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H.N. Engle

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It is not the calling of the children of God to be wasting their life energies fighting against flesh and blood. Sin is condemned in the flesh of every sanctified soul and he has higher and more noble aspirations and labors. The prince of the powers of the air—principalities and powers of darkness—must be wrestled with. It is our business to renounce and testify against sin in all its forms, not handling it softly. And it takes men and women upon whom does not rest the guilt of sin to do this thing. The power of God is needed: and that power will not rest upon the sinning soul.

TESTIFY TO YOUR EXPERIENCE.

JUSTIFICATION comes by faith in the stoning blood of Jesus; but to retain this grace, the soul which has the experience must tell it out. Jesus said, "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house." Placing a candle under a bushel is equivalent to a speedy extinction of the flame. It prohibits the change of gasses and atmospheric elements which hold within themselves the life of the flame. Just so with the soul which is begotten to be a "light to the world." There is no Christian but is willing to admit the truths herein stated.

Now what will you say about the grace of sanctification? There are various phases in which the doctrine of sanctification is accepted. Believers disagree as to the manner of attaining to, or, getting the experience.

A few questions might be in order. 1. Are we willing to accept justification as a principle in our salvation and reject sanctification? 2. Do we believe sanctification to be a grace which every believing soul must accept in order to retain justification? 3. If every believer must be sanctified, when is this grace to become his experience? 4. Can a soul retain the grace of sanctification without testifying to it any more than it can retain justification?

A lack of proper teaching upon these vital principles has been the source of much confusion in the minds of both young and old and we are frank to say from our own experience, a means to retard the development of the spiritual life in some souls. Can it be possible that souls may live under the direct rays of the sacred pages for ten, fifteen, or even twenty years and not realize the precious possibility of that saying, "Go and sin no more"? Aha! A few, at least, need some waking up.

We are none of those who urge the acceptance of any belief under a mere intense emotional strain: yet we must enter into a calm consciousness of the truth, that sanctification must be accepted by faith the same as justification and the soul who purposes to obtain it by works sets aside the virtue of the atoning blood.

There are glorious possibilities of attainment to them that believe. The death rout (Rom. 6:11) and a whole, eternal consecration are the prerequisites to sanctification. It is crucifying; it is humiliating; but, O, it is glorious indeed!
THOU KNOWEST WHY.

Some day, O Father, I shall understand
Why Thou dost lead me as Thou leadest now,
Why Thou dost keep from me so much that seems
Best for my soul to have; why, on my brow
The crown of Thy dear service shines so dim,
And why, when I would speak in Thy great name
My lips so oft are dumb. Oh, can it be
That my soul ever feels a touch of shame
At being one of Thine, when seeing oft
That holy law despised? O Lord, forbid!
Thou knowest that I love Thee! that my life
Forevermore with Christ in Thee is hid,
And yet my spirit suffers bitter pain,
For, did not one, whom Thou didst foreordain
To bear Thy light unto the Gentiles, say
That surely I may trust Thee for the rest;
And leave me in the outer darkness drear,
To feel like unto the Gentiles, say
That he, who labored other souls to save
Might yet himself become a castaway?
Yet he was rich in works of faith and love,
And how can I, who am so poor and weak,
Look for a place in Thine eternal home?
Or for the sweetness of Thy favor seek?
But Thou hast been so gracious in the past
That surely I may trust Thee for the rest;
May sting in silence to Thy strengthening hand,
And sleep in spirit on Thy loving breast,
And feel to address to them words of sympathy and comfort;
Of Thy Son's righteousness and grace;
Whereby alone our souls are meet to stand
Where we may see Thy glory face to face.—Sel.

For the Evangelical Visitor.

SYMPATHY AND COMFORT.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and of the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:3, 4.

THE VISITOR comes into many homes month after month and finds its readers in different circumstances. I think of the home where sorrow is the portion of its inmates and feel to address to them words of sympathy and comfort; especially to the bereaved ones would I speak.

Their are ties of relationship, ties of family, and ties of kindred which are tender. "The Lord setteth the solitary in families" and a strong, preserving instinct exists in the creature for the defending and sustaining of the lives of our own; and so when these ties are broken and severed, the hearts are sorely wounded and the pathway before us looks dark and forbidding.

At such times we value and appreciate the expressions of sympathy and love of those who feel for us; but true comfort can only come from Him who once stood at the grave of a beloved friend and wept with the bereaved sisters, and of whom it is said that "It behooved him to be made like unto his brethren that he might be a merciful and faithful High Priest," and so he, having passed through suffering and drank the bitter cup, can speak comfort to bereaved, sorrowing hearts. He came to heal the broken hearted; so look to Him and realize by faith that He stands by your side ready to lighten your burden. You believe that the loved one for whom you are sorrowing was one of the redeemed ones: that the life laid down here is continued over there: that you may hope to meet "at Jesus' feet": that to be absent from the body is to be present with the Lord: and that he or she is safe forevermore. Then let the lessons of sorrow be the means of weaning you more from the things of earth, knowing that all will pass away but that those who are the Lord's shall in the end reign with him.

I think, too, of the many "shut in" ones, laboring under affliction and bodily weakness and pain. You have tried remedy after remedy, and often your faith is weak and you are at the point of giving it up altogether. O Jesus is the Great Physician! "Have faith in God." He can and will give light in the darkness, and songs in the night.

Let the lessons of pain bring out more strongly the graces of patience, thankfulness, etc. Know that some flowers only yield their sweetest fragrance when crushed.

G. DETWILER.

Sherkston, Ont.

For the Evangelical Visitor.

CORRUPT MINISTRY.

In the catalogue of crimes we recognize murder and treason to be the most heinous and yet they deserve capital punishment according to the code of our civil laws; yet the greatest calamity that can befall any community is a corrupt ministry.

Such are frequently eloquent and by their flattery and influence can easily captivate the masses, because the "world will have its own," thus gathering hundreds and thousands into the so called churches who attend to the ordinances and are highly esteemed as members: yet they know nothing of the regeneration of the heart, and, as Mathew Henry said, "They may die as a lamb, and afterward roar as a lion."

At the day of judgment when the books shall be opened and their deception made manifest there will be no sin which shall appear so heinous as the murderer of the soul; and while sinking into the abyss of eternal ruin, their deluded victims will charge their "blind leaders" of being the primary cause.

The rich man spoken of by our Savior in the 16th chapter of Luke, was no doubt fostered in the Jewish church by some learned Rabbi, and perhaps paid largely of his means for his support; yet he was unconscious that he was paving his way to hell, in which he lifted up his eyes, being in torment. At his burial he was no doubt eulogized as being in high standing in the church.

We should remember while living in this lower world that we are forming our destiny either for heaven or hell, and our influence shall live
either for good or for evil after our eyes are closed in death.

Yours in favor of declaring the whole council of God.

JOHN FOHL.

For the Evangelical Visitor.

LUKEWARMNESS.

"I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15, 16.

Lukewarmness does not believe in holiness or sanctification and speaks ill of those who are seeking or enjoying the experience.

Lukewarmness is opposed to missionary work, and especially that in foreign fields; says we have heathen enough at home, but rarely, if ever, does anything toward their salvation.

Lukewarmness speaks evil of and misrepresents those who, in obedience to God's call, are going "everywhere preaching the Word" (Mark 16:20,) and especially those called "missionaries."

Lukewarmness speaks of conversion or other past blessings, but when he comes to the present, he has nothing but a sorry tale of defeats and failures to obey God.

Lukewarmness sings:

"Prone to wander, Lord I feel it;
Prone to leave the God I love."

Lukewarmness has as one of his mottos: "Get all you can, and keep all you get;" hence he is not of very much force in a charitable sense, and grudges every cent he gives for the Lord's work.

Lukewarmness works very late Saturday evenings, sleeps late on Sunday mornings and gets up extra early Monday mornings. He sometimes greases his wagon or grooms his horses on Sunday evening, so as to get an early start next day.

When Lukewarmness goes to the store to buy, he "jews" the clerks for cheaper prices, but for his produce he wants the highest. He complains of the weather and of the crops if either are not to his taste.

Lukewarmness "tries" for various
diseases, to stop the flow of blood from a wound, etc. He makes some mysterious passes with his hand, perhaps blows his breath upon that which is to be recovered, and says some words to himself which he dare not tell if a car is to be then or ever after effected by him. He would not for the world acknowledge that in that ceremony he practices witchcraft.

Such is a partial catalogue of the gifts and graces (?) of Lukewarmness. There are many more minor (?) things which enter into his spiritual make-up, too numerous to mention.

Beloved, there is, I hope, no one of us of whom this picture is true in every particular, but let us examine ourselves in the light of God, whether or not we be in the faith. If any of these things be true of us, let us own to the truth, and by God's help get deliverance. God's Word teaches "holiness, without which no man shall see the Lord."

Yours for souls, EBER ZOOK.
Chambersburg, Pa.

HOPE WROUGHT BY EXPERIENCE.

"Hope maketh not ashamed."—Rom. 5:5.

As I feel impressed of the Lord to write a few lines for the VISITOR I will do so. I do praise the Lord for the Blessed Hope which we can have in Him. I must think much upon the wonderful Savior we have, who has suffered and died for our sins; also how little we suffer for His sake. I can never praise my Savior sufficiently for what he has done for me. O I do praise Him for this wonderful plan which He has laid down for us. Of late I must think much on the following verse:

"But drops of grief can never repay The debt of love I owe;
Here, Lord, I give myself away;
Tis all that I can do."

That was the way I had to come——give myself entirely to the Lord just as I was, "and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Bless His holy name! This is truly a love service. I used to serve the Lord because I thought I had to do so, but I just love to serve Him now because he has done so much for me. He has washed me as white as snow and has given me a clean heart, Glory to Jesus! I can never praise the Lord enough for what he has done for me. O the joy and sweet peace he has put into my heart; also for the real soul rest which I never experienced before last winter. I praise the Lord for the real longings which He puts into our hearts after him and his precious Word!

My heart goes out for the cold professors. If they only would see their heart as God sees them. What a blessed time it will be for those who can leave this world prepared to meet God.

Then I must frequently think how it will be for those who are unprepared. What an awful day that will be for them. Why not arise and be about our Father's business? I do thank the Lord that he has taken all the evil desires out of my heart. My whole desire is just to do the will of the Lord. Life is short, and I think we ought to serve our blessed Lord while we have health and strength and sound minds. We ought to do all for the Lord that we can when we consider what he has done for us, laying down his life that we might live through him.

I can truly say that "He is mine and I am his" for time and eternity. "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15:19.

I truly believe the Lord is getting his Bride ready to meet him in the air. How many will be ready to meet the Bride-groom when he comes? I praise the Lord that we may know when our names are written in the Lamb's book of life.

"My hope is built on nothing less Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid rock I stand,
All other ground is sinking sand."

Your unworthy sister in Christ,
MARTHA EYER.
Hamlin, Kas.

For the EVANGELICAL VISITOR.

LET US CONSIDER OUR WAYS.

I feel impressed to devote a little time in writing for the VISITOR. I always have the privilege of reading its contents. It is food to my soul to hear the experiences of others in far away lands. When I consider that we have one God, the Father of us all, and that He will lead us in the way of all truth, it brings joy to my soul.

It is almost eighteen years since I was converted. I was eleven years old when I found peace to my soul, I had a near way home and how happy I felt. Then the word "consider" would often be ringing in my ears; but I did not consider.

I went on in my selfish ways; but not without hearing this word "consider." In the day of adversity it would be "consider;" for often adversity is sent because we "regard not the work of the Lord neither consider the operations of His hands." When everything flourishes and prospers and we grow rich and self-sufficient, we resent any interference with our plans and purposes, thinking that we can take care of ourselves and know well how to manage our own affairs. Nevertheless when we find our plans failing, our hopes disappointed, our fair prospects blasted, and instead of sailing with the tide of prosperity we are aground on the rocks and shoals of adversity, then we are led to consider and see where the fault is and what is the trouble.

I have no doubt about my out-start.
I know that my sins were all pardoned; but to my shame I did not remain in that condition. Of late I can just see the great danger I was exposed to. O, I simply wonder can just see the great danger I was.

As we can read in Matt. 6:24, "No man can serve two masters: for either he will hate the one and love the other. Ye cannot serve God and mammon." That makes it very plain to my mind that I could not be a child of God in that condition. I was led away step by step. When I once failed in one thing the devil had another ready to try me. When I once failed in one thing the devil had another ready to try me. When I once failed in one thing the devil had another ready to try me. When I once failed in one thing the devil had another ready to try me.

Consider. Why should I have a cover over my knees when I am driving on a hot summer day? Why should I not be covered up to my neck? Let us consider the ways of the Lord. If God allows me to build a fashionable barn or house he will also allow me to paint it with three or four different colors; he will also allow me to furnish it in the latest style; then have yourselves fixed and trimmed up also and all would correspond.

I can see no difference if I see a brother appear as the world appears or if I see one that looks Christ-like and has his house—or whatever it may be—look as that of the world. Nay; a true Christian must put on the whole armor of God. Unless we give God our whole heart, he will not accept it at all.

This hymn quite often comes to my mind:

"Fight on, my soul, fight on
Till all thy foes must yield;
Thou canst not wear the victor's crown
Till thou hast gained the field."

JOSEPH O. LEHMAN.

Culbertson, Penn.

[We are glad for the brother's testimony. What is the soul which is truly begotten of God to do with the vain things of earth? Decency, cleanliness, and order go with the Christ-life, but superfluities and extravagance find no place with the consecrated soul. Get the heart right.—Ed.]

For the Evangelical Visitor.

EXAMINE THYSELF.

EXAMINE thyself, whether thou yet seest the honor of the world and art not willing to be despised; whether thou art still wrathful and revengeful; whether thou dost not desire to render evil for evil, or railing for railing; whether there yet proceeds from thy mouth both blessings and cursings; whether thou dost yet rejoice when thou canst injure thine enemy or adversary to the pleasing of thyself.—1 Pet. 3:9.

Canst thou rejoice when men revile thee, persecute thee, and say all manner of evil against thee falsely? Canst thou in thine heart bless him that curseth thee?—knowing that thou art hereunto called that thou mayest inherit a blessing. Canst thou cheerfully pray for thine enemies and render them assistance when in need? If these things be in thee and abounding, thou hast part in the promised blessing; for blessed are they that hear the Word of God and do it.

But if thou lackest these things, thou hast no part in this salvation; neither art thou true to thy profession. For to boast of the name "Christian" and in our walk deny it, is simply mocking Christ." He that saith he abideth in Him ought himself—also so to walk even as He walked.—1 John 2:6.

See whether thou canst yet associate with idle company, or, with false prophets act the part of a
HAVING been impressed for some time to give to the readers of the Visitor my experience, I will obey, trusting that it will be to the glory of God.

I was happily converted at about the age of twelve years. My sins were all washed away by the atoning blood of Christ. I was justified by faith, having found peace with God. The crooked things were made straight and the uneven "things" even. The many things that I had done mischievously by way of telling stories and playing tricks I confessed and made them right. Praise the Lord! About six months later I was baptized and truly for many days I went on my way rejoicing.

During the year which ensued I tried to do the will of God. Many times I realized my weakness and often felt a lack of power. I knew the old man was not crucified. The motions of sin were in my members and inbred sin in the heart. I longed to be delivered; yet so long I was not willing to give up all for Christ—presenting my body a living sacrifice, holy, acceptable unto God, which is our reasonable service.—Rom. 12:1.

All through last summer I was seeking a deeper spiritual life. In September, while attending a series of meetings at Zion church, I became willing to follow the Lord. Just prior to that meeting I was intensely in earnest, but knew not what to do. I thought of asking advice of a brother who had been led out. Here the Lord stopped me, and a voice told me that I should go to the one who knows the hearts of all men.

That night, while sleeping soundly, the Lord called me in audible voice by my given name. I woke up, and immediately perceived that it was the Lord who was calling. I replied, What is it Lord? A voice said, Arise and go into the street that is called Straight. I thought for a moment; then the meaning of these words was revealed to me.

I then became willing to consecrate my all to God. I laid every thing on the altar (Jesus). My good name with all I knew, and all I did not know. As I was kneeling prostrate on my face the Lord permitted me to see everything given up just as real as the sacrifice was when Abraham was about to offer his son Isaac. Just then I felt the flowing stream of cleansing blood applied to my soul which washed me and I became "whiter than snow". Praise his dear name forever!

But I did not receive the power of the Holy Spirit at this time. I felt the need of it and began to seek for it. The devil tried to make me believe it was not for me. I took refuge in Acts 5:32—"And we are his witnesses of these things, and so is also the Holy Ghost; whom God hath given to all them that obey Him." Bless his name!

I kept seeking and obeying until December 26, '96. I was at home. Immediately after retiring in the evening, the Lord led me into prayer as never before. I poured out my heart in groanings which I could hardly utter. I felt my unworthiness and helplessness. Then I felt the precious blood of Jesus drawing near and began to rejoice in the love of Christ. In a few moments the heaven's opened and a glorious, dazzling, sparkling light shone right down on me, lighting up my whole room brighter than mid-day. The power came upon my body. O it was wonderful! My heart was utterly filled with love, and I felt the power of God destroying the old nature, severing the last bit of sin and self out of my very being. Glory to Jesus for ever and ever!

I remained in this state a half an hour. During this time I saw myself sitting in a large room filled with people. Then standing up; and, as I looked I saw I had on a long garment which was buttoned up tight, reaching from head to foot. I did not understand the meaning of this at the time, but the next day the Lord revealed to me that I was clad in the robe of righteousness and that it was the power of the Holy Ghost which was upon me. My soul was like a fountain bubbling and splashing. It could not retain it all, O it is glorious—it is joy unspeakable and full of glory. Hallelujah to Jesus forever!

While under the power, I tried to cry unto the Lord; but did not have strength enough to say one word. I knew I was dying. It was real. I thought I would never come to life again. But bless the Lord! I arose a new creature in Christ—dead to sin but alive unto God. "Bless the Lord O my soul and all that is within me bless his Holy name!"

He keeps me by his grace each day. "He maketh me to lie down in green pastures; He leadeth me beside the still waters."

He has become my satisfying portion. I feel I owe my all to Him.

O let us be up and doing. Let us throw out the "life-line" that others may see the light and be saved from sin and sorrow. We know the time is short, for now is our salvation nearer than when we first believed. Praise the Lord! Jesus has become my Savior, Sanctifier, Glorious Lord, and Coming King. Glory to His name!

Abilene, Kas.

J. B. Eyster.
The next morning came a severe trial. I became so weak under it that I had to take my bed. The Devil (I will give him the right name) came and tried to make me believe I am getting insane; but at the same time I knew better. God helping me, I fought the battle between light and darkness. The channel was very narrow, but praise the Lord, I gained the victory. I have a foretaste of his sufferings for me. While I was in that condition, he told me there was yet more to follow; but not that day. I was very weak for a few minutes, but soon gained my former strength.

Two days later, while in secret prayer a peculiar feeling came over me and the Lord permitted me to have a foretaste of his sufferings for me. While I was in that condition, he told me there was yet more to follow; but not that day. I was very weak for a few minutes, but soon gained my former strength.

That afternoon I thought I was dying. I called my husband to my side, and while he was weeping I was rejoicing. I thought I was almost gone, but Jesus said, “I don’t want you yet; there is a work for you to do.” He shewed it to be far from here.

I will proclaim the glad tidings of salvation even if He takes me over land and sea. I belong to Jesus. I am not my own.

A few months later, He shewed me a large flock of sheep in a field without pasture and there the wolf had one of them tearing it. Soon I saw little grass sprigs springing up. They grew so fast that the sheep were scarce up to the knees. The wolf was gone and the sheep needed washing. There was a creek beside the pasture, and I saw a man washing one of those sheep. “He maketh me to lie down in green pastures, He leadeth me beside the still waters.”—Ps. 23:2.

Again, I saw myself standing at a place where all was black behind me, and before was a large field; also a great mountain. There shone a light up over the mountain, and this thought was given; “Have faith like a grain of mustard seed and that mountain shall be removed.” I praise the Lord! “Faith is the gift of God” and He has given it to me. He also showed me a large multitude of people. They were very black. As I stood in the midst, I saw the hand of God approaching me. He put something into my hand and said, “As I give to you, so give to those people.” From there He placed me upon a new earth. It seemingly was half way between this earth and the heavens. Again He shewed me a black multitude upon this old earth—which was then sinking and passing away. “Here earth shall pass away but my worries shall not pass away.”

Let us remember Jesus’ last words: “And He said unto them, Go ye into all the world, and preach the gospel to every creature.”—Mark 16:15.

I do not know what all these visions mean; but

“God is His own interpreter, And He will make it plain.”

I am in the hands of God to live and die. God made me loose from these earthly things, and my sole aim is to work for the saving of souls. My earnest desire is that I may keep humble before God and do as we have read in an article in the Visitor—Rest when the Pillar rests, move when it moves, and not meddle with God’s plans.

I entreat you all to bear me up before God in earnest prayer. Your weak Sister,

Mary Ann Stauffer.

Hope, Kansas.

DO-NOTHING CHRISTIANS.

To do nothing is to serve the devil. Idleness is more than waste of time, worse than simple stagnation; it is wickedness. In a world filled with want to produce nothing thereon against the law of human obligation.

“Few things demoralize and wither men like idleness. In time of peace, Hannibal kept his soldiers employed in planting olive groves. He knew that idleness would unfit them for battle. Idleness is sure to breed vice. Idlers tempt the devil. ‘Birds that sit are easily shot.’ Hiller, the great Jewish scholar, took an idle student to the valley of Hinnom, and showed him the stagnant pool, full of slimy reptiles, and giving off offensive odors. There, said the teacher, ‘is your heart and life. Come with me to the mountains of Lebanon,’ he continued, ‘and let us stand by the running stream, with its clear waters filled with good fish, and its banks lined with verdure; you will then see what your life may be if you cease to be idle and begin to be active.’”—Manna.
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All communications and letters of business should be addressed to the Editor.

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Abilene, Kansas, June 1, 1897.

Elder Samuel Zeek, who had been appointed as delegate from North Dickinson county to General Conference, returned home on May 26th. He reports an interesting meeting—three days having been fully occupied in considering matters of interest to our people. A matter which interests our work particularly and which many of our readers anxiously await to know is that the publication of the Visiotor will be continued at Abilene. As we are just closing up for press we can give only a passing notice. In our next we hope to report more at length.

We continue to receive an occasional letter intimating that our standard of the Christ-life is to high and that Sanctification as a definite work is not taught in God's word. Serious objections have been filed against certain experiences which we have chosen to publish. Some of our readers have withdrawn and others have threatened to do so. At the same time others are stepping into the ranks and our subscription list holds its own. Praise God! We propose to vindicate the Truth as the light uncovers it to us. If our friends do not find holiness taught in the Bible, we wonder what Bible they possess? If they object to the experiences published, we would like to know what they have experienced; what God has done for them, and in that way give us opportunity to crowd out others. Our experience has been that living waters cannot be quelled nor the Holy Ghost suppressed when sanctified souls abide in Jesus. Hallelujah!

Inquiries regarding the Messiah Rescue Home of Harrisburg, Pa., demand a reply, although it must be very brief. We give extracts from a manuscript by Bro. A. B. Muser, who with his wife are respectively Steward and Matron, having been installed March 1, 1897. He says: The work has not been so satisfactory to us as we would have desired but considering the odds we had to contend with, while the property wherein the Home is located was not fully purchased, we are indeed thankful to the Lord for what we have and are. The negotiations for the purchase of the property were made in June 1896; but the final consummation of the purchase was deferred until May 11, 1897. The Home is now the sole property of the Home Organization. Some alterations and repairs are necessary. The managing board has concluded to prosecute the work as fast as practicable and fulfill the mission (Prov. 19: 17) which was the motive of this organization. * * * Donations by such who desire to cooperate in this work (of whatever nature they may be) will be gratefully received by the organization.

[Note.—Because of limited space, we must decline to publish a list of donations received for the Home.—End.]

CHURCH NEWS.

LOCAL CHURCH NEWS.

CHICAGO MISSION.

Financial report for month ending May 15, 1897 is as follows:

EXPENSES.

Balance due Mission .......... $44 96
Groceries and provisions ....... 18 28
Hall rent .................. 12 00
Error in previous report .......... 67
Total ....................... $75 91

DONATIONS.

John Albright .................. $5 00
Barbara Holy .................. 25
Rebecca Shirk ................. 25
Canada ......................... 5 00
Collection by Workers ........ 4 44
Saxton Bowers ................. 5 00
D. F. Shirk (board) .......... 10 00
Sunday School ................ 4 00
Total ....................... $29 44

Balance due Mission .......... $90 47

H. L. A. N. A. SHIRK,
Englewood, Ill., 6001 Peoria St.

DICKINSON COUNTY, KANSAS.

The meetings conducted by H. Irwin continued with fair attendance and interest until the 10 inst, when he left for Centerville, Iowa. These meetings were followed by appointments at various places during the week by our friend L. B. Worcester, of Tabor, Iowa, who soon leaves for Japan, purposing to help fulfill the commission—Go ye into all the world, etc. These meet-
ings have been helpful to our people by way of "stirring up the pure minds." We are glad to be able to commit things to a God who formed worlds out of chaos and set in motion and perfect harmony solar systems which in their time were scenes of incomprehensible confusion.—ED.

CLAY COUNTY, KANS.

DEAR EDITOR:—The Love-feast in Clay county was held on the 8th and 9th of May and was fairly attended on Saturday. The evening meeting was hindered on account of rain, the members only being present; reminding us of the time when Jesus washed his disciples' feet. It was a real feast to the soul. A request was made by Sister Mauch, who was not able to meet with the Brethren and Sisters on account of her afflictions, desiring as many Brethren and Sisters as could come to her house so that she might partake of the sacrament. This was also a refreshing season to those who were present. Bro. Christ Erb was reclaimed and we all rejoiced to extend to him the hand of fellowship; also, two were baptized. We hope and pray that the Lord's work may go on. "Praise the Lord forever! Amen." Your Sister in the Lord.

L. O. K.

LOVEFEASTS.

Pennsylvania.

Grater's Ford. June 5-6
R. R. Station—Rahns.

Martinsburg, Blair Co. June 12-13
Ohio.

Wayne Co., Dist. June 5-6

Kansas.

Bethel, Dickinson Co. June 5-6
Belle Springs, Dickinson Co. June 9-10

Ohio.

Waterloo Dist., at the home of Bro. Benjamin Shupe, New Dundee. June 19
Markham, York Co. June 5
Nottawa, Simcoe Co. June 12

Indiana.

At the home of Bro. Andrew Guszy, Dyersburg. June 12-13

New York.

Clarrence Center. June 12
Maryland.

Ragold. June 5-6

FROM CORRESPONDENTS.

This department is introduced in order to encourage all who will to write. Have you something which will benefit the reader? Send it to us and we will use what we may think profitable.

Bro. J. M. Myers, of Greencastle, Pa., writes, saying that he feels his dependence upon God. He magnifies the mercy of God in sustaining him until the present time. He farther says, I thank God that I have become willing to try to serve him. If we obey the Spirit it will lead us through all trials and temptations. During the past winter I was summoned to serve as a juror in district court. I felt that it was not for me who profess to be separate from the world; yet I wanted to obey the laws of the land. I prayed the Lord to show me the way. The spirit led me to ask to be excused from service. But the flesh overpowered me, making me believe that it would be a shame to make such a petition and perhaps have my wish not granted. I would have evaded many sorrows if I at all times would have walked in obedience. I have asked God to forgive and ask an interest in the prayers of the people of God that I may be willing to walk in the light. May God bless all his people.

[It is perfectly right that we obey the laws of the land so long as they do not conflict with the laws of God as we comprehend it from the Word; and we do not believe that the true believer will cause much disturbance unless it arises because of his crying out against sin. This truth must, however, be eternally fixed, namely: We must obey God rather than men.—Ed.]

The import of an article written by A. B. Musser of M. R. Home, Harrisburg, Pa., is as follows:—

I felt like writing for the Visitor. I had made several attempts before but felt unwilling to submit it. I believe that if I am humble enough to give what the Lord gives me and tell what the Lord has done for me, it will be encouragement to others who are weak. I so love to hear and read other experiences that it made me feel like writing some in that direction. I first felt the spirit of God moving upon my heart when quite young, convincing me that all was not well. Being afraid that I might die in that condition, I resolved to turn to the Lord sometime: but not "yet." My purpose was when I got older or when my condition in life had changed, then I would turn to God. Thus I delayed from time to time. When about 18 years of age, a revival broke out and most all my companions made a start. I thought: this is my time. However, the adversary kept me back by suggesting that I would do so only because others were turning. By and by those feelings left me. From that time I got farther and farther into sin. I was no more so fearful of thunderstorms when they passed over us and could indulge in sinful things of which I was conscientious before. But in my 22nd year God put a stop to my career. My health commenced to fail and I thought my time was short. I was convinced that all was not right between me and my God. I commenced to ask, "What must I do?" I thought that I must soon die and knew that I was not prepared. I prayed the Lord to help me. I was led to make my purpose known to my parents. This was a hard task and yet I knew that they would be glad as they were praying people. At that time I had four brothers and four sisters, all serving God, but fear, even of them, kept me back. For four weeks I had a miserable life before I could become willing to break the news. At an unexpected time, while alone in the field, my oldest brother came to me. I felt so burdened. He asked me how I felt, meaning physically. I told him that I was not very well but felt more sickly spiritually than
naturally. He told me that the best I could do was to turn to God. I said I would and so committed myself. I concluded to tell my parents of my resolve and you may believe they were happy. That gave me a start. It would be too lengthy to relate all my leadings, rectifying wrongs with my parents, &c. One evening, by impulse, I went to one of my brothers, relating some of my experience, and joined with them in worship. This was during the night and as I was returning home something wonderful came over me. I have since thought that if some one had seen me then they might have thought I was insane. [A pentecostal intoxication.—Ed.] Well, I had gotten into bad habits and they became sinful to me. One of these was the use of tobacco. It would take too much space to tell how long it took and what had to be done before I was cleansed of that one thing only. If this is accepted I may write later how I became rid of these habits.

[Note.—Why, yes, brother; we hate sin and would be glad to have you tell other people how you have been liberated and what God has done for you on these lines. We do not believe that the Holy Ghost will abide in an unclean vessel. It is the filthiness both of flesh and spirit that we shall be cleansed from. We bless God that the provision is made in the atonement for those who have not “an evil heart of unbelief.”—Ed.]

EXTRACTS FROM PRIVATE LETTERS.

One of God's little ones has asked, and not without some significance: Have you ever noticed that the called-out ones sometimes get a little harsh and intolerant toward those who are not led exactly on the same lines as they are, forgetting that there are diversities of administrations but the same spirit? What a good thing it is to find an evenly balanced Christian. I expect great things from the spirit. There is wonderful light springing up in many quarters among God's little ones on this doctrine of the Holy Spirit. He is received as a person, quickening and enduing, with power for service. This power is not always manifested in noisy outward demonstrations. The unseen forces are the mightiest. The spirit gives us knowledge. Yes, he searches the deep things of God. Praise God for the ministry of the spirit. Keep your ear close to the divine telephone. What do you hear? Tell us, what of the night?

The following, in a private letter from a sister who does not seek notoriety, surely has affinity to the language of Cannan:—

DEAR BRO: I feel very humble before my master, and in my heart I feel a longing to get down still lower and lower before him. I feel that I cannot humble myself enough before him who is doing so much for me. Oh, he is doing wonderful things for me! Praise His Holy name forever and ever! I praise him because he has stripped me of everything and is filling me with his Holy Spirit and has placed my feet upon the highway of Holiness. So unworthy, and yet he thinks me worthy to reveal such wonderful things to me. Blessed be his holy name! We have been laboring under a very heavy cloud. It seemed so dark; but praise God! light is coming. The Lord is working at the hearts. The brethren and sisters are seeking for more light. Is it not wonderful what we find in our hearts when the great light begins to shine? I pray that this light may so penetrate that not one sin may remain covered; and not only so, but be cleansed and purified by the blood of Christ. Indeed we must be, before the spirit can do its work. The Lord is wonderfully revealing himself, and in him alone we have victory. We desire to see more souls saved, but you see we must first be cleansed ourselves and then the spirit can and will do its work. It is no more I, but the Holy Spirit through me. ** Oh, pray that we may all be kept very humble. **

HOW TO BECOME A CHRISTIAN.

THEODORE L. Cuyler in The Evangelist says:—Two things are vitally essential to becoming a Christian. If any reader of this article is asking the momentous question, “What must I do to be saved?” the Bible answer is—Repent, and believe on the Lord Jesus Christ. You cannot go in two opposite directions at the same time; your first step is to cut loose from your sins. Don't deceive yourself with the idea that yours are small sins; the snowflakes now falling before your window are tiny affairs, but accumulated they are enough to block the path of a locomotive. The only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them, you cannot lay hold on Jesus, and come into vital union with Him; no man can serve two Masters.

Some person may tell you that it is a very easy thing to become a Christian. Yes, it is an infinitely easy thing for the Omnipotent Spirit to renew your heart; but it will be a very simple and possible thing for you if you are willing to cut loose from your old sinful self, and fasten your heart-hold on the Savior. Do not ask for an easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of conduct. "Some people," said good old Rutherdord, of Scotland, "want to have Christ for about nothing, and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians. The ulcers of sin must come out first, if you desire to have a healthy, vigorous, and happy religious life.
Cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. Open your New Testament, and read what Bar­timeus and that poor woman in the Coasts of Canaan did. She was in terrible earnest. Her health was gone; her money gone; and all hope of human cure abandoned. She believed that if she could creep in, and touch the hem of Christ’s robe, she would be healed. So she presses through the crowd, and the touch of her outstretched finger was her act of prayer of faith. How quickly the blessing came! Her hemorrhage ceased in an instant, and she went home healed and happy.

A single contact of the soul with Christ Jesus has made many an one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to please and obey Him; these were like the touch of that woman who had the malady; they brought the blessing. Conversion is the act of turning to Jesus as the only Savior. As soon as you begin to trust Him and obey Him the healing comes.

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the grave of a heathen, grows brightest and most glorious at the grave of a Christian.

We believe that Jesus died and rose again. This is the foundation of a Christian's hope. The Savor who made atonement for sin actually entered the dark chamber of the dead, and came forth victorious.

Then also which sleep in Jesus shall arise, immortal and incorruptible, and instead of dying and going to corruption, the living (saints) shall put on incorruption. Death is then completely vanquished (Rather at this juncture the Mystical Body is exempt from death.—EDITOR.)

To meet the Lord in the air. That is, on His way to the earth, so that when He appears to all men, the saints shall appear with Him.

So shall we ever be with the Lord. Having narrated the fate of the dead and the living saints up to the moment of meeting their Lord, the Apostle goes no farther, ending with the assurance of a blessed eternity with Him.

Comfort one another. That is, remind one another of the glorious prospects set before you.

THE DUTY OF BELIEVERS IN VIEW OF CHRIST'S COMING.—Chapter 5:6-10.

Therefore let us not sleep. Moral and spiritual sleep is here intended. The Apostle has been speaking of the suddenness of the Lord's appearing, and the terror it will bring to those who are not looking for Him. He contrasts the condition of believers as "children of the day" with that of the followers of this world, who are in darkness.

They that are "asleep" are the dead. The same blessed future opens before both. If we should live together with Him, who died for us. Note the connection between obtaining salvation and the death of Christ. The Apostle is careful not to let his converts forget that it was the laying down of the Lord's life, which procured salvation for the sinner.

That, whether we wake or sleep, we should live together with Him. The Apostle here goes back to the imagery of chapter iv. The "asleep" are those who shall be alive at Christ's coming; the "sleeping" are the dead. The same blessed future opens before both.

Putting on the breastplate of faith and love; and for an helmet, the hope of salvation. This recalls the fact that the Christian must be a soldier as well as a watchman. He has an enemy to resist, an enemy who will try to instill coldness and doubt. The three Christian graces of 1 Cor. 13:13, are to be his armor. The heart is to be kept warm and protected by faith in the Lord Jesus, and by His love, while the sure hope of salvation enables him to lift his head and boldly face whatever difficulties and dangers may be in the way.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. God's thoughts and plans for man, are thoughts and plans of mercy. He has put us in the way of obtaining salvation, having made every needful provision, and freely offering us all in Christ. The word "salvation" is used here in the large sense, as in 1 Pet. 1: 9, and signifies not merely forgiveness of sins, but the full and complete deliverance from evils, and the full and entire life in Christ, which shall be consummated when He comes.

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Parting or: the breastplate of faith and love; and for an helmet, the hope of salvation.
THE GOSPEL.

"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.

Duty is oars, results are God's. One missionary says that one of the greatest hindrances to mission evangelistic work is the love of luxury and amusement among professing Christians. Statistics say our country spends annually one hundred and sixty three times as much for liquor, one hundred times as much for tobacco, sixty times as much for ostrich plumes and kid gloves, and four times as much for chewing gum as it does for the spreading of the Gospel. And we are a Christian nation! And still we hear remarks like the following, "I can smoke as many cigars as I please and I can be just as good as so and so," "I just cannot see how some people can be so opposed to expensive dress," and so on. Can you not see if these things are not injurious to you, if they are not, you are after all not doing all you could for the spreading of the Gospel. How can you spend that which God has but loaned to you for strong drink, tobacco, jewelry, chewing gum and other needless things when you think of the millions of souls calling for God and yet persisting for the lack of means.

HOME AND FOREIGN WORK.

Every soul is of priceless value wherever found. It cost the blood of the Son of God to redeem it and in its most degraded and hopeless condition is capable through grace to become a joint heir with Christ. To be a worker with Christ, to rescue lost souls, is the highest honor and the supreme desire of every Christian. The image of God in its creation is recognized in the most abandoned as well as in the "more respectable sinner."

The love of Christ constrains the true child of God to seek the rescue of the lost at home or abroad. No one will succeed as a foreign missionary who is not a soul seeker at home and whoever feels the worth of souls as is meet, will have a longing to help to spread the Gospel to earth's remotest bounds. They will feel the importance of the heathen claims on Christians to be even more imperative than for those who have lived where they could have Gospel light if they would. The last commission of Jesus was, "Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15. This is the true spirit of evangelism.

It is noticeable that as the spirit for foreign missionary work prevails and workers are encouraged to hold themselves in readiness for a call from God, there is an increasing interest and power in the home work. The demand is so great for foreign missionaries that it seems that the trained workers who have clean hearts should be made to feel that they are to continually say, "Here am I, send me." Every Pentecostal work should be considered a foreign missionary training school. As the trained workers move on, new ones will come into the home fields. What a Pentecostal fire would run through this land were this the case and how the money would flow in to forward the work. Let none feel that the best cannot be spared.

"Send on the finest of your flocks,
The child that sweetest sings.
And ye, who have no child, send gold
For missionary wings."

—The Vanguard.
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.

USEFUL.

Little bud unfolding.
Petals bound in sheath;
Do you know your mission?
There's a lesson in each leaf.
Little dew-drops sparkling,
In the morning sun;
Are your diamonds useful?
Yes, helpful every one.
Little ant, so busy toiling,
With heavy burdens all the way;
What can you teach us?
That regret follows delay.
Little baby sleeping
Without a thought of care,
Why has heaven sent you?
To lead the weary there.
Each has its blessed use,
'Though thou art small;
God's wisdom is too deep to fathom.
It reaches to eternity.

—Josephine C. Atea.

Every boy should learn that temperance is the moderate use of all things helpful and total abstinence from all things harmful.

Laughing, if loud, ends in a deep sigh, and all pleasures have a sting in the tail, though they carry beauty on the face.—Jeremy Taylor.

Not the work of the hand, which may be imperfect, but the purpose of the heart is recognized and accepted by the loving God.—Joseph Parker.

TRUTHS.

DON'T live an aimless life.
Obedience is the proof of faith.
Nothing is so trustworthy as love.
Joy that isn't shared with somebody dies young.
Pray that you may not think evil, and then you will not speak it.
Courage will never be rightly understood until we can look into the hearts of men.—Ex.

TALK WITH BOYS.

EVERY young boy expects to make of his life a success—whether a good or bad life. He does not realize that a life of successful crime is not a successful life; such a life is a failure—a black life is worse than a blank one. If a boy wants a successful life, he must work.

Time is life, as well as money. Many a young man would like to be a scholar, but is unwilling to pay the price of the study and labor necessary to obtain an education. Success is not won in a day, neither is it found on "flowery beds of ease;" a wreath of flowers was never woven by hands that never toil, nor for a brow that never ached.

In order to rise to but an ordinary station in life, labor must be the beginning and labor must be the end. The blacksmith at his anvil, the merchant behind his counter, or the farmer following his plow, labors as hard in order to rise in his vocation, as the statesman and orator in Congress, or the eminent lawyer at the bar. Whatever be your occupation in life, be industrious, prudent and economical, and you need not fear the results. No boy can afford to make a failure of his life. His own comfort and that of his friends demands of him to make a success of his life. There is no excellence without labor, and industry is a duty he owes to himself, his friends and his country.

Life can be for you a madly pasturing, full of thorns, or a green field fragrant with flowers. Which will you choose? Is there nothing required of you now—in your own home—to make mother and father happy before it is too late? Do you see that age is coming fast to the faces that watch you daily? The clods will fall lighter on their coffin lid if you can remember that you have been a dutiful son. Time is sure to bring a change; your home and people are sure to leave you; no sweet myrtle, ever blooming rose, or costly monument will cover the wrong words uttered, or the unkind deeds. Boys, did you ever read of the picture of the "Valley of the Shadow of Death"? The people were ever living slaves; the landscape of trees whose fruit was poison; its waters were the tears of weeping eyes and the blood from bleeding human hearts; there was not one happy home—only bloated, beastly men, sad-faced women, and starving children. This picture was the work of Intemperance. If there is a sad thing in life, it is for a mother to behold a drunken son. Of all poor, broken idols, scattered into fragments for the divine patience of womanhood to gather and cement with tears—such a ruin as this seems the most impossible to mould anew into any form of happiness. Shun the "one dram"—never become the moderate drinker: what a dangerous man he is to society and himself. Look upon some young boy as he turns into a saloon on his way from home just for one drink. See him as he turns out at midnight, dazed, maddened, and no doubt ready for any crime. Let not this cry of anguish be your parents'—"My son! my son! Would to God I could have died for you!"

Within the breast of thousands of these boys drink-drinkers, who now stand well in society, there slumber volcanoes that will be active some day, and cause them to do acts, the consequences of which can never be undone. It is certain as sunlight that a young man cannot long violate the laws of right living and go unpunished. Choose something honorable in life, and make room for high thought and study of the many great lessons spread out by the All-wise for humanity to build upon. The wheels of time roll over the sluggard and crush him while he sleeps. Life is worth the living, and the reward is worth the gaining—and all must be won or lost as the day goeth away. Aim high and work hard, for the sun is setting and the night is coming.—Word and Works.
THE AMOUNT OF FOOD REQUIRED TO PRESERVE LIFE AND MAINTAIN HEALTH IS MUCH LESS THAN IS USUALLY CONSUMED BY CHILDREN OR ADULTS. A LARGE PER CENT IS WASTED BECAUSE OF IMPROPER MASTICATION. THIS, HOWEVER, IS OF LITTLE CONSEQUENCE COMPARED TO ITS EFFECT ON THE GENERAL HEALTH. THOSE WHO ENJOY THE GREATEST FREEDOM FROM DISEASE ARE THOSE WHO MASTICATE PROPERLY.

TAKE SMALL MOUTHFULS. THAT IS, DO NOT GORGE THE MOUTH WITH FOOD, EITHER BY ENORMOUS QUANTITY OR TOO FREQUENT REPETITION. DO NOT DRINK UNTIL THE MOUTH IS EMPTY. LET THE SALIVA MOISTEN THE FOOD WHEN MOISTURE IS REQUIRED. FOOD WASHED DOWN WILL NOT ASSIMILATE. IN EATING MEAT, CORN, BEANS, BERRIES, OR ANY COMPACT FOOD, LET THE TEETH DO THE WORK; DO NOT DEPEND ON THE DIGESTIVE ORGANS TO SEPARATE THE PARTICLES. IN ALL CASES MASTICATE SLOWLY. THE EPICUREAN AS WELL AS THE PHYSICIAN WILL APPRECIATE THIS. THE PLEASURES OF THE TABLE ARE GREATLY ENHANCED BY DOING. MOST PEOPLE MASTICATE ONLY ON ONE SIDE. USE ALL OF THE TEETH. CLEANSE THEM THOROUGHLY AND OFTEN. AVOID HOT FOOD OR DRINK. WATCH THEM CAREFULLY, CONSULTING A GOOD DENTIST AS SOON AS DECAY APPEARS.—_Healthy Home._

NOT BY ACCIDENT.

Thou cam'st not to thy place by accident, It is the very place God meant for thee; And shouldst thou there small scope for action see, Do not for this give room to discontent;

Nor let the time thou owest to God be spent In idle dreaming how thou mightest be, But take in hand the things that thou hast found, That without which all goodness were a task

And shouldst thou there small scope for action see, Do not for this give room to discontent;

To seek what never can be found, But take in hand the things that thou hast found, That without which all goodness were a task.

HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 141:12.

SUNSHINE.

FEW people appreciate the power and influence of the sunshine as a disinfectant. Did you ever notice the difference in the atmosphere of a room on the north side of a house and one on the south? Observe the difference, especially if they both have been closed. The north room will have a musty odor that makes it too disagreeable to occupy. This smell is caused by swarms of germs that are bred in moist dark places from which sunlight is excluded. They are akin to the mushroom tribe and they die upon exposure to the sunshine.

A drying yard for clothing should be fully exposed to the sun. Complete disinfection of clothing is impossible without sunshine. This has been scientifically demonstrated to be true except when chemicals are used, the washing by which the fabrics are injured or destroyed. Open the house to the sun some portion of the day. Be sure to have all sleeping rooms on the sunny side of the house, and all storage rooms, halls and the like on the north. Let the south and east sides be open to the occupancy of the family. Let in the enemy and destroyer of disease germs—let in the radiant sunshine.—_Vanguard._

NEGLECT OF CHILDREN.

GOD'S people are much too slack in many places concerning the actions of children in the house of God. This is not well pleasing to the Lord, and is a stumbling block to many who make no profession at all. We have attended holiness churches where the little ones were allowed to run across the room, thus making a disturbance until the effect of the Word of God was lost upon the hearers. Others have allowed their children of tender age, to sit in the seat of the scornful, and to whisper and laugh during the hours of worship.

Little girls are often seen decked with ribbons, a few extra touches in dress; and perhaps a ring, breastpin, or some ornament in gold, while the little boys are copying after the world, with no word or warning from the parents. Many of these little ones are children who have been dedicated to the Lord from birth, and perhaps have been healed many times. There is a heavy cloud hanging over the hearts of the parents that they cannot understand, and they seek peace in many ways; but listen to the Word of the Lord spoken by Jeremiah the prophet: "How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no gods."

We believe God holds his people responsible for the actions of those under their roof, in the house of God, as well as in their own homes. If this is not done the word "holiness" will become a "hiss and byword" to the world who are watching to find in them a standard on every line. As a brother remarked during a series of meetings, "Quit professing holiness, or take care of your children."

Often this irreverence during worship originates at home around the family altar. Beloved, where are your children during worship, and how do they act during the same? We have been in homes where the little ones were allowed to busy their minds with most anything during the hour of worship, while many times, the other children or others that may be in the home, are out attending to the work. God is not well pleased with this, but would not only have all the family quietly and reverently seated, during reading, and to bow the knee in prayer, but that the "stranger within the gates," be asked to observe the same rule.—_Sel._
OUR TIMES.

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

It is said that although the Russian government endeavors to suppress with an iron hand all religious dissent from the orthodox belief of the Greek religion, there are more than 16,000,000 people in that country who will not accept the teachings of that church.

The Second Coming of Christ is undoubtedly a great center about which time unfilled prophecy will rapidly materialize. Those events are imminent—right at the mortal ken.

All this under a pretense of religion. When will we wake up to a consciousness of our times? The loss of spiritual power explains the church's appeal to civil power. Wars may come and go, but the world will not be saved by bullet and bayonet. Preachers of the Gospel should send their petitions to the throne of God, and not to the Legislature or the Congress of the United States. The "Christian Citizenship" movement is hard at work, and ere long Puri-san deviltry will be in evidence in many places throughout the land.

The estimated population of Egypt under Roman the Great, as given by Greek geographers, is 7,000,000 or 8,000,000. The entire population now, as indicated by a late preliminary census of all the provinces, is 9,000,000. From the foregoing it would appear that under English control Egypt has surpassed the most prosperous period of olden times.

It is said that the whisky trade is whetting its damnable effects will be wiped out of existence. God speed the day.

That the Anglo-Saxon world moves and that the English language continues to widen its sphere of dominion is emphasized by the fact that since the return of Li Hung Chang from abroad, an edict from the Peking government has been issued instructing Viceroys and Governors to establish English schools for the teaching of Western sciences in the principal cities. This purpose to Anglicize the Chinese seems remarkable considering that only a little over three decades ago her ports had to be opened to Western nations by force at the mouth of cannon.

The following clippings from the Martinsburg (Pa.) Herald are significant of our times:—The loss of spiritual power explains the church's appeal to civil power. Wars may come and go, but the world will not be saved by bullet and bayonet. Preachers of the Gospel should send their petitions to the throne of God, and not to the Legislature or the Congress of the United States. The "Christian Citizenship" movement is hard at work, and ere long Purian deviltry will be in evidence in many places throughout the land.

WINGER.—Died, Rainham, Ontario, May 6, 1897, of diphtheria, Bro. David Winger, aged 3 months, and 11 days. Having been born a cripple, she was a great sufferer until death. Services conducted by J. J. Peterson, after which the remains were laid in the Bethel cemetery.

SIDER.—Died, Bertie, Welland county, April 30, 1897, of diphtheria, Bro. David Martin, aged 82 years, 1 month, and 29 days. His wife preceded him nineteen years ago. They were blessed with four children—two of which survive; Rev. Eliza Martin of Allaben, Rev. J. Martin of near Elizabeth-town, Pa., also, twenty grand-children and twenty great-grand-children survive. The funeral was held May 4th in the Bertie Baptist church. Services conducted by Bro. John Wolgemuth, Abram Hess, and Daniel Wolgemuth. Text Rev. 14:12,13. Burial in the family grave-yard.

HUMMEL.—Died, May 2, 1897, near Elizabeth-town, Pa., Christian Hummel, aged 71 years, 7 months, and 3 days. Deceased was highly respected in the community in which he lived. His remains were laid in the Bethel cemetery.

HOUSER.—Died, May 9, 1897, in Houghton, Norfolk county, Ontario, Mary House, aged 56 years and three months. She had her home with Joseph Foreman on the old home and gave to her by her father in the township of South Cayuga. Last fall she went to Houghton to stay with her niece, the Vanitters, and died at Bro. William Vanwire's—being there about seven months. Her remains were taken to her home in South Cayuga, Balden county. Funeral took place on the 12th. Obsequies by J. Barnes, of Ridgeway, Ontario, to a large assembly of attentive hearers at the chapel Sweets Corners, from Job 5:26. She had been a member of the Disciple church and died in the faith.

LANDIS.—Died, April 3, 1897, in Powell's valley, Dauphin county, Pa. Brother Solomon Landis, aged 72 years, 1 month, and 10 days. Bro. Landis was a son of the late Eld. Jacob Landis, was a member of the "Brothers in Christ" for a number of years. He was a devoted member of the high family two sons survive; his wife, one son, and one daughter preceded him to the grave.


OUR DEAD.