepers. She complained of the many absurdities there are in fashion and hoped the time would soon come when people will have better sense and not wear a thing simply for the sake of its being in fashion. She was dressed very modestly in comparison with a great many; yet she would gladly have changed some of her attire had fashion allowed her to do so.

She said there is more common sense in the dress of the Dunkard women than any class she had known of. She, herself, for a time, wore a bonnet such as our sisters wear. The objections she raised to this was she could not hear or see as well as she could with a hat, but said it was the most comfortable and appropriate head wear for an elderly lady she had any knowledge of: also, that simply an inch off the ordinary skirt would be a great improvement. I believe the last named improvement is one in which even we could find subject matter to think upon.

I was somewhat surprised when I heard the lady expressing herself in this way. Thinking it may be interesting as well as profitable to the readers of the Visitor, the foregoing is respectfully submitted. Yours in hope of His appearing.

For the Evangelical Visitor.

EXPERIENCE.

May the peace which passeth all understanding and the power of the Holy Ghost rest upon you all.

This is the first time I have given my testimony through the columns of the Visitor. I enjoy greatly to read the testimony of others. A sister kindly sends me the paper to me for a year for which I hope God may bless her.

This morning finds me rejoicing in a Savior’s love. I give my testimony with great joy. I was converted while I was young, yet I did not enjoy liberty. I was in bondage for about thirteen years. I lived on what may be called "Grumbling Street," did not enjoy full salvation myself, and when I came to a place where others enjoyed it, I, said, there is too much noise.

But four years ago I took sick with the grippe which turned into consumption. I was very poorly for about ten months, not being able to do my own house-work. During my sickness the Lord opened my eyes and roused me up, letting me see my spiritual condition which was also at a very low ebb.

But thanks be to God, He raised me up, healing my body without medical aid. Glory! He also sanctified my soul, filling my heart with His love. I am no more living in "Grumbling Street" but on "Hallelujah Avenue." Bless His name! God shall have all the glory. The shore lines are cut and I still am launching out "where the full tide flows." Hallelujah!

I find great joy in reading the Word and in telling out the wonderful story of Jesus and his love to all who are around me. God has a work for me to do. In John 4:34 we read where Jesus said, "My meat is to do the will of Him that sent me and to finish his work."

O dear pilgrims: let us be up and doing. Time is short. Eternity is before us. My heart does rejoice when I think of what God has done for me and my family. Two of our children are also converted and happy on the way.

O glory for the liberty and freedom in Christ Jesus! I mean, by his help, ever to go on testifying to the saving, sanctifying, and healing power of our dear Savior, waiting for the coming of our Lord to meet Him in the air. Yours under the blood.

Susan Landis.

Grater’s Ford, Pa.

It is a well-known fact that the Turkish atrocities in Armenia have aroused all Christian nations, and the combined power of Europe are ready and waiting for the overt act that will open the way for the overthrow of the Sultan and the disem­barrassment of the empire. With is fall Palestine will be restored to the Jews and the sanctuary will be cleansed. The fact is, the leading nations of the civilized world are on the tiptoe of expectation for the collapse of Turkey and the overthrow of Mohammedanism.—Ex.
Elder H. Davidson has been spending several weeks in Kansas, principally in Abilene and vicinity. He leaves about the 13 inst., for Dayton, Ohio, where he purposes to make his future home.

Those who report church news should note that all matter to insure prompt publication should reach us ten days before date of issue. Sometimes it may be in time a few days later but we cannot, under our present system insure insertion.

By letter we learn that Bro. Amos B. Musser and wife, formerly of Hummelstown, have been called to the Messiah Rescue Home at Harrisburg Pa. ! We hope the sacrifice has been made heartily as unto the Lord and may the work become a "labour of love." In God's discipline our last choice is frequently God's first demand.

Recently we had the opportunity of visiting the "Home of the Friendless" near Hillsboro, Kans. We were anew impressed with the truth that any good work does not rise spontaneously, but is wrought out by the energetic efforts of someone who enters wholly into the work, which conviction fastens upon him to be right. Our sympathies are always stirred when we see efforts of charity put forth which are wholly to the glory of God. We believe the work at this place to be carried on by self sacrificing hearts. The spirit of the Quarterly meeting, to which our presence was accepted, was read by the occasional "to the glory of God" which seemed to burst forth spontaneously. We would note, however, that our observation would say those officially connected, as a body, do not appreciate the opportunities at hand as they should. We must do at once what we find opportunity to do. About a half dozen energetic, self sacrificing workers, who "count not their lives dear unto themselves" could and should be in active service at this place laying the foundation, in homeless hearts, of religious, moral, intellectual, and economic principles which can be developed into manhood and womanhood, a crown of glory to the Creator. We much appreciate the kindness and hospitality shown during our stay by those in charge and pray God's blessing upon the self-sacrificing efforts to administer to Jesus as represented by "the little ones."

Our friend, John Fohi, of Chambersburg, Pa., whose name occasionally appears under communications in the Visitor, sends the following expression of his bereavement:—

With a sorrowful heart I inform you that on February 18, I was called to part with my best earthly friend, the companion of my youth, with whom I shared joys and sorrows for fifty eight years. She was converted on the 9th of November 1838 and at once denied herself of the superfluities of the world and identified herself with the people of God, leading an exemplary Christian life in union with all that love Christ. She was afflicted with malaria about nine years and about eight days before her departure she was seized with la Grippe. Death to her had no sting. Having no fear, she calmly fell asleep in Jesus. She fore her departure she was siezed with the "city whose builder and maker is God," where parting shall be no more. Our sympathies are always stirred when we see efforts of charity put forth which are wholly to the glory of God. We believe the work at this place to be carried on by self sacrificing hearts. The spirit of the Quarterly meeting, to which our presence was accepted, was read by the occasional "to the glory of God" which seemed to burst forth spontaneously. We would note, however, that our observation would say those officially connected, as a body, do not appreciate the opportunities at hand as they should. We must do at once what we find opportunity to do. About a half dozen energetic, self sacrificing workers, who "count not their lives dear unto themselves" could and should be in active service at this place laying the foundation, in homeless hearts, of religious, moral,
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<td>Mary McNeal, Danfield, PA</td>
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**EXPENSES.**

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<td>Shoes</td>
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[In a previous report under “Chicago Mission” reference was made to a contribution by the Sunday-school children of Rosebank, Kans., which should have been credited, as herein, to the “Relief Department.” We have read a letter written by their superintendent making a statement of the various devices which these little people resorted to in order to increase an investment of the Lord’s money. We can only say, God bless both the instigators of the work and also the children. This is a step in the right direction, and older stewards of the Lord might profit by the example.—Ed.]

**OLAY COUNTY KANS.**

**Dear Editor:**

By request I write you a report of the protracted meeting in Clay Co. It was continued for four weeks and proved to be a season of refreshing to God’s children. Thirteen souls made a start for the Kingdom. They were mostly children. Some of the professors which had grown cold were greatly revived and five others arose for prayers, among which were some who had been professors. Many good resolutions were formed which we trust will bear fruit unto eternal life. Bros. John Sheets and William Page were present to minister to us, who also brought with them the spirit of the Master, laboring faithfully for the cause. May the Lord richly bless their labors. Praise the Lord for what he has done even for Clay County. Your sister in Jesus.

*LILLIE KINNER.*

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**CHURCH NEWS.**

**LOCAL CHURCH NEWS.**

**ONTARIO.**

**Bro. Charles Baker, of Nottawa,** writes: The district meeting of Markham and Nottawa was held in the Sixth Line M.H. of Nottawa on the 5th of February. The Brethren and Sisters of Nottawa were well represented. Only three were present from Markham, Bro. H. R. Heise and wife, and Bro. George Sheffer. The business which was brought before the meeting was discussed in a loving spirit. Two questions are sent from here to General Conference. Bro. William Klippert was chosen delegate for General Conference. Bro. H. B. Heise came to us on the 30th of January, and continued with us until the 7th of February. Meetings were held every evening in the church until February 6th. On Sunday, the 7th, we had meeting in the church in the morning, in the afternoon in Collingwood, and in the evening in the Second Line M.H. Prayer-meetings were also held four afternoons during that time. The meetings as well as the prayer-meetings, were soul-refreshing seasons. One dear soul requested the prayers of God’s children.

**CHICAGO MISSION.**

Sewing School and Relief Department. Report for month of February is as follows:

**DONATIONS.**

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<td>Edith Butten</td>
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<td>Katie Haldaman</td>
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<td>Anna Noll</td>
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<td>Fannie Brandts</td>
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<td>Irvin Sollomberger</td>
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<td>Frank Semy</td>
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<td>David Hostetter</td>
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<td>Charley Barnard</td>
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<td>Lizzie Pike</td>
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**Total** $84 35

**EXPENSES.**

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Dear Editor and Brother in Christ:

I have not yet seen a notice in the Visitor of Bro. Geo. Kiteley’s removal to Carland Mission. His address, formerly Yale, Mich., is now Carland, Mich. He, with his family, have taken up residence at that place and now labors in that part of God’s vineyard. May the Father’s blessings of grace and wisdom be the portion of Brother and Sister Kiteley, and may the prayers of a devoted Brotherhood go up to the Father of Lights to their support. What a blessed liberty it is to supplicate unto the Father for each other.

Let us move out dear brethren and sisters in this direction more strongly, more fervently. We have much need of this, as the zeal of the believers varies much. While many are ordinarily devoted, contending for the faith in Jesus Christ in keeping the ordinances and rules of the church, others are zealously affected accepting the gift of the Holy Ghost gladly and rejoice in the God of their salvation. They truly love God because God loved them (and us all) first. They are hungering after righteousness and are filled, having become peace-makers for Jesus sake; and, being courteous, they are adding virtue unto their faith, then knowledge, temperance, patience, godliness, brotherly-kindness, and charity. This establishes them and causes them to grow in these graces and bring forth fruit unto eternal life. Then they are not only Pò-lite but are truly A light to the world and a salt to the earth.

Then there are others who are come to God in the name of Jesus, having made an experience of a new birth and can testify to it; but as days go by they are not thankful to the Lord with a degree of heart-felt love that makes them say as much about it as they would say about...
their horses or cattle, their fields or garden, or their housework. Jesus said, “For out of the abundance of the heart the mouth speaketh.”

Ananias said, “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost.” No wonder Paul spoke so much about Jesus, that he is the Christ. Did he not believe on Jesus as the scripture hath said and a river of living water (of moving influence) flowed from his body? Let us draw nigh unto God and call upon Him, for “The Lord is nigh unto all them that call upon him, to all that call upon him in truth.”

“He will fulfil the desire of them that fear him; also he will hear their cry, and will save them.” It is blessed to pray when the heart says “Abba Father.” I am glad for victory, for living faith that dispels doubts and fears and gives us filial love—perfect love. Praise the Lord for ever! for unto him be glory and dominion for evermore.

S. Richard.

FROM THE FIELD.

OKLAHOMA, TY.

BELOVED Saints:—It is now somewhat over two months since we have come to this place to live among the people with whom we have been laboring. It has been a time of deep heart-searching; some trials; some victories; some for which we are still believing. We must say in the midst of it all the Lord has been very near. Praise his holy name!

My heart is longing to know more about Jesus—more of His blest way, so that I may be conformed more and more to His image. I am so glad that we have such a merciful and faithful high-priest who can be touched with the feelings of our infirmities. Also, that I am permitted to come boldly unto a throne of grace. Praise the Lord! I do find grace to help in time of need.

The Lord has abundantly supplied our temporal needs for which we feel very thankful and our hearts have been made to rejoice in seeing some come and accept the dear Savior as their personal Christ. Among the number were old and young. Surely the Lord is rich in mercy to all that call upon him. Pray that we may faithfully deal out the Word of Life to both saint and sinner.

O how awful it will be for a soul to be deceived! While some may become offended as the gospel light dawns upon them, yet a few will walk in the light. Bless His name forever and ever. Yours for the lost.

Caldwell, Kans.

ON OUR MISSION.

TO all the dear readers of the Visitor we come with greetings in His name. With our hearts filled with praise, we take up our pen to have a little talk with you about the dealings of the Lord. Our souls do magnify the name of the Lord for his wonderful works to the children of men. Hallelujah!

When we wrote last we were still at the Fairland Church, Lebanon Co., Pa. The meeting closed on the eve of February 6. One soul arose for prayers; others were deeply convicted but failed to break away from the fetters of sin.

We are often impressed with the sad thought that many like “Agrippas” are almost persuaded to be Christians and yet fail; and many are finally lost who have had golden opportunities. O how sad! On the eve of the 8th and 9th we held services at the home of Bro. Adam Brandt, four miles north of Lebanon.

The attendance was good and meetings interesting. On the 10th we were called to Lancaster Co., to attend the funeral of our esteemed friend and brother, H. M. Engle. We attended two meetings at the home of Elder J. M. Engle, and attended the meeting at the Canoy Church on Sunday the 14. Here we had the pleasure of hearing Joseph S. Elkenton, of the Society of Friends of Philadelphia. He is an orthodox Quaker. A man of more than ordinary intelligence.

On account of a cold which we had contracted, we deemed it advisable to take some rest; for we were considerably worn down, having been in active service for several months every night with one or two exceptions and much of the time held two meetings a day. After a weeks rest we felt ready again for service, the Lord having restored us without resorting to drugs. To our bountiful Savior be all the praise, Amen!

On Sunday, the 21st, we attended the meeting at the Cross Roads Church. Believing this to be our last opportunity to meet in worship at this place, the Lord gave us some burden for the church and by the strength which the Lord gave us we were able to deliver our souls. On the eve of the same day we met with the Brethren at Mastersonville, where a meeting had been in progress for one week. Although the roads were in bad condition and the weather damp, there was quite a large audience. On account of previous arrangements we could not remain here any longer as we were requested; consequently the meeting closed.

On Monday and Tuesday evening we preached in the U. B. church in Elizabethtown. The first meeting was not very large on account of rain, but was very interesting. On Tuesday eve the house was crowded, quite a number standing all through
the services. It was a blessed meeting. The Lord gave the message and we delivered it. Much of the precious seed sown here we trust has fallen on good ground. The congregation gave us a freewill offering as they believe the laborer worthy of his hire. The Lord will take an account of what was done in this direction and we pray his blessing to rest upon all for their token of love.

According to previous arrangements we came to Jonestown, Lebanon Co., on the 24th, and on the nights of the 24th and 25th we preached in the U. B. church where a meeting was in progress. The meetings were well attended but there seemed to be little spiritual life among the professors. This is the sad condition in which we find many of the Christian people in our land, and the question often comes to us, Who will be ready when the Lord comes?

On the evening of the 26th we commenced a meeting in the Wenger M. H. near Jonestown where the attendance and interest is fair. We expect to remain here until the 4th inst. when we propose going to Palmyra, where we have arranged to spend two days. From there we go to Hummelstown, Pa., for a few days and then to Cumberland and Franklin counties. We are commanded to say, If we live and the Lord will that we do this or that, we are blessed with good health and find many good homes and loving hearts among God's children. The Lord supplies all our needs. Bless his name forever. Will all who love the cause of Christ pray for us that we may be humble and filled with the Holy Spirit. Yours till He comes,

NOAH ZOOK.

JONESTOWN, PA.

Thou art not more holy for being praised, nor the more worthless for being disregarded. What thou art, thou art. Neither by words canst thou be made greater than thou art in the sight of God.—A Kempis.

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.

Martha Brubaker, of Ohio, praises God for his wonderful blessings and leadings. Our hard-heartedness hides the promises of God from our vision and we are unable to believe God's words under these circumstances. The time to obey God is "to-day." By disobedience we become negligent of His will and finally it becomes hidden from us. God's mercy is great in calling us to Himself. The ways of wickedness are trouble and sorrow and shame. We must be saved from sin. Jesus is ready to forgive and save and help. * Paul and Barnabas tried to confirm the young disciples by exhorting them to continue in the faith. But let us remember that they taught them that we must through much tribulation enter into the kingdom of heaven. This might seem to be a strange way of speaking words of encouragement, but it is God's plan and we should not question it. The reward of hope won by sorrows is blessed indeed. * It is our duty to teach others that we do not grow stronger in the Lord by having false views about God's will or plans or dealings. Neither should we have false views of life. It is far better to understand the necessity of suffering than to have it thrust upon us without fore-warning. Experience and endurance has shown that suffering is the great law of spiritual life. "Suffering has its compensation and is a wholesome moral discipline and produces a robust Christian manhood." * If we love the narrow way there will be no room for arguments. We will live in Eph. 4:5. My desire is with the poet:

"Then let us sing to Christ our King
And spread His name abroad.
Where e'er we live we'll ever give
Unceasing praise to God!"

Hymn No. 755 in the Spiritual Hymn-book is very striking to me. Will you pray for your invalid sister so that I may be able to sing the parting song, "How pleasant 'tis to dwell below," etc.

For the EVANGELICAL VISITOR.

FORBIDDEN MEATS.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; * * * which eat swine's flesh, and broth of abominable things is in their vessels; which say, stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day."—Isa. 65:2-5. "They that sanctify themselves, and purify themselves in the garden behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."—Isa. 66:17.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—Prov. 30:12.

Of late, the question as to what a Christian may lawfully eat, by way of meats, has been greatly agitated. And well may it, for it is by no means a minor consideration. What is the trouble? Why do those who profess to believe the whole word disagree as to our liberty on this line? It is simply because some are not willing to forsake their old idols. They want to live on in the same old rut justifying themselves in sin.

Sin, is a known violation of God's law. "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth."—Jno. 9:41.
God's law, carefully and explicitly delineating the clean and the unclean, the sanctified and the abominable, is found in Lev. 11 and Dent. 14. Any one with even a limited degree of rationality or judgement, can there find such a clear distinction that should silence the most skeptical.

Now, so many people argue that since this is contained in the Mosaic law, it is not binding upon God's people of today. Such arguments show only too plainly a sad neglect of the study of God's word. They say the law has been done away entirely. This too, is a deception. The only part done away that we have any scriptural warrant for, is the "law of commandments, contained in ordinances," (Eph. 2:15), and the old retributive law, for which Jesus so wisely substituted

"... the handwriting of ordinances was received with thanksgiving." So many stop at this point, and do not read the following verse which qualifies the fourth by telling what constitutes a "creature of God." "For it is sanctified by the word of God and prayer" (ver. 5).

Those who cling to the false idea that the forbidden meats do not defile our bodies, I refer to Dan. 1:8—

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." A creature of God.

Looking at it from a standpoint of hygiene or physiology, we have abundant testimony from the most able scientists that swine's flesh, especially, is the most prolific of acute and chronic diseases of the stomach and blood. Roast pork requires five and one half hours to digest. This necessitates undue exertion of the stomach and is sure in time, at least, to produce weakness of that organ, such as dyspepsia, indigestion, etc.

Do you think God blesses the swine's flesh you have on your tables? I recommend that you pray over the abomination by itself, and see if God will bless it and you.

Multitudes who are not willing to give up their idol (it is an idol, because they cling to it in defiance of God's plainest teachings and the testimony of the Medical Fraternity against it) try to hide behind Peter's vision. Did Peter take from his vision on the house-top that God had then cleansed the abominable things mentioned in Lev. 11 and Dent. 14? Nay, verily! But he did say, "God hath shewed me that I should not call any man common or unclean."—Acts 10:28.

If Peter had taken any other meaning from his vision, we should certainly have some record of it. But we have no such record, nor that God meant the sanctification or cleansing of unclean beasts; so such assertions are merely baseless assumption.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."—2 Cor. 6:17-18.

"["Forbidden meats"] will undoubtedly be rather "strong meat" for some of our readers. All may not be in condition to receive it. There are, however, two phases in the consideration of this subject which we should not pass by insconsiderately. 1. Was Moses correct and did he have the approbation of the Most High when submitting the law pertaining to forbidden meats in Lev. 11 and Dent. 14? Every reader is asked to answer impartially for him or herself. 2. On the other hand, we need be careful indeed least we become entangled in the yoke of bondage (Acts. 15 ch.), as also the Galatian believers. The liberty which we have in Christ Jesus—the "law of love"—constrains us to keep even more than the principles of the Mosaic (moral) code, without being bound thereby. It is significant that Jesus, in setting forth the principles of the commandments in Math. 22:35-40, did not even delineate the law of "Sabbaths" which has been the subject of so much comment and controversy these many years. We believe in a narrow way, yet the real joy of the Lord comes by Christian (bondage?) liberty.—ED.]
The text contains excerpts from a missionary perspective, aiming to encourage and motivate readers to engage in missionary work. It discusses various statistics and missions, particularly in Madagascar, China, and Africa. The text also offers a prayer and reflection on the importance of missionary work.

Key points:
- **WANTED FOR THE KING**: A call to action for potential missionaries, highlighting the need for workers to reach the lost world.
- **Missionary Statistics**: Mentions of mission achievements, such as the land containing 3,500,000 people, 3,500,000 native Protestants, and 3,500,000 Catholics in Madagascar.
- **Prayer for Compassion**: A prayer asking for the ability to have compassion for the lost, similar to Jesus' command in Mark 16:15.
- **Missionary Work**: Emphasizes the importance of reaching the heathen and urges readers to take part in missionary efforts.

The text reflects a strong belief in the urgency of spreading the gospel and highlights the challenges and opportunities in missionary work around the world.
OUR YOUTH.

Character is more than reputation.

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

WHEN I HAVE TIME.

When I have time so many things I'll do To make life happier and more fair For those whose lives are crowded now with care. I'll help to lift them from their low despair, When I have time. When I have time the friend I love so well Shall know no more these weary, toiling days; I'll lead her feet in pleasant paths always, And cheer her heart with words of sweetest praise. When I have time. When you have time? The friend you hold so dear May be beyond the reach of your sweet intent; May never know that you so kindly meant To fill her life with sweet content, When you had time. Now is the time! Ah, friend, no longer wait May never know that you so kindly meant To fill her life with sweet content, When you had time. Now is the time! Ah, friend, no longer wait To scatter loving smiles and words of cheer To those around whose lives are now so dear; They may not meet you in the coming year— Now is the time!—Indianapolis News.

The moment we begin to live we all begin to die.—Dr. Watts.

“If all girls would learn to be good housekeepers, and all boys would leave strong drink alone, the divorces would stop grinding for want of grist.”

A pilot who had long served at the helm, replied to a query as to how he could remember where all the rocks were, “I don’t know much about the rocks but I know where the deep water is, and I keep in the channel.”—Ex.

POURD OF A PATCH.

A poor boy with a large patch on one knee of his trousers was laughed at by a schoolmate who called him “Old Patch.” “Why don’t you fight him?” cried one of the boys; “I’d give it to him if he called me so.”

“Oh,” said the boy, “you don’t suppose I’m ashamed of my patch, do you? For my part, I’m thankful for a good mother to keep me out of rags. I’m proud of the patch for her sake.

A patch is better than a hole, and patched garments which are paid for more comfortable than new ones which make a man afraid to meet his tailor.—Sunday School Advocate.

I KNOW A THING OR TWO.

My dear boy,” said a man to his only son, “you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, and I am afraid they gamble. They are not safe company for you. I beg you to quit their society.”

“You need not be afraid of me, father,” he replied, laughingly. “I guess I know a thing or two. I know how far to go and when to stop.”

The lad left his father’s house, twirling his cane in his fingers and laughing at the “old man’s notions.”

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for crime in which he had been concerned.

Before he was sentenced he addressed the court and said, among other things: “My downward course began with disobedience to my parents. I thought I knew as much as my father, and I spurned his advice; but as soon as I turned my back upon my home, temptations came upon me like a drove of hyenas and hurried me into ruin.”

Mark that, boys, you who think you are wise enough to do without father’s advice. Don’t disobey your parents, I beg of you don’t.—The Methodist.

HOW TO GET ON IN THE WORLD.

Most of our successful men began life without a dollar. They have won success by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world:

1. Be honest. Dishonesty seldom makes one rich, and when it does, riches are as a curse. There is no such thing as dishonest success.

2. Work. The world is not going to pay for nothing. Ninety per cent of what men call genius is only a talent for hard work.

3. Enter into that business or trade you like best, and for which nature seems to have fitted you. Provided it is honorable, it is honorable.

4. Be independent. Do not lean on others to do your thinking or to conquer difficulty.

5. Be conscientious in the discharge of every duty. Do your work thoroughly. No one can rise who slights his work.

6. Don’t try to begin on top. Begin at the bottom and you will be surer of reaching the top, some time.

7. Trust to nothing but God and hard work. Inscribe on your banner: “Luck is a fool; pluck is a hero.”

8. Be punctual. Keep your appointment. Be there a minute before time if you have to lose a dinner to do it.

9. Be polite. Every smile, every gentle bow is money in your pocket.


11. Spend less than you earn. Do not run in debt. Watch the little leaks and you can live on your salary.

12. Make all the money you can, honestly; do all the good you can with it while you live; be your own executor.—Age of Steel.
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 141:12.

A SAFE PRESCRIPTION.

My pallid friend is your pulse beating low! Does the red wine of life to sluggishly flow?

Set it spinning through every tingling vein
By outdoor work, till you feel once again
Like giving a cheery, school-boy shout—
Get out!

Are you morbid, and, like the owl of the tree,
Do you gloomily hoot at what you can’t see?
Perhaps, now instead of being so wise,
You are only looking through jaundiced eyes;
Perhaps you are bilious or getting too stout;
Get out!

Out in the air where fresh breezes blow
Away all the cobwebs that sometimes grow
To all gloomy thoughts instead of the bright;
Get out!

My pallid friend is your pulse beating low!
Does the red wine of life to sluggishly flow?

Set it spinning through every tingling vein
By outdoor work, till you feel once again
Like giving a cheery, school-boy shout—
Get out!

Get out! *

—Medical and Surgical Reporter.

“It is vain to expect any advantages from our profession of the truth, if we be not sincerely just and honest in our actions.”

“Above all other pleasures is that of knowing there is a ‘welcome home’ awaiting when the hours of labor are past. Much is a person to be pitied who when rest is needed has no home.”

“The Princess of Wales, who was brought up in a most democratic fashion by the Danish King, has found that actually milking cows at Sandringham and superintending the dairy gave her better health than all the medicines of the court physician.”

“There is nothing like praise. All words of approval are encouraging to the children. They act like a tonic, either in work or study. How cruel it is to say that a child ‘does not earn his salt.’ If he does not, it is the parent’s fault. They are not enough interested to have him do his best.”

“The mummies exhumed from the ancient sepulchers of Egypt are some thousands of years old. Their teeth are marvels of beauty. The old Egyptians subsisted upon grains. The teeth rot in our day and time because they are starved. Use more graham flour and eat oatmeal and less sugar, and the teeth will be sound.”

The prosperity of a nation depends upon the health and morals of its citizens, and the health and morals of a people depend mainly upon the food they eat and the homes they live in. * The time has come when we must have a science of domestic economy, and it must be worked out in the homes of our educated women.—Ellen H. Richards.

HOME SUNSHINE.

This world at best has many vexatious things which crowd themselves into our lives. It is true that life is made up of sunshine and shadow, and that we can only be truly happy by knowing how to infuse the sunshine into our social and domestic circles. The clouds come unbidden, but the sunshine can as well be diffused if we live in the true possession of it. There is no place where God means to have us diffuse this light of life as in the home.

Parents are under certain moral obligations to make home radiant with all that God has given us. He wants the shutters opened to let the sunshine of love, and peace, and harmony in. The household where solemnity alone reigns is devoid of any attraction for those whose lives are tied up in the home. No soul can thrive and grow into spiritual beauty which is shut up in the gloom and darkness of a sinful and ungodly home. It is the Sun of Righteousness that brings warmth to the soul. It is this that makes home radiant. This is sunshine itself.

It is worth all it costs to have a sunny disposition, but those who have it not can learn to cultivate it. It is something which men can attain. It is something into which all can grow, and our domestic felicity and happiness largely depend on the possession of a sunny soul.

It is through the soul that men are made to reflect the divine likeness, and from this must go on that principle that elevates, purifies, and blesses. Indeed, this world would be gloomy were it not for the light of truth in Christ. Some one says:

“Home sunshine is the natural product of systematically hidden or dispelled sorrows of care, gloom, and other unavoidable afflictions. There are always so many little hitches in the harmonious domestic management of nearly every household that it requires continuous tact to keep the way smooth and sustain peace and comfort.

Yet it requires more than the constant endeavor and earnest purpose of one member of a family to produce this ever-desirable domestic sunshine. It must be co-operative—that is, every member of the household must take a special part in being ready to nip in the bud any disorder, dissension, and disquietude, and thereby ward off all constantly impending clouds that threaten to obscure the cheering rays of home sunshine.

“Parents by mutual efforts of loving patience and kindness toward each other and their offspring, and children by their respect and reasonable obedience to their natural progenitors, can perpetrate and increase that essential home sunshine which sheds joy and comfort throughout the whole world.”—Christian World.
OUR TIMES.

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

Much comment is being made over a proposition by Utah statesmen to place a statue of Brigham Young in the Hall of Statuary at the National Capital.

Mr. Howard is reported to have said that if men would leave tobacco and whiskey alone for about four years they would have money enough. Well, you may make your own comment upon that.

One grave inconvenience which would arise in consequence of acting upon the suggestion of the Scientific American to institute a new division of the year into 13 months beginning Jan. 1, 1900, would be to know exactly how old we are.

A moderate use of wine to the credit of the noble woman and more religious upheaval. For two and a half years the insolent Turk has been butchering his Armenian subjects at will, and has defied England, Germany, France, Italy, Austria, and Russia to interfere in their behalf. Now little Greece, in defence of its people on the island of Crete, heroically flouts defiance in the face of the insolent sultan, and sends its war ships to the assistance of the Greek Christians in Crete without even asking permission of the combined powers. What a rebuke to the great powers! When its people, although subjects of another power, are oppressed and maltreated because of their religion, it flies to their rescue at once. It asks permission of no one. It does not "stand" on the order of going but goes.—Ex.

OUR DEAD.

SISCH.—Died, February 14, 1897, infant daughter of Bro. Ransom Sischo and wife, of Elimer, Sanilac Co., Michigan, aged 21 days.

HUNSICKER.—Died, south of Lebanon, Lebanon Co., Pa., February 11, 1897, Ellis, son of Bro. Jonas Hunsicker, aged 1 year, 11 months, and 14 days.

BOOKS.—Died, near Annville, Lebanon Co., Pa., February 12, 1897, Sister Lydia Books, aged 74 years, 3 months, and 21 days.

The subject of this notice was the widow of Elder Samuel Books who preceded her to the home ministry. Text, Luke 2:29 f. c.

STARK.—Died, February 23, 1897, in Shannon, Ill., Bro. Phillip Stark, aged 76 years, 1 month, and 1 day. Bro. Stark was born in Bohnfelft, Westpholheim, Germany, in January 1821. He came to this country when a young man, settling in Pennsylvania, where he was converted and united with the Brethren. He was united to his wife in 1846 in which state he lived to the time of his death. He leaves a wife and one daughter to mourn their loss. Funeral service on the 24th, in the German Baptist church in Shannon was well attended. Services conducted by the home brethren, Text Rev. 3:21. Interment in the adjoining cemetery.

BEYERS.—Died, near North Hampton, Clark Co., Ohio, February 17, 1897, at the home of her son-in-law, Jacob Uley, Sister Elizabeth Beyers, aged 78 years, 11 months, and 15 days. August 11, 1830, she was married to John C. Beyers, of which union were born 11 children, 2 sons and 9 daughters, of which 1 son and 7 daughters remain to mourn their loss. In her nineteenth year she found Christ precious to her soul; since then she has tried to follow in her Master's footsteps. She was strong in her faith in a Redeemer's power to save, in which faith she remained firm to the end. Funeral services were held at the Maple Grove church by Bros. A. M. Engle and David Free. Text Rev. 22:14. Interment in the adjoining cemetery.

LININGER.—Died, near Good Hope, Cumberland, Co., Pa., February 16, 1897, Bro. John Lininger, aged 69 years 3 days. Bro. Lininger had been in poor health for several years, and during that time was seldom seen from home. His last illness was pneumonia, himself saying that his sickness was unto death. Bro. Lininger possessed characteristics which make him a host of friends. He labored in the ministry for many years as a faithful worker for the Master. Having been a good counselor, the church will greatly feel this loss; but we resign to the will of God. His wife and one son survive. Funeral services conducted by the home ministry. Text, Luke 2:29 f. c. Interment at the Brick church cemetery near West Fairview.

YEAGER.—Charles, son of Francis and Maria Yeager, was instantly killed in Steelton, Pa., by a car striking and running over him, mutilating his body in a frightful manner. Charles was a bright, careful boy of 16 years. He had not openly professed faith in the Son of God. His mother is a Sister in the church and father was at one time a member but through some cause has left the work lay. The grief of the family was great in having a loved one so suddenly called away. The family have the sympathy of the entire community and we trust the sad affliction will lead the entire family near to him who doeth all things well. Interment took place in Franklin Co., at the New Gilford church. Bros. Elder Geo. and John Wengert officiated. The occasion was improved from Rev. 22:12. Peace to his sake till the final call when all shall stand before the throne of God and the books be opened and everyone judged therefrom.