5-15-1897

**Evangelical Visitor- May 15, 1897. Vol. X. No. 10.**

Brethren in Christ Church
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 the believers out of the world but that they 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 whereon 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 burn within us when we see the marks and consequences of sin and the arrangement 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, social debauchery 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entertainments, he need not wait long until the friendly hand shake of the worldly and formal professor will be quietly withdrawn—sometimes not very quietly either.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 ever in monarch's coffers shone.
Than all their diadems.
Nay, were the senn one chryselyte,
The earth a golden ball,
And diamonds all the stars of night.
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 give you rest.—
A bruised reed I will not break,
A contrite heart despise:
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 light, the way.

—Mrs. C. 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 tumultuous 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 else 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 the 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."

W. B. 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 mysterious 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 someone 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 subtility 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.”

**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—inseparable. While each 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 rain-drops.

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 <i>faith</i> it is impossible to please God.” “By grace you are saved through <i>faith</i>.” “<i>Faith is the substance of things hoped for</i>.” “Ye are saved by <i>hope</i>.” “<i>Hope maketh not ashamed</i>.” 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, believeth all things, espereth all things, endureth all things. Love never faileth.

We may have an abundance of faith but be lacking in love. We may possibly 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 which 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.
**Consecration.**

(To declare sacred for Holy use.)

**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; 2 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 "cleansed"—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, hungering, 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 not 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.

A. L. EISENHOWER.
QUIVER AND THROB AND CRY FOR IT LIKE
DRINK.

Strong? Because as soon as he
Enters by degrees acquires a feeling of
Intoxication in a gallon of intoxicating
Ment in a teaspoon full of flour than
All the nerves of his body begin to
Quiver and throw and cry for it like
A man perspiring of thirst in the
desert.

Is there any nourishment in liquor?
I answer no, their is more nourish-
ment in a teaspoon full of flour than
Their is 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, un-
natural, 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.—

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 alco-
Holic 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? Sta-
tistics show that more than three-
Fourths of the crimes committed are
Caused by the influence of strong
drink.

Who has the best chance in look-
ing 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 op-
posed 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 re-
member? 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 thirsty 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 wretch-
Edness of their lot.

If the churches were aroused to
Their duty, how long would the rum
And tobacco traffic exist? If the
is breaking down health and strength at from eight to ten pounds for one is sold so much cheaper than it was largely used of late years because it 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 all well consider the Scripture quoted in the Visi­tron, 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.

Stayer, 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, what our received appetite calls for, or what unjustified people advocate, 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. There 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.

Rainham, Ont.

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 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 free and full salvation, Spread the tidings o'er 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:


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.

Louisville, Ohio.

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.
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BENEVOLENT FUND.
H. L. Trump, Polo, Ill. — $2.00

Our aged brother Jacob Landis (the obituary of whose wife appears in this issue) has left for Atchinson, Kas., where he will make his home with his son, David.

Bro. D. A. Franklin, Swannington, Benton county, Ind., lives isolated from the Brotherhood and would be glad at any time to have Brethren visit him and hold meetings. He says he gets much encouragement through the medium of the pen. Will someone take up the subject of "taking oath" (Math 5:33-38) and communicate through these columns for the satisfaction of this brother and others?

We hope the reports of the Chicago and Des Moines Missions in this issue will give some souls a stirring. This is a day of opportunities. What are we going to do with them? The first requisite to success in any undertaking of this kind is consecrated workers, some of which God has already called. As long as friends, time, home, money, pleasures, or honors enter as the first consideration the Devil is well satisfied to let things slide along easily. For seeking all is a weapon which will defeat Satan every time as some of the workers have had occasion to know. We hope for a "widing out" at these places which will bring much glory to the name of our God.

Before another issue of the Visitor leaves the office, General Conference will have met to consider matters the nature of which will be various. Undoubtedly matters will be presented which are of great 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 weeded 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 too 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 undoubtedly has made, unwholesome properties in food to be of no effect as occasion may demand unto such who believe his Word.—Mark 15:18. This is however the exception and not the rule.

NOTICE.

A change of date has been made in the Ashland and Rich­­land, (Ohio) Districts for their Lovefeast, from May 29-30 as formerly announced to May 25-26.

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 Pruett 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!
Bro. Zook left for home on the 26th. May the rich blessing of God ever go with him and guide him in all his labors. May the good work go on at this place and else where is my prayer, for indeed we see that the harvest truly is great, but the laborers are few. We do feel the need of the prayers of the readers of the Visitor.

Yours awaiting the coming of the Master.

D. L. BOOK.

THOMAS, Okla., April 27, 1897.

DICKINSON COUNTY, KANSAS.

We are constrained to make note of the meetings which have been in progress in this county conducted by the Evangelist B. H. Irwin. He testifies to the definite experiences of baptism by the Holy Ghost and Fire. Undoubtedly he is a man of God fulfilling the call to which he has been anointed. Congregations at Bethel, Zion, Abilene, and at the time of going to press Belle Springs, have had opportunity to profit by his discourses. A prominent feature of these meetings has been the exposing of sin in all its forms and hues, getting down to the bottom of things, resulting in the conviction and conversion of sinners, reclaiming of back-siders, and the sanctification and filling of believers. We have been permitted to be present on various occasions. The services at Abilene on the 9th inst., were marked distinctively by the marvelous delivery on the part of the speaker in crying out against sin in all its manifestations. We melted right down to tears and praise, for the baptism of the Holy Spirit (sanctification), 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. Nyewander, of this city. The average attendance, I think, is 80 or 90.

There are souls being saved right along and the work of repentance and conversion in general is thorough. There will be baptismal services here next Sabbath, May 9th. Every Sunday, 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 floods 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. E. AND ANNA BOEB.
ways stays by us, leads and carries on the work. Oh I do praise God for the gift of His Holy Spirit in our hearts! I want more and more of that power that comes from on high so that I may be able to give out more and more. Pray for me and us that we may seek more diligently and stand firmer upon the rock, Christ Jesus.

**LOVEFEASTS.**

Pennsylvania.

Silverdale, Buck's Co. ............ May 15-16
R. R. Station—Sellersville.
Grater's Ford .................. June 5-6
B. R. Station—Rahns.
Martinsburg, Blair Co. ... June 12-13
Cubertson, Brechbill M. H. ... May 26-27
Ohio.
Ashland and Richland Dist. May 23-26
Wayne Co., Dist. ............. June 5-6
Valley Chappell, Canton ... May 22
Kansas.
Brown Co. ..................... May 15-16
Bethel, Dickinson Co. .................. June 5-6
Belle Springs, Dickinson Co. .................. June 9-10
Ontario.
Black Creek, Welland Co. .... May 22
Wainfleet, Welland Co. .... May 29
Howick, Haron Co. ........ June 5-6
Marskham, York Co. .......... May 29
Nottawa, Simcoe Co. ......... June 12
Iowa.
At the home of Bro. Andrew Gungy. Dyersville .................. June 12-13
New York.
Clarence Center ............... June 12
Ringold ....................... June 5-6
Indiana.
Foraker, Elkhart Dist. ....... May 29-30
Brethren and Sisters going to or from Conference are not only invited but especially solicited, when convenient, to stop at the various feasts for mutual benefit.

**FROM THE FIELD.**

Under date of May 1st, Bro. S. H. Zook, of Caldwell, Kans., writes: I arrived homesafely yesterday. Found the family well. Praise the Lord for His love and nearness while with the Brethren in county G., (now Custer) Oklahoma. The Lord found way to my heart. Five were baptized. The Brethren have been going through the furnace of trial but 'tis there that One like unto the Son of God is to be seen. Praise the Lord for His wonderful work!

**ON OUR MISSION.**

_We_ again resume our pen to communicate with the dear saints through the columns of the Visitor. May grace, mercy and peace be upon all of God's dear children everywhere. Amen.

On the eve of the 3rd, and morning of April 4th., we met in worship with the Brethren at the Mowersville M. H. We had a blessed meeting, the Holy Ghost giving utterance and accompanying the truth. On account of rain there was no meeting on the eve of the 5th. Three nights following we met in worship in the Otterbein Chapel of the U. B. church. Meetings here were fairly well attended and of fair interest.

On the night of the 9th, we preached in the U. B. church at Center Square, the home of Sister Zook's youthful years. Meeting was well attended and interesting. On Sunday the 11th., we met at Pleasant Hill M. H. and in the evening at Air Hill. On the nights of the 15th and 14th., we spoke in the Franklin school house, near Chambersburg, to a full house, three nights following we met in worship in the Portico S. H., west of Chambersburg and on Sunday, April 18, it being Easter, we preached in the Zion meeting house near our old home where are buried our father and mother and many other relatives. This meeting was especially blessed by the Holy Ghost to many present on the theme of the resurrection of Christ and our hope of a glorious resurrection when Jesus comes to claim His own. Also services in the eve at the same place which were quite interesting to God's children, many being encouraged to arm themselves more fully for the battle against wrong. While in Franklin Co., we were busy holding meetings and visiting many families both in and outside our own denomination. Our object has been to hold forth a pure four-fold Gospel and to encourage God's children to a fuller consecration and a holier life. To some extent at least we have been used of the Lord to water the lilies and many have been encouraged, while some may refuse the light and may go on in their disobedience. For all the good done we ascribe the praise to Him who said, "Without me ye can do nothing," which we fully realize. But thanks be to God that we can do all things through Christ which strengtheneth us. Bless the Lord, oh my soul!

On the night of the 19th, and 20th. we spoke in St. John's Reformed church in Chambersburg where we had two very interesting meetings and which the people of Chambersburg appreciated very much. To God be all the praise and may the eye that never sleeps watch over the precious seed sown until it matures into much fruit to the glory of God and the salvation of souls. We are endeavoring to sow beside all waters and leave all results with Him who says, "My word shall not return void." The congregation of St. John's church showed their appreciation of our labors by giving us a free will offering for which they will no doubt be rewarded in the resurrection of the just when Jesus comes to reward His servants.

Form Chambersburg we went to Mongul where we held four services in the Radical U. B. church. We had a full house and interesting meetings. On Sunday morn and eve we filled the pulpit of the Lutheran church in Shippensburg. These services were also appreciated.

On Monday and Tuesday evenings following we held services in the lecture room of the same church. On the night of April 28 and 29, we held two services in the U. B. church of Fayetteville. Here numbers of interesting testimonies were given by God's children. On Friday night we held a service in the Bethel church in Chambersburg. The Lord helped us to give them the plain truth on some lines upon which many ministers are silent because they do not understand the truth and therefore fail to rightly divide it. It was our privilege to meet many of those with whom we were formerly acquainted while in Franklin county, but many are not here, having joined the silent majority to await the resurrection when they shall be rewarded according as their work has been. "If a man's work shall abide he shall receive a reward."—1 Cor. 3-14.

Leaving Chambersburg May 1st., we came to York Co., where we ex-
EVANGELICAL VISITOR.

pect to remain until May 10. Then spending a week in Lancaster Co.,
by the 17 we expect to leave Pa. and
go to Ohio. Any one wishing to ad-
dress us can do so at Canton, Ohio.

We hope and pray that the com-
ing conference may be fruitful for
good, especially for the spreading of
the Gospel in all lands. Yours till
He comes.

NOAH ZOOK.
•
Tilden, York county, Pa., May 8th, 18—7.

MOTIVES IN POWER.

I
If we have prayed for a long time
for something, says George Mul-
er, and our prayer has not been
answered, it is often a wise and
profitable thing to ask ourselves, "If
I had this for which I prayed, would
it be for the glory of God? Would
it tend to my spiritual help and
profit?" And, peradventure, we
might often have to admit that it
would not be so, that if we had our
desire it might do us harm, it might
puff us up, it might not draw us
nearer to God, but might lead us
farther away from Him.

It is, therefore, of the utmost im-
portance that we should bring our
prayers to this test, "Do I desire
before all things, and above all
things, the glory of God, and my
grace in the things for which I
pray?"

Nothing that would really be good
for them will be withheld from
them that fear the Lord and walk
uprightly.—Sel.

For the Evangelical 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 there-
fore trust him to direct my pen.

"I thank my God upon every re-
nembrance 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 un-
til 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; be-
ing filled with the fruits of righteous-
ness, which are by Christ Jesus un-
to 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
too much, have missed their calling,
simply because they did not tarry
until they knew it was God that was
speaking to 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."
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 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."—W. D. 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:

In true love marriages. That children should be begotten in love under wise, right conditions.

In continence 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 grossest 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. 15:28.
"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
Wondrous 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 neighbor."
"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 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 throughout 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 become what may be called professional missionaries—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 home or foreign, 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 undoubtedly 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.

An 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, darling, before you love me?"

"Why, mother I always loved you. I do now and always shall," and she 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 always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again, "How old will you have to be before you do what I want you to do?"

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.' Don't you want to begin now?"

Then 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 gardner 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 gardner 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 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.
HEALTH AND HOME.

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

LOVE AT HOME.

There is beauty all around, When there's love at home; Hate and envy never annoy, When there's love at home. Roses bloom, breath our feet, When there's love at home.

In the cottage there is joy, When there's love at home; Peace and plenty there abide, When there's love at home.

When there's love at home, Time doth softly, sweetly glide, Peace and plenty there abide, When there's love at home.

In the cottage there is joy, When there's love at home; Haste and envy never annoy, When there's love at home. Roses bloom, breath our feet, When there's love at home.

Kindly heaven smiles above, When there's love at home; All the earth is filled with love, 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 had not 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 brought 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 not politeness is 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 any one, even those whom we do not at all love, are overlooked 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?
Saloon annually slays about 100,000 souls.

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 disappearing occasionally at inconvenient times.** This is a world managed and misrepresented by gods and devils and he is quite content to let it remain so. **At a rate, the people are totally ignorant of the true causes 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 Havana has developed into a revolution between the liberal and the conservative elements, the latter, according to late reports, having control. **The butcheries of Cuba are seemingly followed by the horrors of famine, Phillipine 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 Tarko-Jeicau quarrel will apparently be simmered over only to break out anew in corruption of some form because apparently the prophyte indications the doom of the Modern will shortly be sealed and the genile times for treading down Jerusalem will very shortly end. **These things are the buildings 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 terrible than war. The selective 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. **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 glazing bands with the devil. **We need men in our times who will cry out against the evils attending the tawny 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.**

**OUR TIMES.**

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

MARRIED.


OUR DEAD.

HANG.—Died, at Louisville, Ohio, April 19, 1897, Christian Margaret Hang aged 72 years, 6 months, and 1 day. Deceased was a member of the church many years. She lived a humble, upright, and self-sacrificing life, spending much time in ministering to the comforts and wants of others. Five sons are left to mourn their loss. Burial on the 21st at the Valley Chapel cemetery. Services conducted by W. O. Baker assisted by other brethren.

MIXTER.—Died, at his home northeast of Garnett, Ind., April 15, 1897, Dudley Mixter, aged 86 years, and 4 days. Deceased was twice married; left wife and two daughters to mourn their loss. He had been falling gradually since October last, during which time he suffered much, bearing all with patience. Although he never united with any church he passed away quietly and happily in the midst of song and prayer. His last words were prayers which he earnestly requested. Funeral services were conducted by Bro. M. Shirk, assisted by Eld. James Barton of the G. B. church, Abilene cemetery. Interment in the Abilene cemetery.

DONHER.—Died, at the home of her daughter, Sarah, Shippenburg, Pa., Sister Mary, wife of Bro. Joseph Donher (deceased) aged 81 years and 16 days. Sister Donher had been gradually declining for about one year but during the last 6 days of life (though not unusually ailing) she had prayers of her time of departure was nigh. For nearly fifty years she had been a member of the Brotherhood. Deceased leaves 7 children and 18 grand-children to mourn their loss. She often offered fervent prayers for her offspring. Services conducted by Bro. M. H. Oberholtzer and T. A. Long. Text 2 Tim. 4:7,8. Interment in the Air Hill cemetery. Reference was made to verses 24 and 5 of hymn 412 in Spiritual Hymns.

LANDIS.—Died, at her home in Abilene, Kansas, April 27, 1897, aged 75 years. A member of the church about forty years ago, and had led an exemplary Christian life. She was strong in her faith in a Redeemer's power to save, in which she remained firm unto the end. Her husband, one son, and three daughters remain to mourn their loss. Funeral services held at Conoy, M. H. conducted by Eld. David Engle, and others. Text Rev. 7:16,17. Interment in the adjoining cemetery.

KEAGGY.—Died, April 28, 1897, at the residence of his daughter Mrs. W. S. Lee of Altoona, Pa., Bro. Michael Keaggy, aged 75 years, 8 months, and 6 days. Diseases incident to old age caused his death, having been afflicted since Christmas. Bro. Keaggy was born in Bedford county Pa., where he resided until a few years ago. He leaves husband and 8 sons together with grand-children to mourn their loss. Services conducted by Elder Samuel Zook with assistance of the Brethren's church in Abilene. Interment in Abilene cemetery.

KEAGAN.—Died, near Elizabethtown, Pa., April 21, 1897, Sister Sarah M. wife of Henry M. Gish, aged 66 years, 8 months, and two days. Deceased had for many years been afflicted with rheumatism, the last six years of her life being spent on an invalid chair. Her last ailment however was pneumonitis. After seven weeks more of patient watching she passed away. Brother Gish united with the church about forty years ago, and has led an exemplary Christian life. She was strong in her faith in a Redeemer's power to save, in which she remained firm unto the end. Her husband, one son, and three daughters remain to mourn their loss. Funeral services held at Conoy, M. H. conducted by Eld. David Engle, and others. Text Rev. 7:16,17. Interment in the adjoining cemetery.