
H.N. Engle

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Do we study the Bible as we would any other book? not to make a display of marshaling together texts in favor of what I believe; rather to find out what the writers believed and what God said? This should be a personal, individual question.

**LAW—UNWRITTEN.**

**THERE is a law of God. It may be written, in part or in whole, on paper or engraved on tablets of stone. Nevertheless, independent of writing, there remains an unwritten law of God.**

To the saints in the Gospel age this unwritten law is engraved by the Spirit of the living God on "fleshly tables of the heart." And it is to the believers that we write. "Sin is the transgression of the law."—1 Jno. 3:4. "For by the law is the knowledge of sin."—Rom. 3:20. Where there is no law sin is not imputed. Hence where sin is found there must be this unwritten —if not written law of God.

Our responsibilities increase according as we have knowledge of this unwritten law. "He that knoweth to do good and doeth it not, to him it is sin."—James 4:17. It is God's plan that we should know his will concerning us; and a knowledge of this will (law) does not by any means imply a burden or bondage, rather, as the Son, we are constrained by the law of love "to do thy will, O God."—Heb. 10:7.

To say that no such unwritten law exists is to assume that God has no standard and that a soul once adopted into the family of God can drift into an unbounded range of living without a manifest displeasure of the Father.

We recognize science in God's world, but not "science falsely so called." Science is defined to be "classified knowledge," and we hope to spend our eternity in a scientific course concerning this unwritten law of God. The Holy Ghost and the written word give testimony to science—such as is not falsely so called. Now I may transgress this unwritten law and it will be imputed to me as sin because of my knowledge. To my brother the same transgression may not be imputed because of his ignorance. Shall I accuse my brother because he has liberty to do that which has become sin to me? God forbid! Shall I make a law for my brother as long as he has not the knowledge of God on that particular subject? Nay, verily!

We need be very careful in these matters, least before we are aware we fall into the backslidden state of the Galatian church. The Spirit must reveal much of the unwritten law and we dare not say 'to our brother or sister, "This you may do or that you may not do," as long as they have not the knowledge.

Under the dispensation of the Spirit, I dare not say to my brother that because Moses taught a certain unwritten law of God (even though written by Moses) he is obliged to keep that law. True, if Moses taught any truth of God, that certainly does not hinder me from teaching it under the Gospel. But if we begin to justify ourselves by the law (written) we need to see whether we yet stand in grace. If we advocate the abstinence from meats simply because Moses taught so, we will shortly find ourselves in a complication of meshes from which (CONTINUED ON EIGHTH PAGE.)
A THOUSAND YEARS.

"Lift up your heads, desponding pilgrims; Give to the winds your needless tears; He who has died on Calvary's mountain Soon is to reign a thousand years.

"A thousand years! earth's coming glory—
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory.
Prophets foresew in times of old.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years."

For the EVANGELICAL VISITOR.

THE TESTED SON.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matthew 4:1.

In this narrative, the opening word arrests our attention and invites our thoughts. A small word indeed, but without which there would be an incompleteness—a vacant space in the history of Christ.

The word then indicates a point of time; and the spirit of inquiry ever active in the human mind, desires to know under what circumstances this great event transpired, at what time the devil appeared.

In the chapter preceding this we find an answer to our inquiry, and get the information we desire. We are here told that Jesus came from Galilee to Jordan unto John to be baptized of him. "And Jesus when he was baptized, went up straight out of the water. And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven saying, "This is my beloved Son in whom I am well pleased."

What a history this is. Hear him answer John: "Suffer it to be so now, for so it becometh us to fulfill all righteousness." Immediately following the act, the heavens opened unto him, the Spirit descended upon him, and a Father's voice pronounced the everlasting and unchanging benediction—"This is my beloved Son" not a messenger, servant, or prophet, but Son, beloved Son "in whom I am well pleased."

Then was Jesus led up of the Spirit to be tempted of the devil. Now we have it from baptism to temptation. Then cometh Jesus to be baptized; then was Jesus led up of the Spirit to be tempted. From communication with the Father on the banks of the river, to the fierce assaults of the devil in the wilderness.

How sudden and how violent are the changes in human experiences. To-day a Son of God, bathing in heaven's own light, wrapped in calm and holy meditation, every desire like index fingers pointing toward the skies, and to-morrow enveloped by a cloud. The soul so lately serene, is now in a state of commotion; thoughts that made us shudder trooping through the wind; desires unholy contending for a place; in fact the whole heart is the scene of a desperate battle.

We seem to forget that while God is to be obeyed, the devil must be fought. On the night we found peace with God, how we rejoiced as we stood among those who had before us tasted of saving grace! What thrills of rapture we felt when the Joy of Salvation first began to beat in our hearts! We thought the battle was won, and "what a heaven below" was our conclusion.

But that service closed. The doxology was sung, the benediction was pronounced. We now went out into the world. It was night. The moon and stars never shone brighter, the atmosphere never felt so pure, father, mother, sister, brother never seemed so dear in all our former life; a new creature. All things became new as well, but the devil was not long in appearing. Under what circumstances or just at what time only God and we may know. But he came—I know he came. We were compelled to do battle with this prince of the powers of darkness. Sudden and violent was the experience: nevertheless it taught us its important lesson.

We are children of God notwithstanding what be our momentary relationship either to heaven, earth, or hell. God is not variable. Let us then be sure of our adoption into the family of God and leave ourselves to be operated upon by all the discipline which is of heavenly appointment. For it works only to the maturing and cleansing of our souls and the ripening and sanctification of our redeemed powers.

Christ was a son when the dove alighted upon him, and he was a son when the devil set the whole force of his genius and subtlety to bear upon the strength of his faith. Glory to God! Sons of God on the banks of the river, and just as much sons of God when tormented and vexed by all the forces of hell in the wilderness. Sons of God—led by the Spirit—tempted by the devil.

H. B. KEEPORTS.

Berwyn, Pa.

For the EVANGELICAL VISITOR.

FAITHFUL MESSENGERS.

"Remember therefore how thou hast received and heard, and held fast, and repented. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I shall come upon thee.—Rev. 3:3.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."—Rev. 3:15.

V ERY different are the conditions of churches and Christians on earth. Alas! many of them are generally corrupt; a few are sincere, faithful, and thriving; many have a form of godliness without the power of it and many are altogether lukewarm.
But there is no case on earth to which Christ's character and word are not suitable. Christ takes notice of the faithfulness, the labors—the little strength of such who are lively and upright. Christ kindly affords opportunity for the spread of the gospel. Infinite is his love in dying for us, his enemies, and constituting us, who clave to him, as his friends.

While Jesus dwelt on earth among the sinners, he spared no pains to let them know that they must be born again.

Let us walk into God's sanctuary and hear the minister proclaim that there's but one way for our escape from everlasting destruction (and that is through the narrow gate of in-dwelling grace, land at last rest in external professions of privileges without any experience of the power of religion? Can we wonder at it when ministers do not practice what they preach?

Also how many have several amiable qualities, and yet for want of in-dwelling grace, land at last in eternal death; but rich are the rewards of self-denial and multiplied losses for Christ's sake. Glory to God! Faithful preachers lead men's hearts only to Christ and his truths, and by their means poor sinners are cast into the mould of the gospel.

Oh! when I see the throng of people passing daily on the street seemingly unconcerned about their salvation, the following song comes to me so very impressively:

"Strait is the way, the door is strait, That leads to joys on high; "Tis but a few that find the gate, While crowds mistake and die."

LEAH ESHELMAN.
34 Sippley St., Buffalo, N. Y.

PERFECTION THROUGH SUFFERING.

(To Elder Isaac Kulp, of Boyer's Ford, Montgomery County, Penna.)

ONE like the Son of God is with you in the fiery furnace. So said the confounded Babylonian monarch.—Dan. 3:25. We know that it is not a similitude, but the very Son of God who is with us in every ordeal. Your crucible would be intolerable were it not for the Great Presence that turns all ill into good to the believer. To a God-clinging soul neither earth nor hell can bring permanent harm.

A few days ago, Brother Noah Zook and wife were here on a short visit. He told me that he spent a brief season with you. Their fellowship is both pleasant and profitable. They take exalted views of the Christian life. So long as our conceptions of religion terminate in personal safety, and observance of typical rites and traditional customs, there will be no high attainment, or abiding peace. To be rescued from ruin is much, but to be transformed into the holiness of God is infinitely more. Christianity is pre-eminently God-likeness.

Justification has two elements. The first is the re-establishment of our relation to God by the imputed righteousness of Christ. This is safety. But the second is deeper; the transfiguration of this imputed righteousness into the very essence of our being; so that we are in every deed made "partakers of the divine nature." A partial justification is impossible. The all of God is in Christ, who is imparted to us in all his fullness.—Col. 2:9, 10.

We are both justified and washed by the same blood. Rom. 5:9; Rev. 1:5. This only is salvation. Judicial liberation without personal sanctification will eternally debar us from divine fellowship. If faith is vital and spiritual enough to apprehend Christ for our justification, it is also vigorous enough to permeate spirit, soul, and body with the indwelling Savior. Remission of penalty is one thing; but II. Cor. 3:18 is the eternal consummation which the cross contemplates. "Without holiness no man shall see the Lord."

—Heb. 12:14. This is the glorious end God is seeking in your afflictions, and mine.—Heb. 12:10, 11.

Divine healing of the body is a blessed result of the atonement: but to be "made perfect through suffering" is the method Christ accepted for himself.—Heb. 2:10. Paul gloried in it.—II. Cor. 12:9, 10. Do not be discouraged if you do not get what you desire. Neither did Paul, only so that God gets what He knows to be best.—Luke 22:42. The blessed man is the tried man. James 1:12; 1 Peter 4:12–13.

"When He hath tried me, I SHALL COME FORTH AS GOLD."—Job 23:10. This is of such infinite importance that through all eternity we will endorse Rom. 8:28. The body will not share the full benefit of the atonement before the resurrection. II. Cor. 5:1-5; Phil. 3:20–21. Lazarus was raised from the dead only to die again. "The last enemy must be destroyed" before the healing of the body becomes permanent. God Incarnate is the eternal heritage of all believers.

Thanks for the stamps you sent me. I am often sorely pressed for these necessities of my silent ministry. But the soul that has faith enough to present the divine voucher at the mercy seat will never be disappointed.—John 14:13–14; Phil. 4:19.

C. H. BALSBAUGH.
Union Deposit, Penn.
ANNIVERSARY THOUGHTS.

In the providence of God I have lived to see this 10th day of May, being the sixty-fifth anniversary of my birth. Spiritual life. Many indeed have been the changes since I found the Savior in the parson of my sins. True repentance, restitution of wrongs, and a clear acceptance with God is not preached so generally as in former years, and as a result the greater part of our converts “run well” only for a season.

As the fellow ground of the heart has not been thoroughly broken up, consequently they are unwilling to come out from among the world; and if they do remain in the church they become dwarfs and stumbling blocks instead of seeking after holiness of heart. God has wonderfully cared for me during the past sixty-five years, having been favored with health and vigor above many of my fellows and having had sufficient strength at eighty-two to preach two and three sermons each day. It seemed as easy to preach as to breathe.

On the 10th of last February I was suddenly seized with the monster Grippe, which stripped me of the vigor of my entire manhood and in eight days following I was be-reft of my best earthly friend, leaving me alone, so that earth has lost its charms and heaven never appeared so near and so attractive as now. Having a fulness in Christ, a clear title, and good hope to enter a mansion ere long in the City of the Great King to enjoy eternal rest, I remain yours in hope of a blessed immortality. John Foul.

Chambersburg, Pa., May 10, 1897.

To abstain from indulging in the pleasures and pastimes of this world is no token that the spirit of these things is not in the heart or that the soul is not clinging to idols.

ALMS GIVING.

We have a great deal of misery in the world caused by a lack of money. God helping me I will try and give a few thoughts on this subject, but do not want any one to get the impression that I believe that this causes more misery than sin.

The question might be asked; Is it not a sin to be poor? It may be in some cases; but we do not find the poor condemned by our Savior. Instead, however, He is always trying to help them. All of us are influenced a great deal by heredity. The son of the drunkard has a harder struggle to abstain from the intoxicating cup than the son of a temperate man; the son of an industrious man has a better chance to make his way in the world than the son of a shiftless one. Why then should we condemn a person for a weakness in his character when he has inherited that weakness from his parents. He may overcome such weaknesses by strenuous effort and aid from his fellow-man. But the greatest help he can receive is that of Isa. 1:18; Math. 18:11; Jno. 5:24; 8:12; Phil. 4:7.

I can testify to the truth of the above passages for I was once under the bondage of sin and served Satan night and day. I was bound to habits with fetters too strong for my own strength to break; but through the power of God I was cleansed—even sanctified.

If Christ’s plan of living were to be carried out, a great deal less misery would be found in the world. This we cannot look for until the Millennium dawns. What a wonderful influence it would have upon society if all the members thereof were to live up to Math. 7:12. The neighbor of a rich man would not have to go begging.

Whenever we have any dealings with men we should try and put ourselves in the other person’s place. We could not then ask a person to pay two dollars for a dollar’s worth. Self has to be pretty well under our control in order to do this. It went very hard with me when I first tried it; but as I continued making the effort it became easier.

Under the Mosiac law, one-tenth was to be given to the priestly family in order that they might be sustained while attending to the worship of God. The Savior did not lay down any fixed rule for his disciples to observe, but it would appear from what he did say that a tithe was not enough.—Math. 19:21; Mark 12:41-44.

The best Christians had every thing in common. Attempts have been made to live in this manner in recent years. Some of the colonies that have tried it failed. There is too much selfishness in the world for this kind of living, but may God hasten the day when there will not be.

I have seen the day when my highest ambition was to become rich and would in some cases take the advantage of my fellowman in order to attain to that end. According to Luke 6:38, I did not gain any thing by such action. But thanks be to God! my desires have been turned into a new channel, and now my highest ambition is to live up to Luke 10:27, but must confess that I come short of the standard.

The Spirit has led me to become willing to tithe my gross income for God’s service. There was a great struggle with self before I could become willing to yield to what I felt was my duty. Now I can do it with a loving heart and have found the following passages to be true.—Prov. 19:17; Eccl. 11:1; 2 Cor. 9:6-7. Kind reader, I do not know what the Lord requires of you; but we should all examine ourselves closely to see...
whether we are doing our duty along this line; because if we are not, the love of God is not in us.—1 Jno. 3:17. If we were all to set aside a certain portion of our income for missionary and benevolent purposes it could not help but be the means of bringing many souls to Christ and relieving others from suffering. May God grant more sanctification in money matters among his followers is my prayer. Amen.

[NOTE:—Our brother gives Math. 6:3 as his reason for with-holding"his name. These thoughts come under the head of practical Christianity and deeper Spiritual Life. The kindling of these principles is introductory to the Millennial Reign.—ED.]

For the Evangelical Visitor.

AFFLICTION—GOD'S DISCIPLINE.

As I lay on my bed of affliction, my mind was led to think on the shortness of time. Many of my neighbors and friends are called away; their bodies laid beneath the cold cloths; the chilly winds blow over their graves. I saw old and young pass away the past winter which brings to my mind this scripture; "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow that is written down on our lives? No man can say the Lord is the keeper of the book in which our record; no, not the Lord himself will be our judge. I am so glad for those mansions the Lord has in store for his children. I am willing to suffer with the Savior and who has done so? Oh the suffering of this present time is only small when we remember what the Lord has in store for his children. I am willing to say with Job: "All my appointed time will I wait till my change comes." From one that loves the Lord, Lydia Hause.

Lawrenceville, Ohio.

The Endeavor Heardt says: It is always dangerous to stir up emotions without at the same time giving them an opportunity for exercise in some practical way. An emotional religion is one that delights in sentiment, but which never accomplishes anything. We can not have too much emotion if it always finds direction in service for Christ; but when the emotions are excited, or are sought simply because of the pleasure that is thus derived, nothing more certainly tends to spiritual atrophy. Belt your stirring meetings on to some practical work for Christ.
I have been impressed for some time to write to the Visitor and now I will try by the help of Jesus to write my experience. I will give you a little of my former life.

I was converted to God when I was nine years of age, and tried to serve the Lord as far as I had the light. At thirteen I joined the church but realized that I was not clear before God, but was not willing to obey, and as time went on, Satan bound me more and more until I had no control of myself. I began to hate everybody and spoke evil of the sisters. I thought they did not care for me and I did not want to go to meeting. Then I thought I would leave the church and join the Mormons and began to go to their meetings. I spoke to my parents about it but they would not give their consent; so I said, I will see. I began to be as cross as I could but they endured with me as long as possible. Then they said, Do as you please, but we will never give our consent.

I was more angry than ever. I began to run the whole house. The children would not have anything to do with me. In this condition I left home and hired out. The people talked to me about my salvation and I got under conviction, being very sorry for what I had done, but was too proud to repent at first; but after awhile I began to repent and confessed all that I knew. But I had not faith enough to believe that the Lord could sanctify me; therefore I could not remain justified very long because the inbred sin was in my heart. Especially my temper gave me a good bit of trouble. But in the fall I began to seek but ran up against a confession; but I thought I could get to heaven without making it and promised the devil every night before going to meeting that I would not go to the altar. On a Sunday night I kept telling the devil I would not go, but when the meeting commenced, I began to tremble and when the altar services commenced I forgot my promise to the devil and went to the altar. The first thing here was the confession. It looked very black and Satan said, “You don't need to confess that, it will be all right.” But I said, “I have begun, and I am going straight through with Jesus. So I made the confession, but all was yet darkness where I had expected a great light and blessing to come. It seemed so dark that I could not even pray to myself.

Then the Lord wanted me to pray in public. I thought I cannot even pray privately and how shall I pray in public? But the Lord gave me no rest. I said, “Here, Lord, I cannot pray; you will have to lead me.” I said this three or four times and then broke loose and looked up to God in prayer, gave myself, parents, sisters, brothers, all I knew and all I did not know, my good name, profession, and everything to the Lord, stepped from between God and the old man and got under Jesus' blood and left Jesus give the old man his death blow. I stood by and witnessed, saw him crucified and buried. Jesus took all his clothes and cast all the devils out. I had a legion of them. Then he swept and garnished the house. Then he spread a table for us and we sat down and eat our supper together. I went home that night the happiest girl the world ever knew. The Lord told me that I was sanctified wholly. Hallelujah!

This was on November 8th. The next week was a happy week to me until Saturday when I began to ask the Lord why it was that I am so happy. Then the Lord said; “Why you are now my child: to-morrow night you will be a week old.” Glory to Jesus! tongue can never express the joy that filled my soul. I was carrying in cobs at the time, but I came very near spilling them all. Hallelujah! I can not tell how I got to the house, I was over-running full. There being no one in the house, I gave room to my feelings and shouted and walked the floor, holding my hands over my breast to keep, as I supposed, my heart from bursting. Then the Lord led me through a real test of obedience and prepared me for the indwelling of the Holy Ghost; but the devil did not want me to have it. Especially one night while I was praying for the Holy Ghost I saw him standing on one side of me with out-stretched arms, ready to take me; but praise God! he could not get me because I was hid in Christ and he was holding me fast. Glory to Jesus!

The Lord then led me through a wonderful experience of trusting him in baking, scrubbing, churning, washing, ironing and everything that I did I wanted to have the Lord's help. Then on December 12, the Lord baptized me with the Holy Ghost; but I had to take it by faith. I stepped out on the promise and then the personal Holy Ghost came into my heart, and oh, I was so happy! I went home rejoicing and singing all the way. When I went to bed I saw a hill and rocks all around it and a big flat rock on top. A vessel full of water and running over was on the top of this and the devil was on the outside of this vessel and he raised himself up and tried to get in, but this water was living water and seemed to be watching him, and as soon as he got up, it washed him down. He tried to get in about three or four times and the last time the water came with such force and I felt it go all over me. Then it came to me—this is the condition of your heart as long as you obey the Lord. Hallelujah!
The next week was a happy week to me. I could not go to the prayer meetings, but I said I can pray for them and so I did; but on Saturday my way was opened to go to the prayer-meeting, and I went rejoicing in the Lord. After the meeting I felt the power of God upon me and began to tell what the Lord had done for me; but while I was speaking the power of God came so heavy that it struck me to the floor and a wonderful burning was in my heart which went through my whole body. I could hardly move and my heart and body seemed all on fire. It seemed as though it were burning me up. I held my hands on my breast. My heart got so big I thought it would burst, it was so full, and yet more was coming. It kept on coming until my body was like dead. There was no strength left whatever.

When I went home I did not sleep much but was under the power nearly all night and to a certain extent on Sunday. On Sunday night, on my way home, in testifying to what I had passed through (though at that time I did not know that I had received the fire) it came upon me again, but when I went to bed I fell into unconsciousness and do not remember anything more until the next morning I realized my strength was all gone. I told the Lord I wanted some of his strength and he gave it to me. Hallelujah! This fire has burned in me ever since but this worked the devil up because that he had lost me; so he go after me in a wonderful way. He told me everything he could think of. He said it was all imagination and that I was going crazy; but I said I would be willing to be in that state just so I could have Jesus in my heart. Then he said they would take me to the asylum, but I fear not them which kill the body but after that can do no more; but rather fear him that is able to destroy both soul and body in hell. If they had taken me to the asylum they could not take Jesus away from me. Blessed be Jesus forever and ever! Then he said, “But you are not right.” I said, “Where am I not right?” But bless God! Satan could not tell me.

Then he tried to stand in my way and would not let me pray, especially one day he would not let me utter one word nor allow me any freedom in prayer whatever. So I said, “It is not in the many words, but God knows the heart, and if I can’t say anything more, I can say ‘Jesus’ any way.” So I looked up and said, “Blessed Jesus” several times. Then the devil had to flee and Jesus and I had a glorious prayer-meeting. When the enemy saw that he could not do anything with me, he got himself seven even more wicked than himself, and they all came well loaded with ammunition and all fired at me at once. They took all feeling away from me; but I had the shield of faith and Eph. 6 on, so they could not move me. I knew they were coming and was in readiness for them. Jesus said, “My grace is sufficient for thee”; and that was enough. They were after me for about one week and gave me a good talking to on “divine healing.” When I went to prayer they all knelt about me and mocked me; but on Friday their ammunition gave out, and they had to go. Glory to Jesus! I was in the barn and dropped on my knees. All at once the whole barn was filled with angels. They knelt all around me and folded their hands looking upward while I prayed, and Jesus and I had our arms around one another. Finally they disappeared and I went to the house rejoicing and praising God.

This was about four o’clock in the afternoon. That night I went to bed feeling that the angels were about me and was no more afraid.

Before this, while under trials, the devil tried to make me afraid to go out after dark to close the stable doors for fear he might be in there and get after me; but now I was not afraid to go anywhere for I knew that the angels were about me, taking care of me. Oh, glory to Jesus! It is grand, and I am just fool enough to believe it all and simple enough to believe it is true. Bless God! The world and tame holiness professors may laugh at me, but they cannot laugh God out of me; for every time he only gets a tighter hold on me. Glory to Jesus!

Jesus is mine and I am his—sanctified, filled with the Holy Ghost, and set on fire for God. Hallelujah! I had been six months old on May 5th. I am little but I am healthy, and growing, praise his name forever more. Pray for me. Your sister in Christ. MAGGIE FRANH.

“Bishop Ryle has very well likened faith to a root whose flower is assurance,” writes Evangelist Dwight L. Moody to his Bible Class in the May Ladies’ Home Journal. “To have the latter,” he says, “it is necessary that there must first be the hidden source of faith. Faith is the simplest and most universal experience in the world. Call it by whatever name you may, confidence, trust, or belief, it is inseparable from the human race. The first sign of a dawning intelligence in the mind is the exercise of the infant’s faith toward those it knows, and its fear toward those it does not know. We cannot ever remember when we first began to have faith. * * * Faith is the bond which holds family with family. If once this bond is dissolved there would exist a state of barbarism and anarchy like that which marked the close of the eighteenth century in Paris. With every one distressing his neighbor and fearing his nearest friends, progress is impossible, civilization inconceivable.”
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changed, be sure to give both old and new
address.
3. The date on the printed label will show
subscribers when their subscription ex-
pires.
4. Renewals may be sent in at any time,
and your credit will be promptly shown on
the label.
5. If you do not receive the Visitor within
ten days from date of issue, write us at once
and we will send the number called for.

To CORRESPONDENTS.—Articles for publica-
tion should be written on one side of the
paper only. Write all business letters on sep-

crate sheets.

To the Poor,—who are unable to pay, we
will send the paper free on the recommendation
of others or upon their individual requests.
Individual requests must be renewed every six
months as a matter of good faith.
2. Communications without the author's
name will receive no recognition.
3. Communications for the Visitor should
be sent in at least ten days before date of
issue.

Send money by Post Office Money Order, Reg-
istered Letter, or Bank Draft, to H. N. Engle,
Abilene, Kansas.
Entered as second-class matter at the Post-
office at Abilene, Kansas.

Abilene, Kansas, June 15, 1897.

BENEVOLENT FUND.
Elizabeth Myers, Upton, Pa. $1.00
W. C. Baker, Adeline, Ill. 2.00

A brother asks: What is meant by the “fulfilling of the times of the
about the coming of Christ but do not
answer the above. Who will re-

A brother and sister from Penn-
sylvania write: "Dear brother, en-
closed find --- of the Lord's money
which we are directed to send to you
to use as you need it." Well, bless
God! It came on time in answer to
prayer. God is teaching us to dis-
inguish between want and need. If
God directs you in this matter, don't
refuse to act; but do not act unless
He directs. You might frustrate
His plan concerning us.

We have received copies of the
Lodge Lamp of November, 1896;
also an Open Letter to Bishop Mc-
Cabe. The former contains a lengthy
article under “Fraternal Life In-
surance—Organized Robbery" by
W. B. Denton of Winfield, Kansas,
and is the most thorough exposure
of this deceptive agency we have
ever seen. The latter, written by
the same gentleman as an answer to
Bishop McCabe of New Orleans, La.,
lays bare some pointed truths rela-
tive to what the Bishop calls "A
great Christian Enterprise." If you
are interested in this matter, address
the writer as above.

Bro. J. W. Hoover, formerly
of South Cayuga, Ont., has by request
of the Canada Mission Board, started
a mission in Buffalo, N. Y. Ar-
rangements are being made for Sun-
day School work and a special feature
of the Mission will be to look after
the poor and sick. Sister Hoover
will assist in the work. Such who
desire to assist in supporting the
Mission may address Bro. Daniel
Heise of Clarence Centre, N. Y., or
J. W. Hoover, 114 Amherst St.,
Buffalo, N. Y. We pray that the
Christ may be magnified through
this effort and hope to have an occa-
sional brief report in the Visitor as
the work progresses.

(CONTINUED FROM FIRST PAGE.)

an easy extrication is a thing of the
past.
If Moses had helped us see the
unwritten law it is all right to get
that knowledge; but let us be care-
ful what we accept as the basis of
our hope, our belief, our teaching.
We believe (and this is only for
those who can comprehend it) that
the unwritten law of God relative
to food primarily was strictly a
vegetarian diet. Because of sin
concessions have been made to the
human race the same as other con-
cessions have been made which none
will claim to understand or under-
take to explain. Again we believe
that when the curse will have been
removed and the Emmanuel is found
to be dwelling among us this same
unwritten law will be maintained.
This is the ideal toward which God
is leading humanity through the
course of dispensations and ages.

The (ecclesia) called out ones in
this age are in preparation for God's
work in latter dispensations. We
do not comprehend it to be the call-
ing of the saints to teach to sinners
(unless as a moral law) that they
abstain from the use of swine's flesh;
even upon the believers it dare not
be enforced as a "law" unless the
proper knowledge by Spiritual in-
struction has preceded. (A careful
reading of 1 Tim. 1:8-11 will be in
order here.

This subject not only includes the
dietary phase of Christian living,
but many others, as the social, phy-
ological, sexual, etc. Especially
also the unwritten law as bearing on
holidays and Sabbaths, which topic
we may be led to comment upon in
the future.

By these very brief notes we do
not mean in the least to discourage
or confuse such who have made steps
in the line of purity; either encourag-
unholy living in such who seek occa-
sion for stumbling. Our attitude
personally cannot be misconstrued
by the thoughtful and unprejudiced
when we say that we have been al-
most total abstainers from pork for
ten years and at present live almost
exclusively on a vegetarian diet; yet
with all this we have never bound
ourselves with a total abstinence
pledge, being bound to no law and
binding no one else only as the
Spirit binds to the unwritten law.
EVANGELICAL VISITOR.

By request of the editor we will say that up to this date June 9th, we have not received the minutes of General Conference. Hence we will not undertake to say anything by way of comment on the proceedings, only that on the whole conference was conducted in a harmonious spirit. An unusual amount of work seemed to be on hand and occupied the time till late on Friday evening. If any district is overlooked with regard to being supplied with minutes, please write to Bro. A. J. Miller, of Dayton, Ohio, who has the printing of said minutes in charge and you will no doubt be supplied. The conference was followed by a love-feast at the same place on Saturday and Sunday and was a refreshing time to the saints. We hope by the time of July 1st issue, the minutes will be written to Bro. A. J. Miller, of Dayton, Ohio.

CHURCH NEWS.

LOCAL CHURCH NEWS.

CHICAGO MISSION.

Sewing School and Relief Department.

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

DONATIONS.

A Sister .................................. $ 1.00
Fannie Burns, Moonlight, Kas. .... 50
Sister Dieta, Mechanicsburg, Pa. ... 50
Fannie Hoffman, Kas. ........... 1.00

Total ........................................... $ 2.75

EXPENSES.

Necessaries for Sick .................. $ 3.00
Shoes and Dry Goods ................ 4.75
Expressage, etc. ......................... 1.25
Other necessaries .................... 4.10

Total ........................................... $ 13.45

SARAH BERT.

Englewood, Ill., 6001 Peoria St.

KANSAS.

The love-feast at Bethel, North Dickinson Co., Kansas was a remarkable gathering. From the very start there seemed to be a special out-pouring of the Holy Spirit. Some remarkable demonstrations of God's power of which we cannot speak definitely at this time for want of space. The attendance was very large all through. The house was crowded to its utmost capacity and many could not find admittance. Good order prevailed and while it was 10:30 p.m., when communion was over, yet the congregation remained, and at 12 o'clock the house was still crowded after being repeatedly dismissed. I do not know how often I heard the question asked, "Did you ever see such power? and the answer always was, "No." It was not wild excitement—not by any means—very little excitement at all through the feast; but a deep, heart-searching power. Very little preaching, less perhaps than I ever saw at a feast; but the spirit of prophecy was there in power. Amidst the testimony of God's wonderful salvation were the cries and tears of the penitent. To God we give the glory.

SAMUEL ZOOK.

NOTICE.

We are making arrangements to continue the publication of the Almanac and Directory annually. We think it can be done for less money than the last issue provided it receives a liberal support. The indications are favorable, if we may judge from the commendations we have received. We want to make it a household necessity. Beside the almanac and directory, we want to add other useful matter. We expect to have it ready for distribution as early as November 1st. We need some well qualified person in each district of the church who will undertake the work of correcting the directory, adding such names of our people who have been omitted or have been added to the church within the year. We hope those who acted as agents last year, and who kindly assisted us so materially will again take up the work in their own district and correct the list of names and postoffice addresses and make such other corrections as they may see necessary, of course noting the changes in addresses. We hope also that the officers of the church everywhere will assist in collecting and properly arranging the names. We desire to make the work as valuable and as nearly perfect as possible and in order to do this we need the assistance of some one or more who is well acquainted with the members of the church in their own district. There are some members who are living far away from any organized church who have been omitted and we trust that those who can give their addresses will do so. The correction can, we think, best be done by using one of the Almanacs of 1897, noting and inserting the changes with pencil or pen and remitting the Almanac to us with the corrections. Those who do not have any surplus almanac will please notify us and we will send them one. The work of correcting the Directory should be commenced at once and return made if possible by July 15th to H. DAVIDSON.

257 Coover St., Dayton, Ohio.

FROM THE FIELD.

ON OUR MISSION.

To the dear readers of the VISITOR we come with greetings in His name. Glory to God who giveth us the victory! "And this is the victory that overcometh the world even our faith."

Since our last report we have had various experiences in joyful seasons and also in trials; but bless the Lord for the consolations of His blessed Word. "Great peace have they which love thy law and nothing shall offend them."—Psa. 119:65.

While at Longstown, Pa., we held meetings in the U. B. church for a week which were fairly well attended and were of fair interest. On Saturday eve and Sunday morning, May 8 and 9th, we attended the regular meeting at Bro. Daniel Lehman's where we had a crowded house.

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and had a very blessed meeting after the fashion of long ago, before
we had any church buildings. Quite a number of dear brethren and sis­
ters came over from Lancaster, Co. On Sunday afternoon two dear sis­
ters were annointed in the name of the Lord and prayed over for healing.
Two him who answers the prayers of faith be all the glory.

On Sunday evening we held our last meeting in the U. B. church;
and they seemed much encouraged. We enjoy our short stay with the dear ones of York Co.,
and we hope to meet them in the air when Jesus comes.

On the 10th we crossed the river into Lancaster county and held two
meetings in the chapel of the U. B. church in Marietta and three
meetings at the Wickersham school house where last fall we held quite
an interesting meeting and a number were converted. We met most of
the converts and found them earnest in the Lord's service. One more
soul volunteered to become a soldier for Jesus.

On Sunday, the 16th, we attended the regular service at the Cross
Roads church where there was a large concourse of people and an
interesting meeting. In the evening we found open doors in the Evangeli­
cal church in Mt. Joy. Had a full house and a blessed meeting.

Monday, 17th, we came to Harris­
burg to arrange to go to Conference.
In the eve there was a meeting at
the Messiah Rescue Home well at­
tended by delegates for Conference
and others of the city. This was a
blessed meeting. Thus ended our labors in Pa., where we have labored
almost incessantly for one year less
one day. As we now look back over
the past year we see in our labors
many imperfections but so far as we
know we held up a pure Gospel in
city, town, village, or country. We
know of but one Gospel and no­
where did we preach any other doc­
trine than that of our Lord and
Savior Jesus Christ. From the time
we left our home, which was a year
ago on March 26, the Lord has sup­
plied all our need through his
dear children; and He who keeps an
account of a cup of cold water will
see that all the dear ones that have
administered to our need will not
loose their reward and in the sweet
by and bye both they that sow and
they that reap shall rejoice together.

Leaving Harrisburg near midnight
on the 17, we arrived at Canton,
Ohio, on the 18th, about 10:30 a.
m., and were conveyed to Valley
Chapel where conference convened
on the 19th. We hope much good
may result from this conference and
that the effect may be felt even in
heathen lands.

After conference, we attended the
love-feast at the Chapel which was
also a season of refreshing to God's
children. On Monday in company
with others we came to Mansfield
and were conveyed to Bro. Hershey's
where the brethren of Richland and
Ashland counties held their love-feast.
The love-feast was a season of refresh­ing
and enjoyment to the children of
God. The weather was remark­
ably cool so we could easily bear our
overcoats, but no one seemed to suf­
er any ill effects although there
were some quite old and some in­
valid ones in attendance. After the
love-feast, meetings were continued
at the Chestnut Grove church up to
June 3d. On the 5th and 6th we
hope to attend a love-feast in Wayne
Co., and from thence we hope to
labor as we find open doors and as
the Lord may lead. Yours in the
war for souls,

NOAH ZOOK.
Mansfield, Ohio, June 2.

"If you would be strong when ad­
versity comes, be sure to pray while
prosperous."
beings succumb sooner or later. Nothing mortal is free from its influence or can elude its grasp; in Adam all die, and in Christ all shall be made alive." Man is to-day, and to-morrow he is not. Individuals and nations come and go and soon they are forgotten. Man is inclined to think only of the present; comparatively few meditate upon the future, especially the future that is beyond the death of the mortal body. Oh, the insensibility of the human heart that disregards the reality of the future! In every thought and every action thou shouldst govern and possess thy spirit as if thou wast to die to-day. It is better to avoid sin than to shun death. If thou art not prepared for that event to-day, how wilt thou be prepared to-morrow? and how knowest thou that to-morrow will be thine? What availleth it to live long when the improvement of life is so inconceivable? Length of days, instead of making us better, often increasest the wages of sin. Would to God that many would reconsider the years from the time of their conversion, for the account of their attainments in newness of life is in many cases exceedingly small—perhaps as a cipher. * * * Blessed is the man who continually anticipates the hour of his death and keepeth himself in preparation for its approach. If you have ever seen any one die, let not the impression of that most solemn sight be effaced from your heart, but remember that through the same vale of darkness you also must pass. How are you going to pass through? Do you know the way? Do you know him who has passed through before us and knows the way? He is within hailing distance now. Do you keep so near to him that if death should come suddenly he would be standing by your side to lead you through the valley and shadows of death? But thanks be to God which giveth us the victory through our Lord Jesus Christ; this condition of life is the only safe one. We must have the constant companionship of Jesus in order to be always ready for death. * * * Where is the foolish man who still flatters himself with the expectation of living a long life? We cannot be sure of a single day. Many unhappy souls deluded by this hope are called in some unexpected moment. Here one is slain or drowned; another has dropped down dead in the exercise of some favorite evil sport. Thousands are daily perishing by fire, by the use of intoxicating drink, or by other evil habits. Thousands pass suddenly away as a vision in the night. You too may die suddenly. * * When that last hour is come, you will begin to think differently of your past life and be inexpressibly grieved for remissness and inconsideration. How wise and happy is that man who continually endeavors to be as happy in the day of life and strength as he wishes to be found in the hour of death. A time may come when we might wish for one day, nay, even an hour in which to repent: and who can tell whether we will be able to obtain it? From what inconceivable danger then are we delivered, from what horrible fear are we rescued by simply passing the time of our earthly sojourn in holy fear. * * Let us now live in such a manner that in that awful moment we may rejoice rather than fear. Let us learn now to die to the world, that we may then die in the arms of a loving Savior. Let us learn now to despise evil things that being delivered from every evil spirit, we may then freely rise to him who is at the right hand of God. * * Let us prepare in this life for a spiritual and immortal body in the resurrection of the just. Who will remember us after death, and whose prayer can then avail us? Therefore, oh ye who read, turn to God and do whatever His Holy Spirit directs you to perform. * * Now, while the time of gathering riches is in much mercy continued, lay up for yourself the substantial and unperishing treasures of heaven. We should think of nothing so much as the business of our salvation and the improvement of our state before God. Make yourselves friends of Christians—those who are children of God—so that when your present life shall fail they may receive you into everlasting habitations. Live in this world as a stranger and pilgrim, knowing that you have here no continuing city. Keep the heart disengaged from earthly passions and pursuits. Keep it lifted up to heaven in the patient hope of a city whose maker and builder is God. Let thy daily songs, voice, actions, prayers, footsteps, and tears be directed toward God.

THE KINGDOM.

Dr. Saphir in The Divine Unity of the Scripture says: The Bible gives to us a revelation of God's kingdom, and by "Kingdom" do not understand an abstraction of principles, the prevalence of ideas, not even the acceptance of Christianity. That is not what is meant by the Kingdom of God. The Kingdom of God means the Kingdom of God—God the King, Christ, the Vice-gerent, Satan, his adversary, mankind, the centre, the earth the territory, Israel the centre of the nations, the transfigured church, with Christ the Son of Man come down to reign on the earth. We are waiting for the Kingdom when He who first came out of Bethlehem shall come down from heaven, His saints with Him, Israel converted to Him, and all the nations walking in the light of God, when His will shall be done on earth as in heaven. This promise, this hope, is traceable from the very first promise
about the seed of the woman that should bruise the serpent's head, to the twentieth chapter of Revelations, when that very serpent is mentioned again—how he shall be bound, and Christ shall gain the victory.

FACTS ABOUT BAPTISM.

CHAS. M. Yearout in reviewing a tract written by a Sabbatarian of some note, under "The Catholization of Protestantism" writes in The Gospel Messenger:

Dean Milman dates the history of Latin, or Western, Christianity from the pontificate of Gregory the Great. It was in his time that the Western Church entered upon their career of power. In all her activities, whether of work, or worship, she bore the mark of his moulding hand. He modified and developed her ritual, created her music, and, himself a monk, originated that system of monasticism, which utilized the powers of monasticism, and converted a great part of Europe to Christianity. He was the ruling spirit of his age, and in all ecclesiastical matters his advise or command was final.

In reference to baptism, his letter to Leander, a Spanish Bishop, became the law of the church. Before this time trine immersion was supposed to be necessary and of divine institution; but because certain Arians (a Spanish sect) used the three-fold immersion, Gregory taught that the Roman Catholics of Spain might use a single immersion. The effect of Gregory's advise was not to change the general practice of trine immersion but only to legalize, where it might seem proper, a single immersion.

At the fourth council at Toledo, A. D. 633, the Roman Catholic clergy decreed that henceforth only one immersion should be used in baptism.

Single immersion is purely the offspring of Roman Catholicism, and to baptise by single immersion or sprinkling, is to be catholicized. Single immersion cannot be found beyond Spain in the fourth century. Back of that we find trine immersion,—the baptism commanded by Christ. Jesus taught his followers to wash one another's feet. This was practiced among the early Christians, but was abrogated,—done away,—by the Catholics at the council of Elberus. It still stands in force in the Gospel. Jesus Christ has never abrogated it, and his faithful followers will continue to practice it until he comes again.

The Roman Catholics base their authority for changing the ordinances of God's house on the theory that the authority of the church is above God's Word. Will Protestants sanction this as legal authority? Surely not; for here is where Protestantism had its birth.

Then, why do not Protestants manifest their sincerity in opposing this monster evil by following Jesus Christ, and obeying his blessed commands instead of following the Roman Catholic church in her apostasy from God's Word? Why do not the learned Sabbatarians, who are so afraid of the Catholicizing of Protestantism, baptize "in the name of the Father, and of the Son, and of the Holy Spirit," as Jesus Christ commanded, instead of practicing single immersion, as commanded by Roman Catholicism? All well informed Catholic priests will tell you that the primitive practice was trine immersion, and the entire Eastern (Greek) church, numbering many millions, practice trine immersion to this day. After the Western (Latin) church,—Roman Catholicism,—had apostatized, they adopted single immersion, sprinkling, and a swarm of other innovations. Many of the leading reformers came out of the Roman Catholic church, protesting against her innovations and departures from the Gospel. But a more striking resemblance, in many respects, was never seen than is manifested in many of these daughters of their ancient mother—the Roman Catholic church. There is this difference, however,—the mother church does not claim to follow the Gospel plan of salvation, claiming the authority of the church as being above the Bible, while her daughters in Protestantism, practice, in many respects, the identical things that the old mother church instituted, and not Jesus Christ, and still they claim to be following the Bible. Roman Catholicism, from that standpoint, is the more consistent of the two.

A LAYMAN'S VIEW ON TOBACCO.

We heartily concur with the following in an Exchange by A. J. Rosenberger:

That the use of tobacco is wrong and injurious to the human system cannot be denied. I am aware that misisters of the gospel as well as some of our lay brethren are not free from the habit. To say that the habit is a filthy one is not putting it a bit too strong; and, I hope my brethren you will not be offended at what I have to say in regard to it. That we need a reformation along this line is clear to every intelligent reader. In our public schools the evils of tobacco are now being pointed out. Are we not living in an age of progress and Christian culture? The day may not be far distant when tobacco must go from the religious denominations of our land.

A brother who was seeking to live near to God said to me on one occasion, "Something is wrong, and I believe it is my tobacco." He concluded to give it up, and soon received a baptism of the Holy Ghost. * * * The minister who uses tobacco should not enter a Christian home where the children have been taught by parents not to use it. If he does he absolutely does wrong, and his influence in that home will be injured thereby. And if a ten-year-old son of such a minister were to request a cigar of him, could he with good face deny the boy? Why not abandon such a useless and expensive habit? * * *
MISSIONARY.

"The field is the world."—Matt. 13:38.
"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

WHO WILL FOLLOW?

The Son of God goes forth to war,
A Kingly Crown to gain,
His blood-red banner streams afar;
"His blood-red banner streams afar!"

Who follows in his train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

A glorious band, the chosen few,
On whom the Spirit came.
Twelve valiant saints their hope they knew
And mocked the cross and smote.
They climbed the dizzy steep of heaven,
Through peril, toil and pain;
O God! to us may grace be given
To follow in their train!

Mrs. Hammer, a missionary at Fez, Morocco, says: "We only have two meals each day, and find that our minds are much clearer for study or communion with God."

We who are permitted to sit at home or who allow ourselves to be wholly absorbed in the home, social, or business life, little think of the self denials, privations and sufferings which those are called upon to go through who labor in foreign fields or even in the out-of-way places in our own land. Many who name the name of Christ are so enveloped in the atmosphere of home comforts and money-making for the purpose of hoarding perishable treasures that they forget that they may be worth from a money making point of view—belong to Him who has a divine right and ownership to our entire being.—Ed.

PAYING DUES.

The following from the Lookout will furnish food food for the thoughtful:

"Did you ever hear people talk about paying their dues to the church, to the cause of missions, etc? Does, indeed! Just how much is due from us to Him who died for us, and has freely given us all things? Paul says presenting our bodies—the very greatest possession—is only a reasonable service. Yet, what a way we have of persuading ourselves that we can pay our "dues" to the Lord with dollars and dimes, and even nickels. In one of his talks, Sam Jones paid his respects to this class. He represents a rich sister, who belongs to the Missionary Society, putting on her silk dress and Paris bonnet, ordering her carriage and going down to the missionary society to carry her dime. If she doesn't say exactly the words, she does say, in substance, 'Lord, here is a dime I've brought you. Go purchase the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.'"

A MISSIONARY INCENTIVE.

The coming of the Lord is the saints' incentive to holiness and devotion. We read in I. John 3, that every man that hath the hope of seeing Christ, purifieth himself, even as He is pure. No child of God can be worldly in life, who believes that the Lord Jesus is coming soon. Oh, but you say, if I believed this I should give up working for Christ.

No, you won't! Who are the men and women working for Christ?

Who are the foremost missionaries to-day? If you could go to the mission field and inquire of the missionaries if they believe the Lord is coming, you would find that the most active missionaries are those who are looking for the coming of the Lord Jesus. And, as far as my observation goes, it is this: It is the men who are looking for the coming—the personal return of our Lord—who are devoted in life, who are earnest in labor, and who are laying themselves out to evangelize the masses and seeking to make known the Lord Jesus Christ as a personal Savior. It will be a vigorous spur to Christian activity if you get to believe this, not in the head, but in the heart. It is the fact that He Himself is coming, and that He may be here any moment, that will make us devoted to His service, even as He was devoted to us in our salvation.

—F. E. Marsh, in Things to Come.

MISSIONARY CANDIDATES.

We feel very keenly the responsibility that rests upon us in the examination of missionary candidates. It is a very serious thing to send forth men and women to represent Christ before the heathen,—to send them out to mission stations where they will be far removed from the fellowship of other Christians, and where, in the midst of the greatest discouragements they must be hopeful; surrounded by the greatest dangers they must be fearless; assailed by the fiercest temptations they must be pure; hindered by ungenial companionships they must be patient and loving. Often they must go to stations where the presence of one man living in his flesh would break up the mission. When one considers all it means for a missionary to go forth, the responsibility of bidding them go seems overwhelming. And the other side is no less true. To refuse a man when men are so much needed, when to refuse him may mean the turning of a life away from the work into which God desires to put him—cannot you see, dear reader, how much we need your prayers?—The Gospel Message.
YOUR CREED.

I want to ask if it is Love?
If so, your creed is true.
If not, there is no power above
Able to succor you!
If you can meet the vilest man
And say: "Behold in me
No judge, but tell me what I can,
My brother, so for thee?"
If you can go to God at night
As little children do,
And lay your heart bare in His sight,
And feel Him comfort you,—
Your creed is what we need to-day,
What Jesus taught of yore;
The only creed which we may
Have peace for evermore!
—Lucy Hayes in Young People's Paper.

TRY IT THIS WEEK.

LET no day pass without personal
communion with God.
Begin each day by taking counsel
with the Word of God, if but on a
verse while you are dressing.
Put away all bitter feelings, and
brooding over slights or wrongs, no
matter from whom received.
Have on your heart some person
or cause for which you are pleading
God's blessing each day.
Let no opportunity pass without
owning your Savior before others,
and modestly urging all to accept
His service.
Let no opportunity pass to say a
kind word, do some kind deed, or at
least, smile upon those you meet.
Do this not affectedly, but sincerely
as unto the Lord. Guard well the
door of your lips that no unchaste
word, jest or story, no slander or
cutting remarks, no irreverent or
untruthful statement shall pass out.
Remember each day that Christ
will surely come, suddenly come;
and it may be this
day will determine how His coming
will find us, as it must to thousands.
—Our Hope.

DOING AND NOT DOING.

SIR," said a lad, coming down to
one of the wharfs in Boston, and
addressing a well-known merchant,
"have you any berth on your ship?
I want to earn something."
"What can you do?" asked the
gentleman.
"I can try my best to do whatever
I am put to," answered the
boy.
"What have you done?"
"I have sawed and split all mother's
wood for nigh two years."
"What have you not done?" asked
the gentleman, who was a queer
sort of a questioner.
"Well, sir," answered the boy,
after a moment's pause, "I have not
whispered in school once for a whole
year."
"That's enough," said the gentle
man, "you may ship aboard this
vessel; and I hope to see you master
of her some day. A boy who can
master a woodpile and bridle his
tongue must be made out of good
stuff."—Christian Leader.

CHARACTER BUILDING.

FROM the Union Gospel News we clip the following:

A little boy watched day by day
the building of a house across the
street. His father, noticing it, said
to him one day:
"My son, are you going to be a
brick-layer?"
"No father," he answered; "I have
been thinking what a little thing a
brick is, and yet what a great
house they make of it."
"What a summing up this is of a
great fact in life! It is not the
great things, but very small things,
that make up the sum of life. It is
out of the daily thoughts and deeds,
insignificant as many of them ap
pear, that a beautiful and strong
character is built. Sometimes there
will come a great strain or test of a
man's character. This will show of
what material it is constructed, and
how the materials are put together.
Character building proceeds slow
ly, but goes on all the time. Every
day some of the work is done; for
every day's thoughts, words, im
pulses, passions, and deeds enter in
to the building.

Every young person should see
that the materials entering into his
structure, and that the construction
itself, be of the best, so as to be
capable of sustaining any strain that
may be put upon it in life.

ORDERLY HABITS.

IF, my dear girls," says a sage
matron, "you learn to be so or
derly that the contemplation of dis
order gives you pain, there is no
fear that you will neglect your
domestic duties, or become careless
in the performance of them. Let
everything that leaves your hand be
in perfect order. Let it grow
impossible to you to put down so
much as a pin-box where it will dis
turb the orderly and pleasant group
ning upon your dressing-table, or to
stick your pins in your cushion even
at all sorts of tipsy and uncomfort
able inclinations. This will not
make you 'fussy'—it is the other
thing that does that; the not know
ing, except by fidgety experimen
tation what is harmony and the
intangible grace of relation. Have
all your own possessions well in
hand. . . . Find out by following
your surely-growing sense of thor
oughness and niceness, the best
and readiest ways of keeping all
fresh about you. Invent your own
processes; they will come to you.
When you have made yourself whol
ly mistress of what you can learn
and do in your own apartments, so
that it is easy and more natural to
do it than to let it alone—so that
you don't count the time it takes
any more than that which you give
to your own bathing and hair-dress
ing—then you have learned enough
to keep a house, so far as its cleanly
ordering is concerned."—Ex.
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 111:12.

CONTENTMENT.

Some murmur when the sky is clear
And wholly bright in view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.
In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid—
That love that never seems to tire—
Such rich provisions made.

M. D. Child says that childhood itself is scarcely more lovely than a cheerful, kind, sunshiny old age.

TO SPOIL A CHILD.

1. Begin young by giving him whatever he cries for.
2. Tell him he is too much for you—that you can do nothing with him.
3. Have divided counsels, as between father and mother.
4. Let him learn (from his father's example) to despise his mother.
5. Do not know or care who his companions may be.
6. Let him read whatever he likes.
7. Let the child, whether boy or girl, rove the streets in the evenings.
8. Strain at a gnat and swallow a camel; chastise severely for a foible and laugh at a vice.

These rules are not untried. Many parents have proved them with substantial uniformity of results.—Ex.

LUCK AND LABOR.

Many people complain of their bad luck when they ought to blame their want of wisdom and action.

Mr. Cobden, a distinguished writer in England, thus wrote about luck and labor:

"Luck is everything waiting for something to turn up.
Labor, with keen eye and strong will, will turn up something.
Luck lies in bed, and wishes the post man would bring him the news of a legacy.
Labor turns out at 6 o'clock, and with busy pen and ringing hammer, lays the foundation of competence.
Luck whines.
Labor whistles.
Luck rises on chances.
Labor on character.
Luck slips down to indigence.
Labor strides upward to independence.—Gospel Banner.

EARLY RISING.

There is no time equal in beauty and freshness to the morning.

There are many who seldom see the break of day in the eastern sky and the splendor of the sunrise, because they fail to be up in time to see. Sluggard-like they desire more sleep and slumber. A little girl said, "Oh, papa let us sleep early in the morning." Many are like the girl referred to about sleeping. Bodily exercise in early morning hours is conducive to health and longevity. "The loss of the morning hours is never retrieved." Among the best and ablest persons we know or have read of were early risers. Please get the concordance and turn to "Early morning;" there see that Abraham, Jacob, Moses, Joshua and others were early risers. Napoleon, Frederick the Great, Charles the twelfth, and Washington were of this class. Lord Chatham said: "If you do not rise early, you can make progress in nothing." The Lord said to Moses, "Rise up early in the morning, and stand before Pharaoh."—Ex. 8:20. Jesus went out before day to pray. Do we follow him in these days? Habits good or evil, well fastened by use, stick close, especially the injurious ones. A man once gave as his excuse for sleeping until sun up and longer: "I don't like to get up until the sun blesses the earth." He should have been up ready to have shared the blessing. He died a poor man. "Go to the ant thou sluggard" and learn a lesson.—George M. Freese, in Christian Conservator.
Judases so hard at us that one shoe fell off and poor Judas proved to be somebody's good foot of black clothes stuffed with excelsior. Day before yesterday they had a parade—Mary holding Jesus. She was out entreating for peace, that the war might not come here; many laid matting in front of their houses with pillows on top. The image was then rested on these—each place ten minutes. The band played while Mary interceded for those houses at which they stopped."

—L. M.

**MARRIED.**


**OUR DEAD.**

**ESHLEMAN.**—Died at Camp Hill, Pa., May 19, 1897, Miss Amanda Eshleman, aged 73 years, 5 months, and 23 days. Deceased was an aged sister—all others—two sons and three daughters—to mourn their loss. Services conducted by Bro. T. A. Long.

**ZIEGLER.**—Died, near New Market, Pa., May 18, 1897, Eli Ziegler, aged 74 years, 2 months, and 21 days. The subject of this notice died without making any public confession of faith. He would attend the Brethren's meetings when convenient. After failing in health for quite a time he passed away to meet Him who does right by all. Oh that men would learn to love and fear the Lord! Services conducted by T. A. Long.

**DONLEY.**—Died, near Mechanicsburg, Pa., May 11, 1897, Sister Clara E. Donley, of kidney troubles and palsy, aged 46 years, 8 months and 22 days. Sister Donley had been blind since 13 years of age, was homeless—being dependent upon the charity of friends. She had been associated with the Brethren for a goodly number of years; cherished a hope in the Savior, and we trust awaits the resurrection of the just. Services on the 13th at the Brethren's church in Mechanicsburg, conducted by Bros. Jonathan Wert and David Niesler.

**SHUPP.**—Died, May 28, 1897, at the home of her daughter, (Mrs. Amos Hunsberger) of Moline, Michigan. Sister Ursula Shupp (nee Weite) aged 82 years and 5 months. Deceased was born in Bavaria, Germany, December 28, 1814, immigrated to Canada in 1822. She was the wife of George Shupp (minister) deceased. After his death she lived with her daughters in Michigan. Two daughters, 6 grandchildren, and 8 great-grandchildren are left to mourn their loss. Funeral on May 29 at Gaines U. B. Church, services being conducted by C. C. Beery and D. S. Shank. Text selected by deceased—Ps. 81:5.

**WOOD.**—Died, near Unictown, Fayette county, Pa., March 17, 1897, of paralysis. Sarah, wife of Amos Wood (deceased) aged 70 years, 8 months and 5 days. Deceased was sister to Eldor H. Davidson and was an earnest Christian, having also been a member of the church of the Brethren in Christ, for many years. She leaves one brother and 4 children—one son and three daughters—to mourn their loss. Services were held at the late residence of the deceased, Rev. Lewelling of the Cumberland Freeburyterian church. Burial in the Sandy Hill cemetery, near Unictown, Pa.

**BOWERS.**—Died, in Harrisburg, Pa., May 1, 1897, Dr. Mosses K. Bowers, aged 40 years, 4 months, and 23 days. Deceased was son of Martin Bowers (deceased) who was widely known in his day, preaching for and among the Brethren for many years. The latter lived under very favorable circumstances to become a Christian, but never made a public confession of faith. He leaves a wife, 2 sons and 1 daughter; also an aged mother and two sisters—Mary, who is with her mother in Mechanicsburg, Pa., and Mrs. Susan Fike, of Abilene, Kansas. Services by the minister of the M. E. church of Harrisburg and T. A. Long.

**MEANS.**—Died, near Arkansas City, Cowley county, Kans., May 18, 1897. Bro. Abram Means, aged 69 years, 2 months and 4 days. Deceased was son of Martin Means, of Arkansas City, Kans., and was married to Mattie Means, of Arkansas City, Kans. 


**WEDRICH.**—Died, in Walpole, Ontario, May 18, 1897, Susan Wedrich, aged 74 years, 8 months. Mather name of the deceased was Sarah, wife of Amos Wood (deceased) and was married to George Wedrich 54 years ago. She was a member of the Brethren for 46 years. She lived near the county of Haldeman where they spent the remainder of their lives both in the service of the Master. Her husband still survives her, with six daughters to mourn their loss. The funeral took place on Tuesday at the Brethren's “Little Zion” chapel, Oshawa. Services improved by Revs. Brimmer, Evans and Cor. 5:1-4, to a large, attentive congregation of sympathy friends and relatives after which services were held in the Springvale cemetery.