
H.N. Engle
Holiness does not imply absolute human perfection; but it does imply human perfection to the extent that we abstain from sin to the degree that we violate no known law of God. Jesus prayed not that the Father should take us out of the world but that we should be kept from the evils which are in the world. This gospel age is the time of probation for the saints; but a probation does not imply a continual transgression of the known laws of God—written or unwritten. God demands of us that we abide in the Vine—within a certain standard—which standard is Christ Jesus. Even he was not perfected but through suffering. The reason so many professors oppose Holiness is because they are not willing to suffer. He that hath suffered in the flesh hath ceased from sin; and we may justly add, he that hath not ceased from sin hath not finished suffering in the flesh. It is not sin to suffer; frequently, however, it becomes sin for us not to suffer. It is not sin for us to wage a war against the evil and carry off the honors of war. It may, however, very easily become imputed sin to us for standing back in the face of conflict and through unbelief suffer the reproach of defeat. In the conflicts which Israel had in Canaan—which is a type of soul rest—Jericho was taken once and only once. It was an eternally settled fact. They carried the palms of victory once for always and claimed the land wherein their feet had trodden. The defeat at Ai was very humiliating to the multitude, but when sin—the mind among them which knowingly transgressed the law of God—was destroyed, they won an eternal victory over Ai. These things are written for our learning. Praise God for a personal application of His revealed truth!

Our heart burns within us when we see the marks and consequences of sin and the arraignment of the powers of darkness for a conflict against the powers of light. The day is fast drawing nigh when the antagonism of a formal church and the fury of an enraged arch deceiver against the saints will be a manifest spectacle. A “child of the King” needs only speak out against the evils resulting from the use of tobacco and whiskey, theatre-going, and dancing, and organized secrecy, extravagance in dress and church entertainments, he need not wait long until the friendly hand shake of the worldly and formal professor will be quietly withdrawn—sometimes not very quietly either. Nothing is to be expected but that the sinners in Zion will persecute and the Devil and hypocrites hate us. But what matters it if we have the testimony of God in our hearts and the approval of the Most High resting upon our souls.
THE BIBLE.

This Book of books I'd rather own,
Than all the gold or gems
That o'er in monarch's coffers shone.
Than all their diadems.
Nay, were the sea one chrysolite,
The earth a golden ball,
And diamonds all the stars of light,
This Book's worth more than all.

Here He who died on Calvary's tree,
Hath made that promise blest:
Ye heavy-laden come to me
And I will give you rest,—
A bruised reed I will not break,
A contrite heart despise;
My burden's light and all who take
My yoke shall win the skies.
Yes, yes, this Book is truly worth
All else to mortals given.
For what are all the joys of earth,
Compared to joys in heaven?
This is the guide our Father gave
To lead to realms of day—
The light, the life, the way.

—Mrs. G. C. Manning.

For the Evangelical Visitor.

JESUS IS COMING AGAIN.

SOME one has said that "Coming events cast their shadows before."

From the burden of unrest, troubles, and battles of shaking among all nations of the earth, some wonderful change from the present order of things must be just at the door.

Prophecy relating to this age is about all fulfilled, and the times of the Gentiles are nearly ended.

The gospel has been preached in every nation, and a divine selection is being made of the servants of the living God.

All things plainly indicate to the faithful watcher that the end of the present age is at hand and the time of our blessed Savior's second coming draweth near.

All around this earth the true and faithful are on the watch-tower, gladly expecting the glorious return of their long-absent Lord.

I know that to the many who are asleep in Zion the thought of the soon coming of Jesus is not popular; and they turn over, rub their eyes, and say that we "don't know anything about it." But it only shows a lack of love and readiness on their part for their Savior in denying that he is near at hand.

True, while we do not know the day nor the hour, we can certainly tell by the times and seasons; and we can safely say that he will be here on time—God's time—the right and the best time.

On a table lie a number of small bits of steel filings. A powerful magnet is passed over them and they all become agitated and tremulous with life. Nearer still the magnet is held; they leap up, drawn by the subtle electric fluid and clinging to the attracting power.

So I believe that the souls of those who are looking for the coming of our blessed Lord, will, as he draws near, become strangely conscious of his presence through the indwelling spirit.

I am so glad that it is "this same Jesus" who once wearily walked these earth lands of ours that is coming again. For he is not a stranger to me, being my one hope; and for many long years I have been loving, serving, and acquainting myself with him.

He is my dearest friend on earth or in heaven. He knows me by name and I know him as my Great Redeemer and the Precious Lover of my Soul. Why indeed should his people fear him who has done so much for them and is so soon coming to receive them that they may be forever with him in glory?

More than three hundred times in the New Testament is his "glorious appearing" spoken of as the great hope of his church—his people.

Mr. Moody, the Evangelist, says, "I am looking for the coming of Jesus any day or hour." That good man of great faith, George Muller of England, though ninety years of age says, "I am impressed by the Spirit that I shall live till Jesus comes again." And above all the sure word of God, when applied to the present state of affairs on earth, clearly shows that the time of the Lord's return is near at hand.

As these words ring in my ears my soul vibrates, like the strings of a harp when the song has ceased, with a wondrous thrill of joy.

Think that he is really coming again to this earth that once rejected him in the long ago when he walked its rough pathways as the "man of sorrows."

Can it be that the night of life is far spent and the day at hand? that the golden dawn of his coming glory which shall fill the whole earth is almost ready to tint the morning sky with a heavenly radiance?

Are the shadows and gloom of this old sin-stricken world about to fade and pale before the transfiguring light of the coming King of Glory?

The most urgent prayer of the New Testament is (Rev. 22: 21)

"Even so. Come Lord Jesus."

May it be the longing desire of his true Church for her long absent Lord.

"I am so glad he is coming so soon, For I know he is coming for me."

Coyville, Kansas.

W. E. SMITH.

For the Evangelical Visitor.

THE SUN.

(Concluded.)

THERE is no light like that of the sun. The most powerful artificial luminary fades out of our vision on the approach of the solar ray. How infinitely mysteries are its entities and their proportioned parts! Every sheaf of the sun's rays possesses light, heat, and color.

Each one of these properties is indispensable in the support, health, and happiness of this earth-life.

Who can name the entities of
heat? What is heat? I hear some one say it is the opposite to cold. But what is cold? The answer comes, "The absence of heat." Now we are just where we commenced—knowing no more.

WHAT IS COLOR?

In physics, a property in light which by a difference in the rays and laws of refraction, or some other cause, gives to bodies particular appearance to the eye. But what are the entities of color as discovered in the solar ray? We again are mutes—having no answer.

WHAT IS LIGHT?

Here we are confronted with the same difficulty. We say light according to the emanation theory is a material fluid of extreme subtlety emanating in particles from a luminous body, or that it is produced by the undulations of an independent medium set in motion by a luminous body.

But what are the entities of light as found in the solar ray? There is a great silence—no response. God's voice rang out from the architraves of heaven, saying, "Let there be light, and there was light."

TRINITY OF GOD.

As there are three classes of rays in the solar spectrum, and the destruction of one would be the destruction of three, so also, there are in the God-Head—three persons—Father, Son, and Holy Spirit. Three, and yet one—inescapable. While each one has his distinct office and influence, yet they are so mysteriously associated that the rejection of one means the rejection of all.

Then, why should we stagger at the idea of their being a triune God—simply because we are unable to comprehend him in his fulness, when our comprehension is confounded in those natural elements which we see, enjoy, and believe?

SEVEN PRIMARY COLORS

Are found in the color spectrum—violet, indigo, blue, green, orange, yellow, and red—which compose white light. The lovely rainbow, that we all admire so dearly as it is smiling from the dusky breast of the rain-cloud, is only a reflection and a refraction of the colors in the solar spectrum from the mist or raindrops.

Color is not an inherent property of objects that we see. When a body absorbs all the colors but red, but reflects that to the eye, we call it red. A green plant absorbs all the colors but green which it transmits, hence, we say it is green. When an object reflects all the colors in the solar spectrum then it is white; but an object that absorbs all the colors—reflecting none—we designate as being black. In darkness all objects are void of color.

It is admitted that the seven colors can be produced from red, yellow, and blue. There are

THREE CHRISTIAN GRACES—

Faith, hope, and love—which embody all the graces, and which may be considered the foundation of the great superstruction of a Christian life.

Not one of these graces can be removed without destroying the base of our salvation.

"Without faith it is impossible to please God." "By grace you are saved through faith." "Faith is the substance of things hoped for.

"Ye are saved by hope." "Hope maketh not ashamed." Faith is a shield, and hope is a helmet, but "Love is the fulfilling of the law."

Love suffereth long, and is kind, envieth not, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, believeth all things, endureth all things. Love never faileth.

We may have an abundance of faith but be lacking in love. We may possibly have love and lack in hopefulness; but "perfect love casteth out fear." This certainly will be our experience when we are fully consecrated to God, being baptized by the Holy Spirit and empowered to work for the Master. We have no inherent good, but we can become reflectors by being purified by the blood and sanctified by the Spirit, through the merits of the blood. Then we shall be enabled to let our lights so shine that men may see our good works, and glorify our Father—how is in heaven. Jesus said, "I am the true light." Are we true lights? Do we reflect all the Christian graces on the world as the rain-drop reflects all the colors of the white light on the dark cloud.

Light is always on the opposite side to darkness. So is truth to untruth. If we reflect all the graces, then we, like the white object, will also be white—perfect in the Lord in regard to purity, and in favorable condition for a rapid maturity. Am I reproducing the life of Christ? Is Christ all in all I do? Does the world feel the power of His resurrection in our lives? Are we in the world and not of the world?

O, the unsearchable riches in the Christ-life!

Oh, the deep darkness of that person who, like that black object, is absorbing so many of God's blessings and reflecting none of the divine graces! How black hell must be without a Christ—without a single grace—filled with dark lives. Christ shall be the light of heaven; and just what all that means, who can tell? "Light is sown for the righteous."

J. R. ZOOK.

Des Moines, Iowa.

Whenever trouble comes, remember what Jesus said, "I will send the Comforter." — Ex.
When does consecration take place? At justification? No, because consecration is a yielding of ourselves up to God. Justification is coming to God, accepting Jesus as our sacrifice, and accepting pardon and peace made by His Blood.

Regeneration is the implanting of the divine nature. So it is impossible to consecrate before we are Justified, or Regenerated, or born again, because the unsaved person only has the carnal mind and is not, can not be, subject to the Law of God. But after receiving the divine principle implanted by Regeneration, by the power of that principle we can make our consecration.

II. What is consecration?

It is an unconditional yielding of ourselves up to God. It is right, because Christ has purchased us.—1 Cor. 6:20; Tit. 2:14; Act. 27:23.

It is right because the Father has given the believer to Christ.—Jno. 17:2,6,9,11,12,24.

All must be given.—Rom. 12:1; 1 Thes. 5:22,23 R. V. Our lives, field of labor, where we shall live, what we shall wear, how we shall spend our time, talent, and money—all are subject to the Lord's command.—Rom. 14:8; Rev. 22:3; 1 Cor. 10:31.

This makes us bond slaves to Jesus.—Eph. 1:13; 1 Tim. 2:19; Rom. 1:1; Gal. 6:17, R. V. This is not legal bondage but a freewill offering of love.—Ps. 110:3, R. V.

This giving of ourselves to God is not an emotion or feeling, but a definite work done by the spirit.—Jno. 1:17, R. V. It is choosing God's will even when we do not delight to do it.—Luke 22:42.

It is saying "yes" to God's will.—MAT. 11:26; 2 Cor. 1:20; Rev. 19:4; Job 1:21. It is choosing God's will apart from all emotion—chosen at some definite moment and maintained forever afterward.—Heb. 11:24-27.

This can only be wrought out by the Holy Ghost.—Heb. 9:14.

When the work is real, we will be instantly tested—Mk. 10:21,22.

Ananias and Saphira had it in their heads but when the test came it was not borne out; consequently they lied to the Holy Ghost.

When consecration is complete, God takes the vessel "what for"? To sanctify or "cleanse"—to be filled with the Holy Ghost. Sanctifies "what from"? The old man, carnal mind, carnal law, sin (inbred), so the soul knows nothing but to say "yes" to God, and sings; Prone to love thee, Lord I feel it; Prone to serve the God I love. Oh how that divine nature, which is Christ himself, yearns, hungers, and thirsts after the will of God! Glory! My heart, commits, submits, yields unhesitatingly to his will. When I was justified I was continually doing things I did not want to do. The things I did want to do, I did. But since I, by the spirit, have made my consecration, the Lord sanctified me from the carnal mind and I am no more double minded but I have the mind of Christ, rejoicing in tribulation.—1 Cor. 2:16.

Brethren pray for me and wife. The trials are abundant; but where sin abounds grace does much more abound. Praise God! I went through Rom. 5:1—justified; Rom. 6—died and made alive; Rom. 7—alive, crying for deliverance from the crucified body; Rom. 8—free from carnality, sin, flesh, the old man; Rom. 12—given as a living sacrifice, learning what is that good and acceptable and perfect will of God.

Having received this ministry, I am an ambassador for Jesus until He comes.—2 Cor. 5:17,21.

Abilene, Kas.

A. L. EISENHOWER.

Beloved in Christ, and readers of the Visitor: I take the pleasure of writing a few lines hoping their will be a small space in the Visitor.

Let us examine the word Temperance and see what it means. It means moderation in all things.

What does it mean when applied to people and societies? Wholly abstaining from the use of all intoxicating drinks and harmful drugs. Brandy, whisky, rum, gin, wine, ale, beer, and cider, contain alcohol.

From what are they made? Of the juices of fruits, herbs, and other sweet fluids.

How are alcoholic drinks made? By brewing—fermentation and distillation.

What is the chief result of fermentation? To destroy food properties.

Does alcoholic drink injure the mind? Yes, through the brain, which is the center of the nerves. The mind is affected to the extent that man cannot walk uprightly. His sight becomes dim; his speech indistinct; his mind becomes confused; he reasons falsely if he reasons at all.

How does alcohol effect the nerves? The nerves are the seat of feeling. Alcohol destroys their sensitiveness, causing them to become benumbed.

Can a man stop using intoxicating drinks when he pleases? It is almost impossible. If alcohol did not totally destroy the will power, strong men would not give way to it as they do.

Is alcohol a thirst producer? The greatest in the world. A man will spend all his money trying to quench his thirst with the very thing which produces it.

How is this thirst for alcoholic drink acquired? By the moderate and continued use of wine, beer, brandy, whisky, etc., until the sys-
tem by degrees acquires a feeling of necessity for them.

Why is this craving so terribly strong? Because as soon as he stops drinking, even for a few days, all the nerves of his body begin to quiver and throb and cry for it like a man perishing of thirst in the desert.

Is there any nourishment in liquor? I answer no, their is more nourishment in a teaspoon full of flour than in a gallon of intoxicating drink.

Why do people grow fat who drink ale, beer, and other alcoholic liquors? Because the system gets out of order and the body is bloated or filled with an unhealthy, unnatural, fatty degeneration.

What strong man mentioned in the Bible was a total abstainer? Sampson. He never drank wine or strong drinks, and his mother was a total abstainer before his birth. See Judges 13:7, 24.

Do men die of drunkenness? Sometimes, but often they die of diseases brought on by the use of alcohol.

Are alcoholic liquors good in case of sickness? I have talked with some of our eminent physicians and they say that every disease is better cured without the use of alcohol than with it. (A very few exceptions.)

How many die every year of alcoholic drinks in the United States? Statistics show that about one hundred thousand die every year and fill drunkard's dishonored graves. This is nearly 274 each day or one in every five minutes. Man and woman; avoid temptation for you may not be strong enough to withstand it.

Does drink increase crime? Statistics show that more than three-fourths of the crimes committed are caused by the influence of strong drink.

Who has the best chance in looking for a situation; the steady young man or those who smoke and drink? The steady man always. When a good business opportunity is offered they are the ones who get the place.

Is cider drinking hurtful? Yes. Thousands of boys get an appetite for liquor because of drinking cider on the farm; then when they go out into the world they fall an easy prey to ruin.

Is the human system always opposed to alcoholic drinks? Yes. Swallow alcohol and the system throws it off by every possible way, and the man looks, smells, and walks like a walking distillery.

Does satan draw from all classes of people his victims to ruin? From all but one; those who totally abstain from intoxicating drinks. In life's earnest battle only they prevail who daily march onward and never say "fail."

What should children always remember? That every drunkard was once a little boy or girl who never expected to drink, but yielded to temptation, took the first glass and was lost forever. Let us look to the Word of God—which is our shield and staff—the words which the Savior placed before us. Luke 21:34; 1 Cor. 5:11; Gal. 5:21. So here we find that the drunkard shall never enter the kingdom of God.

What will alcohol do if regularly applied to a thrifty farmer's stomach? It will remove the boards from the fences; let cattle into his crops; kill his fruit trees; sow his fields with thistles; mortgage his farm; bring want and sorrow on his family; and place him in a drunkard's grave.

What is one of the most horrid sights God looks down upon? A drunkard's home; and the most pitiful objects are his wife and children.

No language can tell the deep wretchedness of their lot.

If the churches were aroused to their duty, how long would the rum and tobacco traffic exist? If the church could be brought fully to abstinence the days of this evil would be numbered.

How does the rumseller become rich? By the government granting him license to sell it; thereby he grows rich while the drunkard sinks to poverty. The rumseller builds his house by tearing down the houses of others. He clothes himself by stripping others. He feeds himself by taking the bread from the family of the drunkard. * * *

Statistics show that in 1890 there was sufficient beer drank to fill a canal 24 feet wide and 8 feet deep, reaching from New York to Philadelphia, a distance of 75 miles. This would take a pump 21 years, throwing at the rate of 366 gallons per minute, to pump it out. It was all swallowed however.

The drunkard spends his time in trying to make himself, his wife, and children as miserable as possible. If he would work half so hard to become a Christian, himself and family would become happy in the Lord and prosperous.

SAMUEL J. EDWARDS.
Sippo Station, Ohio.

For the Evangelical Visitor.

WHAT MAY WE EAT?

BELOVED readers of the Visitor:
I have been reading an article in March 15, 1897, issue of the Visitor forbidding the eating of meats, which we should take into consideration, and pray God for knowledge and wisdom to discern the unclean from the clean, as there are so many things which defile a man, besides the eating of meats which the "mosaic law" forbids. The eating of swine's flesh was to the Jews an abomination.

All Christian believers well know that the Jew will not eat swine's flesh, neither will they eat any thing else, wherein hog's lard is used. Now which is used most? Lard of
course is used by a considerable percent more than pork.

Nearly all people set their tables with pies, all sorts of cakes, pastries, and immense use of sugar. This last is by some considered of all vegetable products to be the most injurious to the human body. Now if we want to put away pork, we must also quit the use of lard as well as pastries, which were first mentioned. The immense use of sugar is the most prolific cause of so many people being troubled with dyspepsia, indigestion, and a foul stomach. Sugar contains more poison than any thing else we eat, and it is so largely used of late years because it is sold so much cheaper than it was twenty years ago. Then it was sold at from eight to ten pounds for one dollar; now we get from 20 to 30 pounds.

Diet which covers the tables today is breaking down health and strength at from eight to ten pounds for one dollar; now we get from 20 to 30 pounds.

Diet which covers the table now is breaking down health and strength of the human body, as the stomach is fed with food which lacks nourishing properties. This causes the stomach to get out of order and becomes the mother of diseases. Let us consider the Scripture quoted in the Visior, and by God's guiding Spirit put all our abilities to work with sincerity, serving the Lord, and laying aside man's ordinances. There are many evils existing in the church of God that will separate us from God more than eating, or not eating, for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

I would yet say with Paul; "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Consider also well 1 Cor. 8.

H. KLIPPERT.

Stayner, Ont.

[We are glad to know that some of our readers are being set to thinking on these lines; that one truth brought before the people leads to the uncovering of another. When it comes to laying "judgment to the line and righteousness to the plummet" half will sweep away the refuge of lies and the waters will overflow the hiding places. The eating and drinking by the saints must be governed not by what we have been taught to believe, but by principles of righteousness. —Ed.]

For the Evangelical Visitor.

EXPERIENCE.

DEAR readers of the Visitor: I feel to write a few lines to the dear Brethren and Sisters and others. Well I know of the time when I was heavily convicted because of my sins. The way I had been living was wrong, but I was not willing to make the start first in the family. I looked for my companion to lead and so I lived in that state for about a year. Many a time I was afraid to go to bed for fear I would die in that condition. I knew that I was unprepared to meet my God.

A series of meetings were commenced in Walpole, and it seemed I had a great desire to go. As it was about twelve miles from where we lived to the meetings, there were many excuses for not getting there; but after everything was arranged we went. The first night of meeting it seemed to come to me that I should make a start and rise for prayer. I said to myself, I will. But when I arose, it was too much for my companion. It pierced him like an arrow through his heart, and we both made a start.

It was however more than a week until I found peace. Thither were others who made a start after me, but I was so burdened with conviction that I could not eat nor sleep. So we went to meeting in the evening again, and as one of those who had made a start after me arose and told how she had found peace, I was burdened worse than ever. I thought I had to give up; that there was no salvation in store for me. As meeting closed that evening, Sister Holler came to me and asked how I felt. I told her that it seemed I should have more prayer; then she became very earnest and we knelt down together. It was there the burden of my heart rolled away, and it was then I found that peace which Jesus can give and no one can take away. Praise God!

On the way home I could see the angels hovering around and felt happy. But that was not all. We must needs go home to fight the battle. As I had been very proud, I had many things to give up and come out from amongst the world in order to be a separated person. It was a great struggle for me, as my parents did not belong to the Brethren church. They thought it was not necessary to dress so plain. I took it to the Lord in prayer, and He gave me grace to conquer. I became willing to give up all but one thing that was my wedding ring. As the Scripture told me not to wear gold, it was a great conflict for me to get willing to do this. I thought to wear a little was of no importance; but, thanks to God! I gave up all for Him, and I want to go on to make heaven my home, and spend eternity with Jesus. Eternity is too long to spend in misery.

When I look at the church that I was brought up in and see how they are linked with the world, and go hand in hand in everything that is worldly, it makes me more firm to go on in "the good old way." I, as well as others, remember that when they used to get converted, they would tear off the flowers and feathers; but now they put them on. When they take the communion they must lift up their veils to partake of it. Oh, when I consider these things it makes me think that modest apparel belongs to the people who wants to be followers of the meek and lowly Lamb of God that taketh away the sin of the world.
I must frequently ask the Lord this question. What thinkest thou of me? Dear Brethren and Sisters, pray for me that I may grow stronger in the Lord. I feel that there is so much to do, as some of my children have made a start for the kingdom; this gives me great courage to work for the Master, and I hope to meet you all in heaven.

ANNIE C. WINGER.

For the Evangelical Visitor.

THE CALL OF GOD.

"Then Peter and the other Apostles answered and said: We ought to obey God rather than men."—Acts. 5:29.

May God's grace and mercy be with all the readers of the Visitor. By the help of God I will give a few of my thoughts on this subject relating to the mission cause. We must obey God rather than men, as Phillip did. "And the angel of the Lord spake unto Phillip, saying, arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went down," etc.—Acts. 8:26; also, like Peter did when the three men from Cesarea came to seek him.—Acts 10:19, 20. Let us not do as Jonah did. We cannot know where we shall go, but the Lord will tell us just where we shall go. We cannot wait or depend on men. We must follow Him, as the poet says:

"Preach the Gospel, sound it forth,
Tell of tree and full salvation.
Spread the tidings over the earth;
Go to every tribe and nation."

O dear brethren and sisters: let us have the Lord as our purifier, both soul and body. Let us trust Him as our physician, our helper and strength. God says: "For I am the Lord that healeth thee."

Ex. 15:26. The Lord is my physician and my all. He heals me, soul and body. Glory to His name for ever!

O dear brethren and sisters, let us love and serve the Lord. Let us say with the German poet:

"Welch gluck O Jesu dein zu sein,
Und hier in deinem dienst allein
Mit freuden sieh zu uben!
Wer liebt wie dir? Wer rettet mich?
Wer gab sich in dem tod fuer mich?
O, sollt ich dich nicht lieben!
Mein Theil, mein Heil!
Dir ergeben sei mein leben,
Sei mein sterben
Deinen Himmel eint zu erben."

I close by asking an interest in the prayers of all God's children in my behalf. Your unworthy brother,

DANIEL BAUCHMAN.

Stitt, Kansas.

For the Evangelical Visitor.

THE OLD PATHS.

In this fast age of talk about progress, some people create a contempt within themselves against the old ways and are running after every new thing that the world offers.

Turn to the Prophet Jeremiah in his writings and there in speaking about this matter, he says: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Jeremiah 6:16.

As it was in the time of the Prophet Jeremiah, so it is at the present time. "Stand ye in the ways, and see and ask." This does not mean that we should simply stand and do nothing; but to see and ask means that we may find out the right way; and when we have found it, to walk therein.

People who are not on the right way are not in the way which is prescribed by the letter and the spirit of the word of God. They are following some phantom of their own; hence they cannot see the good old way. Such think they must leave the old paths and find something new.

There is no trouble about the old paths if we keep going right straight on, walking therein as prescribed by the great Lawgiver. The old paths will bring new things and new developments, providing we walk lawfully. It is only those who cease to walk lawfully that desire new paths. Here is where the trouble is. There are no new paths in God's word—which is in the good way—and never will be.

New scenes and new developments come to us only by faithfully and obediently walking in the old paths, and, upon so walking, is the good way given unto us. Therefore it is necessary that we should watch lest we get off this good way.

If you have lost the Old paths, then stand in the ways, and see, and ask. This is what the Old Prophet Jeremiah said to his people; and it applies also to you until you will find that good way again and walk therein.

There are heights and depths and lengths and breadths to be explored before we can enter that promised land to possess it. Press forward in the old paths my fellow pilgrim to the promised land. The promise is also unto us, "and ye shall find rest unto your souls." Fraternally,

GEO. S. GRIM.

THE SOURCE OF POWER.

WAITING one night in the darkness on the railway platform at Framingham campground, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening a while I ventured to intrude the suggestion that if they would get a look at that evangelist's old Bible, they might learn the secret of his power; for it contained more marks of use than fifty ordinary well kept ministers' Bibles. It reminded me of the old Scotch warrior's claymore. He had been in twenty-four battles, and there were twenty-four hacks in the edge of his well-tempered blade. He had struck fire every time. A well studied Bible, believed and preached and practiced, is a source of power which will ever remain a mystery to those who neglect the Word of the living God."—Bible Reader.
Will someone take up the subject of office at Abilene, Kansas. Registered Letter, or Bank Draft, to H. N. Engle through the medium of the pen. He is glad at any time to have Brethren visit him and hold meetings. He from the Brotherhood and would be glad to see them. He from the office, General Conference will have met to consider matters of which will be various. Undoubtedly matters will be presented which are of grave importance. Many minds will look at these from various positions and will see them in different aspects. The only true light in which to "see a thing as it is" is without partiality and hypocrisy. Sometimes we stand so firmly on a belief, a conviction, a doctrine, or a plan that the truth cannot be even wedged into our conception. By clinging to our most fondly cherished hopes and convictions, we have found that we may stand in defiance to Almighty God. May the God of heaven make the decrees of this Conference in our prayer. Amen!

The article inserted in a recent issue on "Forbidden Meats" has called forth communications from various quarters which would furnish interesting reading. Our space is altogether to limited for the present supply of manuscript on this and other subjects. Do not leave this subject until you get hold of these truths. 1. The term “unclean” may signify either “to be defiled” or “to be unwholesome” with their attendant consequences and relationships. 2. Justification is obtained by “faith in Jesus". The “blood” cleanseth from all sin; but the blood does not change unwholesome food to a wholesome condition hygienically. God may make, and unobtainedly has made, unwholesome properties in food to be of no effect as occasion may demand unto such who believe his Word.—Mark 16:18. This is however the exception and not the rule.

A change of date has been made in the Ashland and Richland, (Ohio) Districts for their Lovefeast, from May 20-30 as formerly announced to May 25-29.

LOCAL CHURCH NEWS.

Oklahoma.

Dear Editor: I again take my pen to let the readers of the Visitor know of the work of the Lord in G. county. Bro. S. H. Zook arrived with us on the 3rd of April. We must believe he came filled with the Holy Ghost and in the power of the Almighty.

At his arrival all seemed dark to the most of us on account of the strong opposition and persecution we met with by the way of self denial. Meetings began on the night of the 10th, at the Union Ridge school house, and at this place we were made to feel that the Lord will work among His people, and no man can hinder. Meetings continued at this place until the night of the 16th. During this time four arose for prayers and were able to speak of the peace and joy that is to be found in a Savior. On account of other appointments at this place the meetings were moved to the Pratt school house, with good attendance and attention. Here the meetings were continued during one week. Several asked for prayers that they might live a closer life to God. During Bro. Zook’s stay there were five baptized. Praise the Lord for the wonderful work he is doing among the children of men! All glory to His name!
THE Lord has been very good to us since here in answering many of our prayers for the conversion of souls, for the healing of the sick, for the baptism of the Holy Spirit, and for seasonally, for loving friends, and for many temporal blessings to sustain this earth life.

We have meeting every night in the Mission Chapel, attendance fair and interest very good. Our Sunday School, of which Bro. D. Weigle is superintendent, is well attended, promising and very instructive—the review being conducted by Dr. Nysewander, of this city. The average attendance, I think, is 80 or 90.

There are souls being saved right along and the work of repentence and conversion in general is thorough. There will be baptismal services here next Sabbath, May 9th. Every Sunday directly after S. S. we have a prayer and praise meeting which is always well attended and which is also accompanied with a high tide of Holy Ghost power. Praise God! On Wednesday of each week at 3 o'clock p. m. the mothers have prayer meeting in the basement of Mission. This also is proving a blessing to the work. On Thursday of each week at 7 o'clock p. m. the young people have prayer meeting in the mission chapel. Sister Kitty Harless has charge of this important part of the work. On Friday of each week at 2:30 we have Bible reading and study which is proving to be very profitable and instructive. Many express high appreciation.

Once in every three weeks we have an appointment at Altoona, eleven miles east of this city. The meetings are well attended with a deep interest. God so graciously flooded our hearts with His love that we melted right down to tears and praise. The Christian friends there are very affectionate. At the close of several of our meetings there, all stood for prayer. This has also occurred a number of times at the Mission. Praise God for the victory!

Now, dear readers, have special prayer for us that this work may go on with increasing interest and power.

There are Christian friends at Norwalk, nine miles south of here, that desire meetings but, as yet, have not been able to respond. I trust the Lord will provide. Lovingly yours.

J. R. AND ANNA ZOOK.
The text appears to be a record of various religious events and gatherings, possibly related to a church or religious group. It includes dates, locations, and brief descriptions of meetings and services. The text also contains quotes and references to biblical passages. The overall tone is religious, with a focus on the work and service of God in the lives of the community. The text is formatted in a way that suggests it might be a report or newsletter, possibly from a church or religious organization. The language is formal and descriptive, typical of religious documentation.
Evangelineal Visitor.

TO THE CALLED OF GOD.

Dear ones in Jesus:—Grace, mercy, and truth be multiplied unto you. Amen.

I felt led of the Holy Ghost to write you a few lines. I will therefore trust him to direct my pen.

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. And this I pray that your love may yet abound more and more in knowledge and in all judgment: that ye may approve things that are excellent, that ye may be sincere and without offence until the day of Christ; being filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God." Amen.—Phil. 1:3-6,9-11. "Faithful is he that calleth you who also will do it."

How few they are, in the world to-day, that know the voice of Him that calleth! Many, it is to be feared, have missed their calling, simply because they did not tarry until they knew it was God that was calling them. There would be less failures in the Lord's work if every one had an open ear to the voice that is speaking behind them, saying, "This is the way, walk ye in it." The ones that hearken and obey that voice, are the ones that have the promise of God's faithfulness. If God calls on us to do a certain work, he will also give wisdom and power to perform the same. Each child of God has his place in the kingdom to fill; and that you may find your place, "hearken thou unto the voice of the words of the Lord."

There are many voices in the world calling unto us, offering us...
positions in the church that we may satisfy the different lusts. Master love of money calls to many saying, "Behold, what great gain the preaching of the Gospel will bring unto you. The office of the lawyer will bring much but the preaching of the Gospel will bring more." Many hearing this good offer, accept it, and the result is many of our pulpits are filled with the "dumb dogs" of Isa. 56:10,11, or the "false prophets" of Jer. 14:13-16, or the "hireling shepherds" of St. John 10:12,13, of whom God hath said that he had neither called nor sent.

Again we hear the voice of mistress Fame calling, "If you would like a name in the world as a man of great literary taste, or a hero of the day, come and be a preacher of the Gospel, or a missionary to foreign lands, and I will make you a name of which all people of the world will love to read and honor." This spirit was found troubling the disciples of Christ and they disputed among themselves as to who should be greatest in the kingdom. Christ in speaking of John the Baptist, said that he was the greatest of prophets; but those that were least in the kingdom should be greater than he, because those that are generally great in the eyes of man, are very small in the eyes of God. Because of mistress Fame it is believed that many have run that have not been sent, or are prophesying that have not been called.

Then we hear still another voice in the name of the church saying, "I want you to preach the gospel. And you shall preach it in this place, or that." Some may say, "Is it wrong for the church to call and appoint individuals to positions?" It is wrong unless the Holy Ghost has first called and appointed the individual whom the church is calling and appointing. Barnabas and Saul were not set apart nor sent by the church. But until the Holy Ghost said that he had called them unto a certain work, (Acts. 13:2,3) neither is it scriptural for the church to say to the one going "Go here," or "Go there," unless the Holy Ghost had first said "Go to that place." Man would have thought it foolishness to choose the shepherd David for king over Israel, the plowman Elisha for a prophet, or the simple-hearted fishermen for the responsibility of the Apostleship; and to send Elijah to a starving widow to be fed during a great famine, or Philip to the gates of Gaza to preach the gospel. But such are God's ways. "For ye see your calling, brethren, how that not many wise after the flesh; not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—1 Cor. 1:26,27. In many cases the very ones we would think less of choosing, God chooses.

"Man looketh on the outward appearance, but God looketh on the heart."

Now beloved, you say you are called. Who called you? To what and where are you called? What motive prompts you to fill that calling? These are questions that should be considered by every child of God. Every child of God has his place to fill. Are you filling yours? Remember "the gifts and callings of God are without repentance."

"There's only one thing should concern us, to find just the task that is ours, and then having found it, to do it. With all our God-given powers."

Yours and Christ's, D. W. ZOOK,
Yokohama, Japan, March 6, 1897.

"To remember that Jesus said, "Lo, I am with you always," should make the weakest Christian strong."

**HOLY SEXUAL RELATIONS.**

We stand on the same platform with the Christian Life in the following sayings under:

**WE BELIEVE**

In true love marriages.
That children should be begotten in love under wise, right conditions.
Incontinence except when children are wisely desired.
In purification and not the destruction of the sexual faculties.
That the procreative faculties, rightly used, are as sacred and holy as the devout worship of a pure soul.
That marital purity has the sanction of the sacred Scriptures.
That it accords with true science.
That children born under the best conditions would still need to pray,"Forgive us our debts as we forgive our debtors," just as we believe—
That the purest persons now need to pray, the same prayer, and to say, as Wesley taught, about our infirmities:

That marital impurity and the perversion of sexual relations in marriage, are the direct and indirect cause of ninety per cent of the evils and crimes that afflict humanity and curse the world.

Every moment, Lord I need
The merits of thy blood.

That marital impurity deadens the spirituality, weakens the intellect, injures the body and pollutes the soul; that it sends offsprings into the world too weak to resist temptation, with a craving for stimulants, and inherited tendencies toward the vilest crimes; that it is a direct cause of self-pollution, and of boys and girls committing the grosser vices. —Sel.

The Vanguard justly remarks that "there is a blessing for soul and body in the atonement of Jesus. God should be honored by His children. His physical laws should be kept, and if sickness comes, appeal to the Great Physician for healing. Study the Word of God for instruction in laws of health, and for a basis of faith for divine healing." —Sel.
MISSIONARY.

"The field is the world."—Matt. 10:16.
"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.

GO, OR GIVE.

Who will go among the heathen
Wonderous words of life to teach,
That the Savior's love so precious
May be known and shared by each,
Who in darkness now are sitting
Far beyond our power to reach?
Who will give to send the Gospel
To the dwellers o'er the sea?
Though from home we may not wander,
By our offering glad and free,
In the world's song of redemption,
Our's a glorious part may be.

The conversion is reported of a Persian Moslem who a year ago was accustomed to bathe every night in order to wash off the pollution of contact with Christians during the day. Now he has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith in Christ.

FOREIGN MISSIONS.

A minister was soliciting aid for foreign missions, and applied to a gentleman, who refused him with the reply: "I don't believe in foreign missions. I want what I give to benefit my neighbors."

"Well," replied he, "whom do you regard as your neighbors?"

"Why those around me."

"Do you mean those whose lands join yours?" inquired the minister.

"Yes."

"Well," said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before; but I suppose I own about half way through."

"Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom."—Mission Studies.

HEROES.

THE Nashville Advocate takes a biblical view of this subject. Men and women seek for honors and renown, and in so doing lose the sight of God's idea of things. A faithful servant may indeed be lost to the notice of the world. He forgets honorary titles and applause for heroism and does the work which the Master has bid because the love of God constrains him.

"Talk about heroes," says this Journal. "The conquerors of world's whose deeds are recorded in history, commemorated in bronze and marble, and whose names will live through all generations, are no more worthy of praise and remembrance than the heroes of the cross who fought to bring the world to Christ. A grander army never faced a foe. Millions sleep in unknown graves; their names, not found in the annals of the church, will be recalled no more on earth. They are written only in the Lamb's Book of Life. Of such St. Paul says the world is not worthy. They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. All obtained a good report through faith, and quietly sleep in the earth awaiting the resurrection, when they will awake in the likeness of their Lord, and be satisfied."

THE TRUE MISSIONARY SPIRIT.

It is not peculiar to Christianity, but no other religion has exhibited so high and pure a type of it. A distinguishing and conspicuous characteristic of the religion of Christ is the desire which each of its disciples feels to win others to accept it. This naturally finds expression first toward one's neighbors and friends, and then reaches out toward people more remote, and finally embraces the whole world in its comprehensive aim and hope. Must we all be missionaries, then? Certainly, in some real, active sense. Each Christian must act as a missionary toward all within the reach of his influence who are not followers of our Lord. But does it follow that we are all called to be missionaries—themselves?—that is, to enter the service of missionary organizations officially, either in our own land or somewhere else? By no means.

It used to be claimed that every Christian young man and woman ought to become a missionary, either at home or abroad, unless able to show that God has made plain the duty of declining to enter the service. Now it is more often claimed that no one ought to be a missionary unless able to prove a distinct and positive call to the work. If this seems to tend toward limiting the number of candidates for service, it can hardly be said to have produced that result, and it undeniably promotes a higher average of ability and earnestness among those who engage in missionary service.

But it needs to be enforced continually and vigorously that those of us who may not be commissioned formally to be missionaries are not thereby released from our proper and necessary share of the great work. It is ours to support the missionaries with ample funds, even at the sacrifice of our luxuries. It is ours to follow their careers with intelligent interest. It is ours to uphold them by our sympathies and prayers. To do these things is at once our privilege and our duty.

They cannot do their part of the work without us. We cannot do our part without them. And just at present it is we who most need to be incited to a more loyal zeal and endeavor.—Congregationalist.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

NO GOOD.

My friend have you heard of the town of No-good,
On the banks of the river Slow,
Where blooms the Wait-a-while flower, fair;
Where the Some-times-or-other scents the air,
And the soft Go-easies grow?
Would you go where the soft Go-easies grow?
It lies in the valley of What's-the-use,
In the province of Let-her-slide;
That tired feeling is native there,
'Tis the home of the reckless I-don't-care,
Where the Give-it-ups abide.

"Putting little thoughts in big words don't make them weigh any more."

"Not to enjoy life but to employ life ought to be our aim and aspiration."—Macduff.

A Resolution:—"That we keep back the angry word. That we cultivate unselfishness. That we make our home brighter and better, a place of rest and contentment." Who will make it and not break it?

GUM CHEWING.

A
N Exchange says:—If girls only knew that the habit of chewing gum was productive of wrinkles, they wouldn't do it. Yet it is a stern fact, according to the statement of a well known Philadelphia physician. "The incessant action of the jaws," he remarked recently, "throws the mouth out of shape, and must, sooner or later, bring out the wrinkles on the face. The first to appear are little fine lines, just below the temples. Then a deep, ugly line begins to take up permanent residence about the corner of the mouth, and next in the cheeks. The plumpest cheek that ever bore a rose will soon wrinkle under the force of this ugly gum-chewing habit.

WHEN TO BECOME A CHRISTIAN.

HOW old must I be mother—how old must I be before I can be a Christian?"

The wise mother answered, "How old must you be before you can trust yourself to me and my care?"

"I always did," she answered, and kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself to me and my care?"

"I can now, without growing any older."

Then the child whispered, half guessing what her mother meant, "I can now, without growing any older."

Then her mother said: "You can become a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto me.'"

The child answered, "Yes."

Then they both knelt down, and the mother prayed, and in prayer gave to Christ her little one, who panted to be His.—Rom's Horn.

"One difference between a fool and a wise man is, that the fool talks most when he has least to say."

THE WORM IN THE TREE.

THERE was once a very beautiful garden, in which stood a tall tree. This tree was very beautiful, as it was full of leaves, which hung very gracefully.

One day the gardener spied a worm, not more than an inch or two long, crawling upon its trunk and pecking away at the bark.

A gentleman near by told him that if he did not kill that little worm it would kill the tree. But the gardener did not really believe that a worm so small could hurt so great a tree, and took no pains to destroy him, and the worm kept at work.

So time went on. The next year it was noticed that the leaves of the tree commenced to die very early at the top and all the leaves fell off much earlier than those of the other trees. And at the end of the next season the tree was dead. The great tree was killed by that little worm. He bored straight into the heart of that tree and kept at it until the life was all gone. That only illustrates what sin does for people. The leaves became dead and dropped off because there was a worm in the heart of the tree.

When you see people do what they should not, it is because sin, like a worm, is in the heart. I saw two boys quarreling and one struck the other a hard blow. He did not strike him because the hand that struck him was bad but because the heart had sin in it. Sin in the heart makes people do bad things. I heard a boy say a bad word to his mother. He did not say it because his tongue was bad, but because sin in his heart made his tongue say the bad word. The bad word came out just as the dead leaves fell off the tree.

Unless the worm could be got out of the tree there was no hope for the tree. It must die. And unless sin be taken from the heart it will kill us. With it in the heart we can never live with God and holy angels.

Only God can destroy sin in the heart. If we go to Him and ask Him in faith He will destroy sin, and thus we may be kept from doing wrong.—Christian Witness.
EVANGELICAL VISITOR.

HEALTH AND HOME.

“Thick 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.

LOVE AT HOME.

There is beauty all around,
When there’s love at home;
Peace and plenty there abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there’s love at home.

In the cottage there is joy,
When there’s love at home;
Hate and envy never annoy,
When there’s love at home;
Roses blossom breath our feet,
When there’s love at home.

The first half of life is spent in reckless dissipation of health, and the last half in anxious efforts to regain it.—Anon.

Some persons who have a mania for drugs would do well to digest the following expression found in the Italian Count: “I was well, wished to be better, took physic and died.”

It was a wise man who said that industry is not only one of the best safeguards against diseases, but an excellent remedy. Many persons have sunk, through despondency, into disease because of the simple fact that they have had nothing to do.

HEALTH HINTS.

The following from The Vanguard is worth a careful reading and a practical application:

“The body is the house we live in and it is worth taking care of. God made it to repair itself in the ordinary wear of its activities and to be its own healer of disease.

“The recuperative power is inherent in the body and medicinal remedies hinder nature from doing her work as she would.

“Hygiene assists nature by removing obstructions and working with her to throw off disease. It is such a blessing to have good health, but better still to know how to keep it.

“Few appreciate and care for their health till they lose it.

“It is much easier to keep health than to recover it.

“A hard cold or pneumonia may be borted on by insufficient clothing or by getting damp or by getting the feet wet for want of taking pains to put on an extra wrap or a pair of rubbers.

“Sitting in a close and heated room and then going out into the cold and getting chilled is the cause of much sickness.”

Don’t forget that your children will pay more attention to your tracks than they will to your precepts.

COURTESY IN THE FAMILY.

The Union Gospel News gives the following timely thoughts:

It is the exception and not the rule if courtesy and politeness are found among the members of a family. We as members of the family see each other every day and in the majority of instances it appears as though we thought it unnecessary to trouble ourselves to say “Good morning,” or ask after each other’s health, or to see if there is anything we can do one for the other.

As the years go by this seems to influence all the family life so much that the ordinary courtesies that we would naturally expect from one another are over-looked and dropped entirely; even the little “Pardon me,” or “Will you please do this?” or the pleasant “Thank you” for some services rendered are omitted and everything is taken as a matter of course.

It is no wonder that in such cases love seems to have died out. There is a certain amount of interest perhaps in each other, but as it is scarcely ever shown and has no encouragement to grow, there is nothing but a sort of absent-minded acquiescence of something done one for the other, some sort of claim that one member of the family may have upon the other.

Brothers who are ready enough to see that some other boy’s sister is protected are careless about their own sisters; and sisters who would gladly render a little service for some one outside the family are utterly indifferent to the claims—even ordinary obligations of members of their own family.

These things ought not so to be; but that they are is very clear to any one who will take the pains to observe at all. Why should not a brother and sister be just as anxious about each other’s health or to do some kind act for each other as someone outside the family? Why should not one of the children be just as anxious to do for father and mother, even more anxious than for someone outside?

This indifference to family claims is carried so far oftentimes that one member of the family forgets to pray for other members of the family. Perhaps prayers are offered for the heathen, for the members of some other family, but those closely related to us are left out.

Does this condition of things exist in your family? If so, are you doing, are you willing to do something to change the conditions and make them what Christ would have them?
OURS TIMES.

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

Speaking of sanitary conditions as affecting the Bubonic Plague, Mr. John Murdock, in his book on The Claims of Hygiene in School and University Education in India says: **A man may become Master of Arts in Madras and not know why an apple falls to the ground, where rain comes from or what the sun means by dissip appearing occasionally at inconvenient times. **This is a world managed and maimed by gods and devils and he is quite content to let it remain so. **At a race, the people are utterly ignorant of the true cause of disease and how to deal with an epidemic. The people are notoriously skeptical about the efficiency of European methods. The ways of their ancestors are the only proper ones to pursue, in their judgment. **It is thought that out of four million pupils not more than five per cent are taught hygiene. **Wars and rumors of wars are some of the tokens of the end of the age. Recent unrest in Hindustan has developed into a revolution between the liberal and the conservative elements, the latter, according to late reports, having control. **The battles of Cuba are seemingly followed by the horrors of famine; **Philippine troubles seem to remain indefinitely unsettled. **England seems to be considerably agitated about conditions as they exist in South Africa. **Japan is stirred considerably about Hawaiian affairs. **The Tariko-vecian quarrel will apparently be simmered over only to break out anew in corruption of some form because according to prophecy indications the doom of the Mobeen will shortly be sealed and the gentle times for treading down Jerusalem will very shortly end. **These things are the buildins of the fig-tree by which we shall read the signs of the times and know when to lift up our heads and rejoice that our redemption is drawing nigh.

An organ of Prohibition says that the saloon is making havoc in this nation more and more than ever before. The compensative destructiveness can be imagined when we consider that the number of Union soldiers killed in the civil war was about 110,000 while the saloon annually slays about 100,000 souls.

| OUR TIMES. |

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Yet Christian men, church members, and even ministers of the gospel countenance the saloon (licensed) as being the lesser of two evils. This is simply grasping hands with the devil. We need men in our times who will cry out against the evils attending the damnable traffic, exposing the business which with its avenues to destruction prefer the cover of darkness to that of day-light; men who will leave uncovered none of the modern pitfalls to hell. The church-member who

...est and how to deal with an epidemic. The people are notoriously skeptical about the efficiency of European methods. The ways of the ancestors are the only proper ones to pursue, in their judgment. This is a world managed and maimed by gods and devils and he is quite content to let it remain so. At a race, the people are utterly ignorant of the true cause of disease and how to deal with an epidemic. The people are notoriously skeptical about the efficiency of European methods. The ways of the ancestors are the only proper ones to pursue, in their judgment. It is thought that out of four million pupils not more than five per cent are taught hygiene. Wars and rumors of wars are some of the tokens of the end of the age. Recent unrest in Hindustan has developed into a revolution between the liberal and the conservative elements, the latter, according to late reports, having control. The battles of Cuba are seemingly followed by the horrors of famine. Philippine troubles seem to remain indefinitely unsettled. England seems to be considerably agitated about conditions as they exist in South Africa. Japan is stirred considerably about Hawaiian affairs. The Tariko-vecian quarrel will apparently be simmered over only to break out anew in corruption of some form because according to prophecy indications the doom of the Mobeen will shortly be sealed and the gentle times for treading down Jerusalem will very shortly end. These things are the buildins of the fig-tree by which we shall read the signs of the times and know when to lift up our heads and rejoice that our redemption is drawing nigh.

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