
H.N. Engle

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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The testimony of many professors is that they are trying to serve God. It is sad that the life frequently too clearly witnesses to this fact. Trying to serve God. Is that the command of God? Does your Bible so read? This age needs men who, Elijah like, will cry out and say, "Choose ye this day whom ye will serve." God's demand is that we serve Him. No lower standard is set forth. Reproach has come upon Christianity as a consequence of this half-hearted service—this hankering after the sin and corruption of the world more than after God.

JESUS said: "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Has this saying ever come home to you as a burning, searching truth? All the vain philosophy and theoretical interpretation by the carnal mind can never reach its bed-rock-bottom. This forsaking may not hinge principally on the same thing in various individuals; nevertheless it is an absolute, eternal cutting loose of all that he hath. When it comes to making an individual application of this truth it touches the joint and narrow and pierces the very nervous system. The affections and lusts, together with the carnal appetite are called into question. Fame and honors and wealth and earthly store are virtually turned over to the lawful owners. Fathers and mothers, brothers and sisters, friends and relatives, bishop and deacon, church fellowship and organized association must be had as though we had them not. Have you gotten to the bottom of things? Have you died to the world, your family, your friends, your desires, your ambitions, your accomplishments, your wealth, your health, your influence? Have you really delivered yourself to God? Do you herein abide in coincidence with the command, "Choose ye this day whom ye will serve."

Many a man's life course would be changed if instead of believing that the Bible contains the Word of God they would believe that it is the Word of God. Unconsciously to the race at large our colleges and centers of learning are being undermined by this venomous form of Skepticism. When once Science supplants Revelation and the Word of God is placed on a level with the word of man, then the latter day apostacy is well under way; and where do we actually find ourselves today?

Bible study brings various phases of satisfaction to its votaries. Even perverted truth has a kind of perverted, soothing influence on the mind which has fleshly and earthly environments. If you want to read the Book with delight you will find, as has justly been remarked, that the secret lies in being able to rightly divide the Word of truth (2 Tim. 2:15) according to the purpose of the ages (Eph. 3:11), which God formed in Christ Jesus our Lord. (Heb. 1:3.)

Some persons vainly spend their time in theorizing and explaining about "second probation" who are not willing to forsake sin in the present life. Paul undoubtedly knew whereof he wrote when he said: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."
For the Evangelical Visitor.

**BE STILL.**

_God_ wants to speak to us in the quiet hours, when we are still in ourselves. How much we need this holy quietness, when the voice of God may be heard. There is confusion and distraction in noise. And yet, when all is rattle and tumult about us, God can give a great calm in the soul, so that he may be heard above everything else. But for real communion with God, we need the quiet meditative hour, alone with Him, the world shut out, and our own busy “thinking” stillled and quieted.

It is hard for us to be still. We rush and hurry and work and talk from morning till night. We think we must keep things going. We are even afraid of a little stillness in meeting. Somebody must talk, or sing, or pray. How much good a little quiet waiting upon God in the congregation of the saints might do. Some people are in danger of talking too much. “In the multitude of words there wanteth not sin.” Oh, be still, and let God have a word.

Sometimes we get into some trouble or difficulty, and our souls become disquieted, anxious thoughts arise, and we work and struggle to extricate ourselves, only to sink deeper in the mire. There is a better way. “Be still, and know that I am God.” How easily God can bring deliverance when we cease from our own effort.

We may become so occupied with our work for God that he cannot speak much to us. Then he says, “Come apart, and rest awhile.” In the mountain of prayer our strength is renewed.

Oh, let us wait, and know God. He says, “In quietness and in confidence shall be your strength.” “Their strength is to sit still.” Not idleness, but letting God work. “It is good that a man should both hope and quietly wait for the salvation of the Lord.” “Study to be quiet.” It will pay us to learn this lesson well. Is your heart troubled just now? Do the restless billows roll over your soul? Then hear the voice of Jesus, “Peace, be still,” and there will be a great calm.

“And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”

J. G. Cassel.

Los Angeles, Cal.

For the Evangelical Visitor.

**WHO THEN CAN BE SAVED?**

(Luke 10:26)

This question comes to us quite frequently as the light shines brighter and we see more and more what it means to follow Jesus. This question was asked by the disciples when Jesus spoke to them concerning the riches of this world. Jesus said, it is “easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.”—Luke 10:25.

We fear that the eyes of many are so blinded by the “God of this world” that they cannot see into the kingdom. They cannot compre-
EVANGELICAL VISITOR.

"The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay his head." Only those that follow him can reach the goal. Perhaps we think we are following him because we wear a plain garb. If this is all the hope we have I fear we will be classed with the hypocrites. Jesus came to save the world? What are we doing to aid in this work? Who then can be saved? ** **

For the Evangelical Visitor.

** FREEDOM BY THE TRUTH. **

(To Samuel M. Stauffer, dearly beloved.)

I N your recent letter you refer to some very perplexing and solemn facts. It is indeed and that there is so much fragmentary truth accepted as the whole, and contended for with a tenacity and passionateness which destroys the bond of perfectness." All this is alien to the spirit of Christianity. Your letter indicates not only charity, but also discrimination. The truth we know will not give us the perfect freedom of redemption unless we are open all round to larger revelations of the God-man, so that we must be as immutable as the Rock of Ages on the fundamental truth of justification by faith. But equally inflexible in the necessity of works as the verification of our restored relation to God. Works as a basis of justification are nothing but a pile of rubbish. And faith without works is nothing but a dead notion.

Grace and faith must coalesce in order to bring us into reconciled relation with God. Works must spring from this new relation as naturally and inevitably as light emanates from the sun, or activity from life. By our own works we cannot be saved. Without works we lack the demonstration of vital connection with Christ. Grace and faith are the primary, cardinal verities of salvation. Where these are conjoined by the Holy Ghost, the fruit will appear by a law so deep and essential, that without it God would not be God, and man would not be man.

It is folly to think of complimenting the work of Christ by our own imperfect efforts. It is equally preposterous to suppose that faith in Him will exonerate us from obedience to all His requirements. Christ was not only God, but he was God manifest in the flesh. Here we have the principle of the whole Christian economy. A manifested Christ as Redeemer is not a whit more essential than a manifested Christian. In both instances, behind the manifestation is God. Preach salvation by grace through faith with all the fervor of your soul. And with as much ardor and insistence preach works, not as the ground of acceptance with God, but as the justification of "the hope that maketh not ashamed." This is the gospel according to the idea and exemplification of Jesus Christ. There is nothing more necessary to be expounded and understood to-day than the relation of faith to the Law as fulfilled by Christ, and the relation of our works to salvation. Here alone is the truth that makes us free indeed.

I rejoice that your children have found a home in the love and fellowship of Jesus. Be a shining pattern of holiness to them, read the holy oracles with them daily, and in every possible way, give them an inspiring, elevating environment. Keep them ever facing Acts 2:25; Heb. 11:27; 12:2, 3; and John 8:29. So did Christ; so did Moses; so did Paul; so must we. Then will we always walk in the security and glory of 1 Peter 1:5-8. "God in Christ," Christ in us. No wonder we have the bold and blessed challenge of Rom. 8:33, 34.

I cannot close without thanking you for the stamps you enclosed. In the grace of giving, the church needs constant stimulation. Paul commended the Corinthian saints that they "abounded in every thing, in faith and utterance, and knowledge, and in all diligence, and in your love to us." Yet he found it necessary to add: "See that ye abound in this grace also." 2 Cor. 8:7. And to incite them to the liberality he desired, he referred them to the Supreme Example of Self-sacrifice, 2 Cor. 8:9. For me this means stamps and other facilities essential to my pen ministry. John 14:13, 14, and Phil. 4:19, are the stay of faith.

C. H. BALSBAUGH.

Union Deposit, Pa.

THE SOUL.

(Concluded.)

6. Immortality of the soul.

(1.) We will first present some historical evidence that is presumptive or circumstantial in its nature. This evidence may not be conclusive but it is more than a consensus of opinion. All may believe wrong and that does not make it right; on the other hand it is not probable that all will believe wrong. But what does the longing after immortality mean? Why this desire to live hereafter? Is it not the out-cropping of a seed that the Creator planted? God evidently planted the religious element into human nature. Hence the heathen are religious. Immortality is stamped upon the soul and it asserts itself by longings and desires for life beyond the grave. These find expressions in songs, aphorisms, creeds, and the expressed thought of the people.

We will investigate the beliefs of three great heathen peoples: The Hindus, the ancient Greeks, and the Egyptians. (a) Hindu religion is sacerdotal or consists mostly of a priesthood. Though in heathen darkness, their ideas of and longing for immortality can be traced, though shadowy and dreamy. The early Hindus expressed their aspirations for immortality in song and aphorisms; as shown by their hymns and other literature. They even had a shadowy notion of a resurrection. "The dead are told to become united to a body and clothed in a shining form." "The Brahmins," "Sacerdotalism has become more ceremonial, the number of the sacrifices has increased. The gods man offered in this life the more reward he would have in the next. They have clearer ideas of immortality than the Vedas." "In the Upanishads the belief in immortal-
ity thus receives marked development." As the ages passed and light and intelligence increased, the idea of immortality became clearer and the longing stronger.

(b) Greek Belief. "The belief in immortality while a prominent product of Greek thought was almost unknown to Greek religion." "Greek religion was peculiarly destitute of theological ideas. The words God and Creator were not to the Greek as to the Hebrews, synonyms." The hero was more to the Greek than the god. Homer made his poems to glorify the heroes. The homeric theology was mythical. Hesiod in his poems taught that the "Spirit can exist without body as a demon on the earth or under the earth. The heroes are demigods. The selected spirits are immortal." Then the Divine Religion of the Greeks was introduced a more spiritual religion. The soul must have been to him a distinct entity, (not a mere attribute) invisible, floating on the sunbeams. "The body was a prison, in which the soul was confined by former sins." Pythagoras affirmed the continued being of the soul, by his expressions regarding its destiny.

"Socrates taught the unity of God the immortality of the soul, the beauty and necessity of virtue, and the moral responsibility of man."—Barnes History pp. 175.

With Plato immortality became clearer. "It is involved in his idea of God—the divine and therefore immortal part of man is derived from the supreme creator." His moral conceptions, whether represented in the uneasy conscience of a dying man or in the inevitable retribution which follows crime, or the reward which crowns virtue, or in the divine government of the universe—are each simple and collectively, made to imply and prove the immortality of man.

The Iranians founded on their ethical dualism a positive and intelligible theory of immortality—a theory which has played so great a part in the religious history of the world."

(c.) Egyptian Belief. "Nowhere in the ancient world was the number of temples so great as in Egypt, nowhere was ordinary life so intimately blended with religion. The ancient Egyptians were people of a devout, serious, and contemplative disposition. They believed in the immortality of the soul, and apparently also in the resurrection of the body. But they worshipped beasts, reptiles, and even vegetables."—Johnson's Cyclopedia, article Egypt.

"Lepsius, the justly celebrated Egyptian scholar, describes the Book of the Dead, as essentially a history of the soul after death. He confirms the reference of the doctrine of the soul's immortality by Herodotus to the Egyptians, and adds: 'It is now sufficiently known from the monuments, that the Egyptians possessed, from the earliest times, very different ideas about the transmigration of souls and of judgment after death.'"—Intro. to E. Chro. pp. 385, 392. "Of this work (Book of the Dead) M. Bunsen gives an analysis, with some important extracts, stating also that 'the main point in the formulas of the Book of the Dead may be summed up as follows: According to the creed of the Egyptians, the soul of man was divine, and therefore immortal. It is subject to personal moral responsibility. (Vol. IV, pp. 648.)' Again: 'It is only by considering how very deeply this sense of immortality was grafted on the Egyptian mind, that we can comprehend the passion for the monstrous and colossal proportions of the Pyramids, and at the same time, the glorious and emblematic character of those works of the empire.' (ibid p. 657.)—Physical Death not the Penalty, by Eyres p. 14.

It was the belief in an immortal spirit that left the body at death that inspired the Egyptians to bring the art of embalming to the highest degree of perfection. They believed that the body must be preserved as well as the soul, hence, besides embalming, the colossal structures as tombs in which to preserve their mummified bodies. Why this universal longing for a continuous life among those who are not enlightened by revelation? There is but one solution to the problem. It is innate and will crop out as long as men think, speak, and write. "As certain as living creatures are the original product of a personal supervising intelligence, so just so certain does this implanted aspiration for immortality in man prove that there is in the realm of this creature intelligence a state or condition somewhere, with which to gratify such longings, or else the very implantation would be an exhibition of supreme mockery and infinite trilling."—Universal against Itself, by A. W. Hall, pp. 323.

III. PHILOSOPHICAL EVIDENCE.

1. Derived from the laws of our being.

The entities of creation are either corporeal or incorporeal. The former are called matter, the latter substance. Substance represents the spiritual. The difference between matter and substance is the same as between the body and spirit.

Our first argument on this line is founded on the fact, That the material body is not the entity in which the identity resides. It is not the ego or personality. The body ever changes. The material composing it wears out and is eliminated as waste. This waste is supplied by food, drink, and air. Some physiologists claim that every particle of matter composing the body is eliminated and renewed in about seven years. This however varies with the vigor of health and the feebleness of disease; the exertions and rest; also with age. During all these changes the body retains its individuality. No changes occur other than those above indicated.

Why is this sameness in the body preserved? The particles that compose the body are built up after a pattern. That pattern is the "inner man" or soul. It is a law in physiology, that the function brings the organ through which the function acts. If there were no function of digestion there would be no need of a stomach. If there were no function of sight there would be no need of an eye, etc. Hence it is but a logical conclusion that the soul is the occasion of the body through which it manifests itself. In other words the body was created for the soul and not the soul for the body.

Evidently the soul is a substantial
entity and mutilation of the body does not affect the soul. Rev. Lyman Abbott, who claims to be an evolutionist, says whatever theory of the genesis of man is accepted, it is conceded by all that, “Every man is of the genesis of man is accepted, it is an evolutionist, says whatever theory entity and mutilation of the earthly man and a superearthly man.” But Mr. Abbott was ante­dated by the Apostle Paul who called the one the “inner man” or “inward man” and the other “our earthly house of this tabernacle.”

The “inner man” is no myth, but a reality. The soul permeates the body and gives it its life and its identity. Each soul has its identity and each body its individuality, no two being exactly alike. The soul pervades the cells composing the body, thus a soul body pervades the physical body. The physical body consists of no less than six bodies, all united into one body. If every structure were removed but the muscles the outline of the body would be preserved and we would have a muscle body. If all the tissues were removed but the cellular, which binds all the others together, the contour of the body would remain. The same can be said of the nervous system, arteries, veins, and lymphatics. Each consists of a body in itself, but is only a component part of the body proper. There is no mystery in this. Why should it be thought incredible that the soul or spirit and the structures of the body should pervade each other?

The body, as soon as life becomes extinct, by the separation of the soul, begins to decay. The complex organic falls into simpler inorganic and exhibits all the properties common to inorganic matter. Prominent among them is inertia. Why does that dead body not move? Would it not move if the soul were only removed? That is the inanimate body. Force is moved the body, but exerted a vitalizing influence that resisted the chemical laws that tended to resolve it into its inorganic elements and thus resist death. It must be an entity of higher birth than that of earth. Is it reasonable to suppose that the matter composing the body, which is constantly changing, and as soon as death takes place begins to decay, is the personal structure of the body? Is it not more reasonable to believe, that the soul, spirit or “inner man”, that does not change its physical characteristics, is self-conscious, capable of love and the highest mentality, is the entity in which the ego or personal identity resides? Recognition in heaven or hell depends upon this characteristic; hence the entity that possesses it must be immortal and must have been so created, for certainly no immortality is acquired by the lost through redemption.

“We can only conclude, therefore, that the existence of an intelligent God, as a substantial, personal, entity without a physical organization, would be the climax of proof to a consistent thinker that man must also possess a substantial, personal, and organized entity in addition to his physical and tangible structure. And if such corporeal personality really exists within this mortal body, what can such entity be designed for as the work of the incorporeal, substantial Deity, but to exist with him in a psychical realm, after its temporary sojourn on this physical earth is accomplished? That an intelligent, personal, incorporeal God exists, and can act and work, and think and love, demonstrates that an incorporeal human personality can also exist in the same spiritual realm thus adopted to God as His habitation. No possible answer can be made to this proposition. The final conclusion then is, that God made man with this creative personality constituted of immaterial substance in addition to our corporeal bodies, and with mental and spiritual capacities for the conception of His own incorporeal existence, with a longing desire to continue our own existence with him eternally, it must therefore be accepted as conclusive evidence that such a God creating us with such evident design in our dual structure and being, and with such longing aspirations and capabilities for eternal enjoyment, must have been originally designed for such future state of existence. The proof, therefore, of man’s immortality—the absolute demonstration of it, in fact may be considered complete wherever the existence of a personal, intelligent God shall have been demonstrated.”—A. Wil ford Hall, Universalism Against Itself, pp. 329, 330.

“The soul is the man himself, that in which his identity and personality resides. It is the Ego.”—Hodge Syst. Theol. vol. 2, p. 48.

“By believing in immortality is not only more congenial to the heart, but more comfortable to the reason than to believe in annihilation. Destruction is indemonstrable. It can never be proved that what makes the man a reasonable and moral being ceases to be when the pulse ceases to beat and the tongue to speak.”—Philosophy of Religion by A. M. Fairbairn, p. 108.

2. Our second argument is based on the fact of man’s creation in the image of God. We turn to Gen. 1:26, 27. We read thus, “And God said, let us make man in our image, after our likeness. So God made man in his own image, in the image of God created he him.” On this passage Matthew Henry comments as follows: “Two words to express the same thing, and making each other the more expressive; image and likeness denote the likeliest image, the nearest resemblance of any of the visible creatures.”

“God’s image upon man consists of three things. (1) In his nature and constitution, not those of his body (for God has no corporeal body), but those of his soul.” “But it is the great soul of man, that does especially bear God’s image. The soul is a spirit, an intelligent, immortal spirit, an influencing active spirit, here in resembling God, the Father of spirits, and the soul of the world, The soul of man, considered in its three noble faculties, understanding, will and active power, is perhaps the brightest, clearest looking glass in nature, where in to see God.” (2.) In his place and authority. He has dominion over the inferior creatures, in this he is God’s viceroy. The government over himself by the freedom of his will, has in it still more of God’s image. (3.) In his purity and rectitude. God’s image upon man consists in knowledge, righteousness, and true holiness.—Eph. 1:24; Col. 1:10. God made man upright.
through earth, water and air, over
and over again, having thus passed
through thousands of changes. We
in all seriousness ask the soul-
seeker, in what particular atom of
matter is the soul preserved of these
corpses? Until this is answered
we will have to reject the doctrine.
If this doctrine is true death ends
all. A resurrection is impossible.
It would require a new creation.
We will give a quotation that will
make this point clear. "The doctrine
when properly sifted amounts just
to this: that death is an extinction
of man both as to soul and body.
How much logic the theory of the
sleep of the soul has in its favor
will appear when we consider that it
involves the absurdity of calling a
state of extinction a state of sleep.
The system is built on the material-
istic dogma which makes the soul an
emanation or quality of the body,
and denies it any independence of
existence; but sleep is a modifica-
ton of existence and not of nonex-
istence. To say that a substance
sleeps is logical, but to say the same
of a quality is simply nonsense.
Hence, if the soul ever will exist
again after death it will be in con-
sequence of the existence of a body
through which it is reproduced,
not awakened. For these men,
therefore, to speak of the resurrec-
tion of soul and body is a piece of
folly. Their fundamental principles
positively rule the soul out of ex-
istence at the moment the body ex-
pires. Now, according to their
principles, is it possible for the souls of
the righteous are now poss-
ed, which the righteous are now poss-
essed, even to exist again, for these
are the results of earthly, perishable
organizations, and those resulting
from glorified and imperishable
bodies must be radically new and
different ones? (Say therefore
what they will,) these men have no
resurrection of the soul of any man.
In the case of the wicked for whom the
Almighty has hitherto failed to in-
vant a name."—Physical Death not
the Penalty—Byers pp. 132,133.

For the Evangelical Visitor.

MODERN IDOLATRY.

"This know also, that in the last days
perilous times shall come. For men shall be
lovers of their own selves, covetous, boast-
ers, proud, blasphemers, d seditious to par-
ents, unthankful, unholy, without natural
affection, truce-breakers, false accusers, in-
continent, fierce, despisers of those that are
good, traitors, heady, highminded, lovers of
pleasures more than lovers of God; having a
form of godliness, but denying the power
thereof: from such turn away."—2 Tim. 3:1-5.

Oh, what a fearful catalogue de-
scriptive of these very "last
days"! To see the fulfillment of the
whole, one need not go very far. In
indeed, according to where he is, he
may behold it all from his door.

Notwithstanding the plain diction
of this prophecy, and the evident,
deniable fulfillment of the same,
there are those who will stand out
in bold, blasphemous contradiction
of this and like prophecies, telling
us that the world is getting better
every day, that the process of spir-
Itual evolution will continue until
the whole race will be won to Christ
and thereby the millennium be usher-
ed in. In their shabby attempts at
proof, they point us to the thousands
of church spires pointing heaven-
ward, but seemingly forgetting or
overlooking the fact that the present
ecclesiastical economy, like the Turk-
ish dynasty, is ready to crumble
and fall from its own internal cor-
rupcion and social rottenness.

They are probably ignorant, some
of them at least, that in the city
of Chicago alone, the devil's syna-
gogues (the lodges) outnumber the
the Lord's ten to one, there being in
that modern Sodom 4,000 of the
former and only 400 of the latter.

Turning with affected zeal to their
religious statistics, they show us
that, during the past year, the peo-
ple of the United States gave the
ponderous amount of $5,500,000 for
the spread of the gospel. They
seem somewhat surprised, when we
show, also by peremptory statistics,
that the same people paid more
money as tax on miserable cars than
they did to give the Word of God to the heathen; that the same people spent more than three times as much for chewing gum as they did to enlighten their benighted brothers and sisters in other lands; that they squandered about the same amount, $20,000,000 for stuffed birds and ostrich feathers used in ornamenting (?) hats, turbans, etc.; that the same American Christian (?) nation pours annually into the devil's coffer's to one dollar dropped into God's treasury, about ten times as much for popular amusements; more than one hundred times as much for tobacco, and more than two hundred times as much for intoxicating drinks. Think of it! While one dollar is appropriated to God's cause, the uplifting and enlightening of mankind, and the salvation of souls, more than three hundred, fifty dollars go to damn men's souls and through those various, and a thousand other, channels sink them lower than the lowest hell!

Yet they will stand up and declare that the world is growing better. Away with such heresy! Multitudes out of today's hireling ministry are saying "Peace, peace" and instead of warning the people of imminent judgment they are dabbing with untempered mortar, blinding men's eyes with modern theological eye-salve, neglecting their starving flocks in order to attend foot-ball, baseball, or tennis games, tickling the ears of their hearers with astronomical soarings, rhetorical figures, and oratorical display, and going to swift destruction just as surely as their deluded followers.

God says of them, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, the unrighteousness of the unrighteous, and to the evil of their doings."—Jer. 23:21, 22.

Let us notice other signs of the present apostasy and degeneration. In the last five years the number of murders and suicides has doubled. This does not include the murder of the unborn, of which crime the professed people of God, in general, are not innocent.

It is estimated that only one-fourth of the Christians of today believe in or expect the speedy, literal fulfillment of the great theme of the apostles—the coming of Christ. Although fully one-fourth of the prophesies foretell his coming again literally, thirty-nine-fourthths of the present Christendom are unconsciously fulfilling Paul's prophecy:

"And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:4.

An idol is anything that comes between us and God; that we retain in the light of better knowledge, no matter how small it may appear in our eyes. A dollar is not a large thing, yet multitudes of believers are allowing it to so intervene between them and the Son of Righteousness that the latter is at least partially eclipsed and spiritual darkness is the inevitable result. It is the tiny little wood-worms, that working all unseen in the heavy timbers of the stately ship, send it to the bottom in mid-ocean. Just so the hidden sins, the secret faults that, lurking in the frame-work of our spiritual bark, eat out the spirituality and life-tissues, soon to founder our craft in the luke-warm sea of godless formality.

The sweetest of all singers, a man after God's own heart, found it necessary to cry out: "Who can understand his errors? Cleanse thou me from secret faults."—Psa. 19:12.

Beloved, it is not the outbreaking, rank forms of idolatry that menace our spiritual welfare, but let us beware of the sly, angel-of-light presentations, which the father of lies parades in glittering and captivating pageant. The name of a Christian nation belongs to us no more of right than does that of truth to pronounced error.

As a nation, we worship the creature more than the Creator. This fact is evidenced by every national campaign, and most truly was it when, a few weeks ago a mighty throng of multiplied thousands gathered in New York City to pay homage to a man who was no more of a hero than the men who followed him and at his command leaped into the very jaws of death, facing shot and shell, bayonet and sabre, hunger and exposure. The man whom the nation lauds as a hero, which he truly was in a military sense, and to whom they have erected a mausoleum costing hundreds of thousands—what has the nation given for the spread of the gospel in ten years? The hero of the scene was one who never had the complete mastery of himself, for by a vile habit he was sent to an untimely grave at the very zenith of life.

But the man Christ Jesus, who had perfect mastery over himself; who snatched men from the jaws of death instead of hurling them there; whose mission was one of loving self-sacrifice for the sake of others; and who today stands before God pleading the cause of the race for whom he shed his innocent, holy blood—he is left in the background. Is this not idolatry? When did they erect a six-hundred-thousand-dollar monument to the one who emancipated, not only a few million slaves, but billions of souls? General Grant did service to his country, but Jesus Christ did and still does service to the world. Oh, let us arise and shine, and warn the wicked to forsake his way, the unrighteous man his thoughts, the formal professor his idols, and the righteous man to trust God and keep his eyes open, lest walking in his own strength, he stumble and fall from his steadfastness.

If we would be of the bride, the Lamb's wife, we must be presented before him without spot or wrinkle or any such thing. Let us make an individual, personal matter of this question, and ask God to reveal to us ourselves as we stand in His light.

"Brother, trim your lamp, have it burning bright.
Behold, the Bridegroom comes!
He will surely come though he seemeth late,
Be at peace with him, nor a moment wait;
You may hear the cry ere the morning light—
Behold, the Bridegroom comes!"

Yours sitting at Jesus' feet,
Eber Zook.

Lancaster, Pa.

The cross of Christ is the heart of the divine system, and all who by preaching are hiding the meaning of this emblem are concealing the meaning of the gospel itself.—Manna.
THE BIBLE.

The Bible is the Book of Books. It is a whole library within itself. It needs no more distinctive name or title. The Bible is, as the very title implies, a collection of books, a library. It was written by a number of authors of separate ages, in point of time, extending over more than a thousand years. These writers wrote in various styles and on various themes. We have history, laws, sermons, letters to public communities, letters to private individuals, etc. We never need complain of monotony or uniformity of tone. It is as different as possible from the dull uniformity of books of faith.

There are characteristic differences of styles in the writers and these differences should be borne in mind when we are reading various portions of the Bible and comparing one part with another. I have heard men say the old Testament was of no value. Let us see for a moment. Did our Lord not frequently appeal to the Old Testament as a Book of divine authority? He promised to the chief writers of the New Testament the help of the Holy Spirit. See St. John, chaps. 14, 17. Then with his own authority. —Matt. 28:18-20. We may probably have a moment to examine 1 Peter 1:19-21.

The Old Testament Scriptures give us some glorious promises. The Jewish Scripture is the old Covenant; the Christian Scripture is the New Covenant.

The Old Testament consists of the sacred literature of the Jews. The New Testament was also written by men who were Jews, either by birth or by adoption. The latest part of the Bible was written some eighteen centuries ago, therefore information on ancient history will help us to understand the Book. Further we also have a divine revelation of the heart of man given to us in the pages of the Bible—in the Chronicles of Israel, the Psalms of David, the Epistles, and Gospels. Furthermore, the thoughts of God about man, the will of man and God in regard to human duty and destiny.

The Bible is essentially one. It is not one as a dead mass of stone or wood; it has life and wisdom and power. It teaches man the ways of righteousness, honesty, and justice. We say the Bible is spiritual. We cannot fail to detect its wonderful tone of spiritual thoughts. It is always on the side of right, the most heart-searching of Books—and yet it is the most hopeful. To read it reverently is to put one self under the influence of its power. Thoughtfulness is stamped on every page.

The Bible points to something far beyond its literary merits. It has an element relating to or containing unity; it is one continued outline of growth; their is oneness of spirit and life in it. It is not composed in the cold phraseology of science, but in her glows with life and fire. It abounds in a comparison or similitude and was not written particularly for theologians, but for all kinds of men. It is essentially a popular book. We find the minds of philosophers in it, and it is far from being simple in the sense of shallowness.

It does not address itself to the learned classes, but to the people. Therefore, it must be read in a national sense. Immense benefits are conferred by the spread of the Bible among all classes of people. In its main teaching the Bible is intelligible to all who will read it in the right spirit.

SIPPO, OHIO.

SAMUEL J. EDWARDS.

CHRIST THE WAY.

"Jesus saith, I am the way, the truth and the life."—John 14: 7.

The writer was interested in listening to a conversation between B. and D. some time since on a rail-road train. Mr. B. seemed to be an earnest searcher after the truth, claiming that for him truth found most manifestations in Nature. This was not admitted by Mr. D. for Christ says, "I am the way the truth and the life, and no man cometh to the Father except by me." The conversation then continued by Mr. B. saying that he could not see anything good in Christ.

D. Christ never did anything but good.

B. But He done many things that were wrong.

D. Show me one instance where He did one wrong thing in His whole life.

B. He destroyed other people's property when He sent the devils into the swine and they ran down into the sea and were drowned.—Matt. 8:30.

D. But Christ was not responsible for the destruction of the swine.

B. Yes sir, He was responsible.

D. Did you ever study the Bible.

B. Yes.

D. I am doubtful; but please notice carefully when I quote the incident. The Devils asked permission to enter into the swine, when they (the Devils) found that they could no longer possess the man. Notice particularly the fact that upon this occasion the two great powers were arrayed against each other and the Devils were obliged to come out of the man whom they possessed. Then he was found to be clothed and in his right mind. They might have went out into the open air, but those evil spirits would much rather possess a form of some kind, when they (the spirits) could no longer possess the man of the tombs. They requested to enter the swine which they were granted by Christ. So you see this does not make Christ responsible for the destruction of the swine, as you say. These evil spirits could have gone on into the open air but they preferred to enter the open air; however, could not unless permitted by Christ. So they were drowned in the deep.

B. That is very good. I will look that up some time. But God made a failure when he created man.

D. I don't think so. Man was made all right, but he has gone all wrong.

B. I would have done thus and so if creative power were mine.

D. You are a nice looking thing to set yourself equal to or better or wiser as a creator than God.

B. It is just like this: if I make a watch and it don't go, it proves that it was not made all right.

D. I am surprised at your argument, but go ahead, I may answer when you are through.

B. Why I would not think of do-
D. I think you are evading the subject you started out on, and if you are through with the watch question I will try and answer.
B. I believe I am through.
D. I am persuaded now that you are no intelligent student of the Bible. Your faculties of discrimination are all wrong. You have the wrong focus—in fact you are wrong all through.

B. Why so?

D. In my judgment, God made man all right; in fact when God saw every thing that he had made, behold it was very good.
B. Why just think! You talk about God being a good and Merciful God-making people and then casting them into hell.

D. I thought you were through.
B. Well, let us suppose your watch could talk and say, "You did not make me right, but I am doing just as you made me do." You see the watch is doing as you intended it to do.
B. Why, yes; and is that not all right?

D. You fail to see the point.

B. Why so?

D. Because when God created man, He created him with a will power. So he (man) could choose for himself and did so. But he made choice of that forbidden fruit which has led the human race into all imaginable sin and rebellion against God. If you only knew it, this is just what you are doing—rebelling against God who is your Creator. Did you never realize this fact?
B. Do you think?
D. These are facts and they are stubborn things; and you will realize it sometime, I hope, before it is too late. I pity your case.
B. I am glad there are some that have pity for me.
D. Yes my heart is made to feel very sad indeed, not only for you, but all who think and believe as you do.

B. Why I often made an effort to believe in the Bible, but could not.

D. This is no surprise to me. Because no one can fight God as you are doing and believe in the Word. Let me call your attention to what you said about God not being a merciful God.
B. All right.
D. Suppose you had a family of grown up children, and John would not obey your good or refined instruction, become dissipated, immoral, degraded in all manner of wickedness such as the world is full of; what would you do with him?
B. Why I don't know.
D. Well you would not want to send him to hell would you.
B. No.
D. But you ought to do something with him.
B. Well, I would try to reform him, I guess.
D. That is just what God is trying to do with the world to-day through Jesus Christ His Son; but the great trouble is so many will have their own way in this world, will not do what God wishes them to do, spurn His grace, live in disobedience to God's Word and Will. God does not will that you or any one else shall live in sin and be where the devil and his angels are, but it is his good pleasure to give us his Kingdom. It was not your will that John should become disobedient and dissipated; hence he was responsible for what he did.

So are we, God sends no one to hell, or place of punishment. This is prepared for the devil and his angels. Now if you choose to be a devil there is just where you will get to, and no one can save you but Jesus.
B. But I don't believe in a hell.
D. That is no proof to me that there is none.
B. How do you know there ever was such a man as Christ?

D. Because the Bible says so.

B. Yes, but I don't believe in the Bible as you do.
D. What do you believe? let me ask.
B. I believe in history.
D. Why do you believe in history and not in the Bible?
B. Because they were honorable men who wrote it.

D. All right. Then I will change my tactics and spike your gun by asking you a few questions. Do you believe there was a George Washington?
B. Certainly I do.
D. Now please tell me why you believe there was a George Washington, or a Napoleon, or a Socrates, or any of those men of renown?
B. We have their writings and history and that you know is true.
D. Suppose I won't accept that as satisfactory evidence or proof.
B. But you should.
D. My dear sir; you ask of me to do what you are not willing to do. You would not take much stock in a gentleman who would denote mathematics or algebra—the higher part of mathematics—before studying that science well?
B. No indeed, I would not.
D. Then you should not denounce or disbelieve the Bible before studying it well. I doubt if you understand the first principles of the Bible, Just think; there are Mathew, Mark, Luke, and John, telling us about the life and doing of Christ the Son of God, who stills the raging sea and wind, healed the sick, gave sight to the blind, unstopped the ears of the deaf, and raised the dead even after being buried four days. You are nearly equal to the heart-hardened Jew who was eye-witness to these things and yet would not believe that he (Christ) was sent of God and could save us from our sins. Quite a while before he suffered on the cross, He told His disciples how this would take place, that one of them would betray him, that he would be forsaken by all of his disciples, etc. All this came to pass as Christ had told them; also that he would be buried and the third day rise again. The prophets fore-told some of these things many years before.

(At this point B. was a little like Felix when Paul was reasoning about righteousness, temperance and judgment to come.)

Now if a weather prophet were to rise up and tell us months before hand how the weather would be, would he not get your confidence?
B. was quite ready to admit all this, but not willing to admit that Christ was the Son of God. So
Mr. D. told him that he was very sorry indeed that he would not be
come interested in those things which are to his best interest. It
would remain with him just like it was with Felix. Paul could speak
that he (Felix) trembled, but did not believe that Christ was the Son
of God. “For what is it if some will not believe: shall their unbelief
make the faith of God without effect? God forbid; yea let God be
ture, but every man a liar, as it is
written: That thou mightest be justified in thy sayings, and mightest
overcome when thou art judged.”—
Rom. 3:4.
And so it forever remains that
Jesus is the way the truth and the
life and no man cometh to the
Father but by Him.
D. D. KEENPORTS.
Gradyville, Pa.

For the Evangelical Visitor.

JAPAN’S NEEDS.

BELOVED in the Lord: “Believe
in the Lord your God, so shall
ye be established; believe his proh-
sos so shall ye prosper.” Praise the
Lord!

My heart leaps within me because
of the joy of the Lord, Hallelujah!
“Praise the Lord, O Jerusalem,
praise thy God O Zion. For he
hath strengthened the bars of thy
gates; he hath blessed thy children
within thee. Who maketh thy bor-
dor peace (Marg.), and filleth thee
with the finest of the wheat.” God
is good to us, and remembers us
with so many of his loving kind-
nesses and tender mercies. We are
made to appreciate the blessing of
salvation above every thing else.
Every day brings with it some new
blessing. We have our “manifest”
temptations, and trials, but we are
trusting in the promise, “That the
trial of your faith being much more
precious than of gold that perisheth,
though it be tried with fire, might
be found unto praise and honor and
glory at the appearing of Jesus
Christ,” which proves a great bless-
ing to our souls, and gives us rest
and quietness in Him. Glory to
His name!

In our previous letters we have
written a great deal as to the con-
dition of this people and have tried
in that way, by the help of the Lord,
to show their needs. We have also
been requested to write all that we
could upon this subject. In the
past we have written, as we
felt led, upon the superstitions, idol-
try, and darkness that the heathen
are in. But their darkness and sor-
row is like our joy, it is “unspeak-
able.” If you can imagine yourself,
“without Christ, being alien from
the commonwealth of Israel, and
strangers from the covenants of
promise, having no hope, and with-
out God in the world,” in the true
sense of the word, you will be able
to realize their condition. The sad
part about it is, the god of this world
has so blinded their eyes that they
are not aware of their condition be-
fore God, or their awful doom.

The Lord has sent one of his serv-
ants to us to reveal some of the mys-
teries of His Word. At the close
of one of the meetings he asked for
the sentiment of the missionaries—
there being about forty present—as
to the real needs of the work. And
these were the conclusions, that were
drawn from what was said by the
missionaries who have been on the
field, some of them for many years.

We need. 1. More of the Holy
Ghost, not money, not education; 2.
The pure Word of God; 3. The whole
Word, not pieces; 4. The Word being
divinely before the people; 5. Less sec-
terianism.

A Brother from China was
present, who said the same
might be said of that country. At
the close of the service, the closing
prayer was offered by one who has
been on the field for thirty years,
and this was a remark that he made:
“O Lord, we are so burdened down
with the machinery of missions
(man-made plans for mission work)
and the details of things, that we
have become lean in our souls.”
From this we might gather a sixth
point, namely, less dependency upon
man, more trust in the Lord. Man’s
plans fail, but God’s never.

I have written these things, be-
loved, that you may know better how
to pray. And we ask you to pray
ever earnestly for these things which
these people need.

The missionaries of course have
necessities which have to be met by
money. And if the missionaries are
on line with God, and are trusting
Him for guidance in their work,
their wants would be abundantly
supplied and many of the mission
boards would be less in debt.

Perhaps, dear ones, while you are
praying to God about these things,
if you will listen, He will tell you
to send a gift for their necessities
which is “an odor of a sweet smell
a sacrifice acceptable, well pleasing
to God.” (Read Phil. 4:16-18).

“The grace of our Lord Jesus
Christ be with you all. Amen.”

Yours in the love of Christ,

D. W. ZOOK.

Yokohama, Japan, May 29, 1897.

For the Evangelical Visitor.

EXPERIENCE IN HEALING.

I have long felt impressed to
write a few lines for the Visitor,
and as I have been meditating
on the good things of God, I
felt that by putting it off, I
was neglecting a duty which I owe
to Him. As I look over my past
experience I must say, The Lord
has been very good to me, and how
unworthy I am of all the blessings
he is daily bestowing upon me. He
has forgiven my sins, and healed
my diseases. Praise his holy name!
I had been afflicted with eczema
on my hands for about 11 years. I
had often asked God to have
mercy on me, and heal me, but
still thinking perhaps it was not
God’s will to do so.

One evening last October I brought
it to God in prayer in this way: I
asked if it were his will that I should
be healed, He should direct my Bible
to open at a place where He had
healed someone while Jesus was
here upon earth; and if not his will
that it would be the contrary.
When I arose from my knees, I took
my Bible and it opened at the 5th
and 6th chapter of St. Mark. My
eyes rested upon the place where
the woman who had an issue of
blood for 12 years, and touched but
the hem of His garment, was made
whole. (Please read the whole of
the 5th and 6th chapters). I could
now doubt the will of God no long-
er. By faith on the Son of God, I
realized that I was made whole.
Praise the Lord!

But God has ways of trying his
children and following seems to have been one way in which I was to be brought nearer to my Savior. At times my hands would be sore again; then my faith was tried because the devil would bring up many passages to make me doubt. But I can say that God's grace was sufficient. Each trial brought me nearer to my Savior. Praise the Lord for victory! I am now entirely well, for which I give God all the honor.

Oh, I feel myself so unworthy for all this great loving kindness, which He has had towards me. I feel that I come short in so many ways; but I long with all my heart to get nearer to my Savior. "Tis true that in this, our day, there are so many things that draw our minds away from Christ; but let us be careful, to watch and pray so that we may at last be accounted worthy to enter into that happy place of rest, which God has prepared for all those that love and serve him.

Yet a word to the afflicted. I can recommend Christ to you as the best physician, for He is able to heal both soul and body. "Cast thy burden upon the Lord, and he shall sustain thee: He shall never suffer the righteous to be moved."—Ps. 55:22

"Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to rest upon his promise,
Just to know 'Thus saith the Lord.'

"Jesus, Jesus, how I trust him!
How I've proved him o'er and o'er
Jesus, Jesus, precious Jesus—
Oh for grace to trust Him more!

Pray for your unworthy sister,
MARY SCHNEIDER.

Oakland, Mich.

The trend of the times is to self-deception and sentimentalism in religion. Thousands are lured into a profession of holiness who never were convicted of carnality. They are convinced of the truth of the teaching and share in the enthusiasm of the "movement" and are "blessed," but their inward foes are not dislodged. Inward sin must usually be unmasked and looked upon with unutterable abhorrence, it must be recognized as the enemy of God and this bondage of the soul must be felt and seen before divine deliverance.—Sherman.

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.

Speaking of "Theatricals in Churches," H. Hanson says: Trying to bring down Almighty God to a level of the world—service?—You might as well whistle, play a fiddle, piano, or organ as to try to make merry while the prodigal is away from the Father's house. We may make outside shows of joy but deadly sorrow is in the heart if our young people are not saved. Get them saved; then there will be true joy and happiness. The world sees through all this sham—shoddy work.

From a manuscript by Bro. Samuel Lebieck of Mechanicsburg, Pa., we deduct the following:

Dear saints: ** ** The Lord is still my refuge and strength. 

"Ten thousand to their endless home are swiftly borne away,
And we are to the margin come and soon must launch as they."

How needful to be prepared when we are called to leave this world. * I yet have good courage to go forward in the work of the Lord. By God's grace I purpose to make my calling and election sure while it is called today. "Let us cast off the works of darkness and put on the armor of light." * "Bless the Lord O my soul and all that is within me bless His Holy name!" "No good thing will he withhold from them that walk uprightly before him." I am glad because God is still keeping me by his power; also because I have accepted the self-denial way. Unless we deny ourselves and take our cross upon us and follow him daily we cannot be Christ's disciples.

"He has loved me I cried,
He has suffered and died
To redeem such a rebel as me."

I often feel that I don't do enough for my Savior. * God's mercy is on those that fear Him from generation to generation. He is merciful, gracious, and slow to anger. Like as a father pitieth his children, so the Lord pitieth them that fear Him. * Let us have our work well done so that when our Lord shall come we may have an abundant entrance into His Kingdom. * Dear unsaved reader: Give your heart to God before it is too late. Come now while the door of mercy is open. Tomorrow may be too late. ** **

Extracts From Private Letters.

ONE who has the welfare of Zion at heart writes:—

** Dear Brother: May God's grace sustain and guide you in your work, and may the dear readers of the Visitor sing and pray "Nearer my God to Thee," and may we all realize while we are in life that holiness is not a mere sentiment, vision, or ecstacy; but the uplifting of our lives to the plane of God's requirements. If being holy means any thing at all, it means being true, honest, upright, pure, gentle, patient, and unselfish. May our every day practice prove to our own consciousness and the judgment of all that know the truth that we are going on to perfection. ** **

The following was not intended for publication, but believing the morals contained therein cannot but set some honest soul to thinking, we submit this extract: After expressing some mental uneasiness as to the propriety and righteousness of "Swine raising and eating," the writer says: ** ** "But you will get no tobacco money from me. I have quit using and growing tobacco some 30 years; also drinking anything that intoxicates and have opposed it ever since but have made very few converts. I have a family of children, all grown, and neither one has ever used liquor or tobacco. Neither do they traffic in it. * I have never learned much in school; but later on I read "Uncle Tom's Cabin" and that set me against slavery. I voted for Abe Lincoln with all my might and consequently got into politics and that means drinking beer, etc. So I run along until the war was over before I got to see it. I should credit God, my wife, and that I ever got out of it. But when I first seen the light, I quit using.
and producing tobacco and have hold out so far. My way through life has been up hill. I feel satisfied that my boys could have earned a farm during the prosperous years had I turned them in that direction. But I can say that I had no inclination, much as I needed the money. * When I first learned to know something about our Lord and Savior, I also learned that He was a teetotaler. That God told Moses to tell His people to abstain from all leaven for seven days at a time. Now he would not afterward come and contradict his teaching by communing with leaven. Now why does our church contend, yes insist, until they do have leavened wine to commune with? * Unleavened Bread but leavened wine. If the Christian people must use alcohol to commune then the world may use it for other purposes. Then drunkenness will continue and who is responsible?"

Q U O T E D C O N T R A S T S.

W e clip the following by "A Quiet Observer" for the Herald of Truth. Let us imagine ourselves far enough from our immediate surroundings and influences to give it an impartial consideration:

1. "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee." Matt. 19:27.

2. "And Joses, who by the apostles was surnamed Barnabas, * * * having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:36, 37.

3. "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. "Charity seeketh not her own." 1 Cor. 13:5.

4. "Paul preached unto them. * * * and continued his speech until midnight. * * * and talked a long while, even till break of day." Acts 20:7-11.

5. Jesus labored with a woman of Samaria for her salvation while she was about her daily toil. John 4.


7. "We consider daily meetings out of order and inadvisable." —Modern church rule.

8. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2:40.

9. "Beware of the scribes, which having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:36, 37.

10. "There is at least one in modern times who entered the ministry without worldly means and now (thanks to his skillful trading) owns two or three farms." —From a recent conversation.

We advise our members who have judgments or mortgages against any one to have them recorded," thus securing themselves. But—[Certain restrictions follow.] —A modern ecclesiastical body.

5. Jesus labored with a woman of Samaria for her salvation while she was about her daily toil. John 4.


7. "We consider daily meetings out of order and inadvisable." —Practice of some ministers.

8. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2:40.

9. "Beware of the scribes, which love to go in long clothing, and love salutations in the market place, and chief seats in the synagogues, and uppermost rooms at feasts; which devour widows' houses, and for pretense make long prayers: these shall receive greater damnation." Mark 12:38-40. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.
ye do, do all to the glory of God." These are very beautiful words, and should be obeyed to the very letter; but oh, how sad to think there is very little attention paid to them! People will say, "My body is my own, and I can do as I please." But it is a sad mistake, and God will hold us responsible for the way we treat our bodies.

There is much said about the use of rum and tobacco and the injury to both soul and body. But little is said about the great evil of corset wearing, which is in the sight of God a very great sin. It is causing death by inches to many of its wearers. Many a mother has brought into this world a poor little deformed child, the effects of tight lacing; whereas they might have had a beautiful and graceful child, as God desired. You may say it is no sin, and God does not look at such little things. But do you call it a small thing to murder your little innocent unborn babe, and not only the babe, but yourself? Do you not know that God says, no murderer shall enter the kingdom of God?

Let us think what causes the women of China to bind their feet. It is only that they might look graceful or beautiful (?) in the eyes of the opposite sex. Is it not so with the people of our race? Do they not want to appear as beautiful in the eyes of the opposite sex as possible? Some suffer untold agony to make themselves look beautiful (?).

We speak about heathen customs as being barbarous, but what is more heathenish and barbarous than corset-wearing? I was speaking to a Chinese boy the other day about the Chinese women binding their feet. He said it was very bad, "Yes." "But," said he, the American women bind their waists." They think it is as bad for the "enlightened" women to wear corsets, as the use of either tobacco or rum, although the effects appear in a different manner.—Katie Zook in Sent of God.

SISTER'S PRAYER COVERING ABUSED.

MANY good Christians and honest seekers after Truth disagree as to the precise intent, mode, and obligations of the ordinances of the Christian religion. Even our own people apparently are not a unit in every ordinance and custom. We are sure, however, that the following selection under the above caption will furnish some helpful thoughts for many of our people:

It matters not how good the purpose of any thing is, it can easily be abused. Among the many things abused, we mention our sister's covering during prayer.

The covering, worn for its intended purpose, portrays sacredness; hence makes vivid impressions for good. Simply wearing it for obedience is one thing, but to do so because of a realization of its true import, is quite another thing.

How many can give a better reason than simply because it is a "church rule," or "an old time custom"? Some view it from a standpoint of plainness. Such reasons are not sufficient, and prove really injurious.

How often is the sacredness destroyed cruelly by worldly, or even worse than worldly, covetousness and conduct? Paul would say, "Having the form of godliness and denying the power thereof." Sunday afternoon, after attending services in the forenoon, talking about everything else save the "one thing needful," and all this with their prayer-covering on! Do we ever cover our heads for prayer and then not pray? I was forcibly impressed with a brother's intimation, some time ago, of sisters "covering up" their prayer with "a prayer covering." But, on the other side there are, to our regret, some, who, by example, say that their heads should be uncovered in order that their prayer may ascend.

In family worship, or at the table when thanks are returned, how many of us show timidity when in the presence of fashionable society? It being a cross is indeed a favorable characteristic. Timidity to stand up for our principles gives occasion for scorn, rather than a strict adherence. How timid we are about removing our bonnet (or whatever is worn for weather protection) when in church! The Revised version has it, "a sign of authority." Are not signs visible? What would our impression be, on entering a dry-goods store with a sign on the inside?

Should there be such a thing as angels visiting our families, as they did in the time of Abraham and Lot, I imagine we would have a season of prayer with them. Our sisters would not hesitate to cover their heads "because of the angels". They would not consume time by discussing whether it would be their hair, or even a bonnet, or hood either. I think they should prefer something made for that express purpose. They would feel at a loss not to be prepared with a covering. Are the angels not present with us in spirit? If not, whose fault is it? "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

Another inconsistency manifests itself when fashionably attired sisters are seen with a cap on. Good taste disapproves of such a contrasted combination. Those who are fashionable ridicule such a course.

Neatness very essential in connection with plainness. Our sisters who have had experience in this can do a good work in assisting those who have had no practice. The covering should be adapted to its purpose.

On the other hand, we have heard and seen to many expressions of mere admiration. This saps the sacredness of the covering during prayer. In this, as in all other Christian experiences, there are many sides to watch. Let us be on our guard!
EVANGELICAL VISITOR.

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Abilene, Kansas, July 15, 1897.

Those wishing to correspond with Elder H. Davidson will address him at Corner of River and Meredith sts., instead of 257 Conover street, as formerly.

Sister Francis H. Davidson had been spending some weeks in Abilene and vicinity visiting friends and relatives. She left on the 6th inst., eastward, purposing to stop at Osage City, Kansas, posing to leave on the 16th inst., for Des Moines, Iowa, where she will probably spend some time in south-eastern Kansas and thence to Oklahoma, as God may direct. We hope to have a occasional brief report of their whereabouts and of the work, in these columns.

We pray God’s direction and blessing on the self-sacrificing efforts, believing that God himself will keep the books.

CHURCH NEWS.

LOCAL CHURCH NEWS.

We learn that Elder Samuel Zook purpose to leave on the 16th inst., for Des Moines, Iowa, where he will attend the dedicatory services announced in our last issue to take place on the 18th. He will be accompanied by Sisters Elmina Hoffman and Annie Sheets of this county. We understand that the sisters are led of God to yield themselves as a sacrifice to the work of the Mission in progress at that place. We trust that the consecration is complete and that Christ alone may be made conspicuous in their efforts to snatch brands from the eternal burnings. Much as we have appreciated their companionship and labors we cannot but say “Go” in the name of him who has separated you; and to the workers of Des Moines we say, Receive them as His “little ones.”

OHIO.

The Love-feast held at Highland church, Miami county, Ohio, June 6 and 7, was very largely attended. The large church was crowded to its utmost capacity, and on Saturday evening as many at least outside that could not get in. The weather was very fine from the beginning of the meeting. Saturday a.m. there seemed to be an unusual degree of power manifested and Saturday p.m. was indeed a glorious meeting.

A. J. MILLER.

ONTARIO.

WAFFLEFLEET CHURCH.

The following may be of some interest to the readers of the Visitor, especially to those who are acquainted with the church at this place. Our Love-feast was held on the 29th and 30th of May in honor of our Lord and Savior. Baptism was administered on Friday afternoon, six following the Lord in this humble command. Meeting also on Friday evening. Experience meeting commenced on Saturday afternoon. We had a good feasting together on the good things of the Lord. We also feel thankful to the...
Lord for the presence of ministering brethren and also lay members from other districts. We pray that the Lord may bless them for being with us.

About 300 ate supper on Saturday evening; but when it came to the ordinance of feet-washing and communion the number was much reduced. This reminds us of the Scripture which says, "For wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."—Matt. 7:13, 14.

ON the 30th of June I started from the Belle Springs love-feast for Oklahoma territory, and arrived at Caldwell, Kans., where our son Samuel lives. Caldwell is just a few miles from the territory line. On Friday we visited Sister Maller who has a sadly afflicted child. The sister is a devoted child of God and is trusting the Lord for her child's case.

On Saturday we went to Brother and Sister Grove. Had an enjoyable visit with their family. Bro. Grove moved from Dickinson county to the territory a few years ago. Their two daughters made a start for the kingdom lately in a meeting Bro. Samuel held in their school house. On Sunday morning we left Bro. Grove's for a school-house about 14 miles west to fill an appointment. The meeting was small but was the result of some misunderstanding in the neighborhood. At noon we stopped with Bro. and Sister Doolittle. Both were converted and received into the church when the Gospel wagon was in the territory.

In the afternoon we filled an appointment at the Rock school-house, a large and commodious house filled with anxious hearers to its utmost capacity. In the evening we expected to fill an appointment at a school-house about eight miles south of the last place but were hindered by rain. We stopped for the night at Bro. and Sister Reeder's—they and their daughter were recently received and are zealous in the Master's cause.

From there we started for County G, about 150 miles from Caldwell. On Monday night we stopped at Bro. and Sister Alexander's, formerly from Hope, Kan. They are living isolated from church privileges, but are earnest in the cause of the Lord. From there we continued on our drive and arrived at Bro. Daniel Greybill's on Thursday eve. Bro. Greybill was to Bro. David Eyster's helping to prepare for the Love-feast. There were 24 members in this neighborhood and on Friday eve we met for the first meeting.

On Saturday morning we met for the Love-feast. Sister Agnes Eyster was down with sick headache to which she is subject and generally lasts all day. She was down to bed but we looked to the Lord, and, according to James, anointed her with oil in the name of the Lord. Like Peter's wife's mother, she arose and was well. In the meeting all day perfectly healed. The Lord was wonderfully led out into a light of a full consecration and we pray that the Lord may keep him very humble at the feet of Jesus.

On Monday morning the 28th we again started on our homeward drive. The Lord prospering us we drove about fifty miles the first day, stopping for the night with a Russian family. The brother being a minister, and although entire strangers, he asked us whether we were ministers of the Gospel to which we answered, "Yes." Well, he said, "when brethren come to see me I wash their feet. So he got a basin with water and in the name of a disciple, he washed our feet and greeted us with an holy kiss to which we said, Amen. A lesson by the way—childlike simplicity—Praise the Lord! We were so kindly received by the entire family. Entertaining strangers, some have unawares entertained angels. The next day we had a prosperous journey, about the same distance, to Wakeman where I took train for home, Samuel having about 60 miles to drive yet to his home.

Yours in Christian love,

CHRISTIAN SIDELL.

OHIO CHICAGO MISSION.

Sewing School and Relief Department.

Report for month of June is as follows:

DONATIONS.
Donated to Sister Shirk for the poor 1
Sister, Kansas 2

EXPENSES.
Groceries 20
Shoe mending, etc. 20
Necessities for sick 30
Dry Goods 20
Other necessities 20
Total 120

SARAH BERT.
Englewood, Ill., 6001 Peoria St.

FROM THE FIELD.

Under date of July 3, Bro. J. H. Myers writes from Louisville, Ohio;—Bro. Editor, Wife and I left our home May 17, in company with the Brethren for Conference at Canton, Ohio, which we enjoyed very much. Afterwards we attended the Love-feast at Bro. Hershey's in Ashland Co. In company with Bro. Noah Zook and wife we attended meetings at various places. We attended the Love-feast at the Paradise church in Wayne county, and were present at a number of meetings; also making visits. We have been at Sippo church, Stark Co. At present we are at Louisville where Bro. Zook has been preaching this week. We are trusting the Lord to lead us in the work and supply all our needs. We are desiring the Lord to have his own way with us in calling us to labor. His shall be the praise. We ask the prayers of God's people for us that we may obey the Macedonian call. Yours for Christ's Coming and Kingdom.
This was my first trip to Oklahoma, and while it is only a few years since it was all wild, yet it is astonishing what can be done. The improvements are not much, especially in county G., where the Brethren live, but they have a very abundant wheat crop. I think I never saw better wheat grow. Oats the same—corn looked very promising, and a great deal of land planted to cotton, which seems to do well, and is profitable. The most of the territory we passed over has a very rich soil—a most beautiful lay of land. The towns are cursed with open saloons.

My God! How long, how long!

Abilene, Kansas.

SAMUEL ZOOK.

ON OUR MISSION.

As we again take up our pen to commune with the dear readers of the Visser, we feel at least something of the responsibility remembering that

"Every one of us shall give account of himself..."—Rom. 14:12.

On the 4th of June we were conveyed by Bro. Samuel Whisler to Wayne Co., where we attended the Love-feast at the Paradise church on the 5th and 6th which was, from early Saturday morning, a real feast to our souls. The testimonies given by God's little ones were spiritual and there seemed to be a longing in many hearts for even the deeper things of God. "Blessed are the pure in heart for they shall see God."—Matt. 5:8.

David was a man after God's own heart and there came a time when in the anguish of his soul he cried: "Create in me a clean heart, O God; and renew a right spirit within me."—Psa. 51:17.

Fruits show that in many believers there are lurking unclean spirits that load men and women into the same sin (Lust) that David was guilty of. The way out is by confession, crucifixion, and prayers to be "purged with hyssop, and washed that we may be clean."—Psa. 51:2.

But alas! how few are willing to pay the price "to be crucified with him." The meeting closed at the Paradise church on Sunday eve., June 6, although we were willing to labor for a while here still.

There were, however, open doors in the vicinity where we held forth the word of life three nights at the home of Deacon Paul E. Neubarger, a man not identified with the Brethren but as far as we could learn a man of good Christian principles against whose life nothing could be said. Two nights we held forth the word of life in the M. E. church in Smithville. This place was secured by a brother who is also not identified with the Brethren but a good Christian who is interested in the cause of Christ sufficiently to look for an opening for us to preach the Gospel and also to make some practical sacrifice that the good work may go on. He will no doubt be recompensed in the resurrection of the just. We could have had the M. E. church all week if we had known it in time and were warmly invited to come back again which we hope to do.

On Sunday morning the 13th, we were conveyed to the Sippo church by Bro. C. Brenner, a distance of 18 miles, where we held the regular service. Something needed be said of the Sippo church that is not very pleasant. About two or more years ago the enemy of all good gained access to this flock and divided them. Jesus prayed that his might all be one as He and the Father are one. But the enemy of all righteousness is always ready to cause division. The division was caused by the soul-sleeping doctrine and its accompanying, such as second probation, annihilation of the wicked, times of conversion being past. The resurrection of the literal dead, the newbirth taught by Christ is denied. He was, they say, a mere creature as any other man, only without sin. His body was not raised from the grave. Our Lord's body was, however, supernaturally removed from the tomb.

Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows.

These and many other Heterodox doctrines are believed and taught, which squarely contradict the teachings of Paul in first Cor. 15; if Christ be not raised then Christianity as a supernatural system is wiped out and Christians are of all men most pitiable, the most fearfully deceived. Observation convinces us that the teaching of such doctrines as above named have a demoralizing effect, especially upon the rising generation as well as upon all the ungodly. We labored at Sippo for two weeks and we believe the little band of brethren and sisters were encouraged to faithfulness and a closer walk with God. Let all who read these lines and who love faithfulness and a closer walk with God, to march right up to the water's edge be fore there was the slightest indication of His interference. But what a song of rejoicing they could sing as they saw in the mighty hand of their God, from their generation as well as upon all the un­saved. We labored at Sippo for two weeks and we believe the little band of brethren and sisters were encouraged to faithfulness and a closer walk with God. Let all who read these lines and who love the Lord with a sincere and pure heart, pray for the dear ones that they may keep their eyes fixed upon Jesus. Under the present condition of things it seems a hard matter to effect much in way of saving souls from the fact that people seem to be somewhat bewildered. Much more might be said but we forbear and will no doubt be recompensed in the resurrection of the just. We could have had the M. E. church all week if we had known it in time and were warmly invited to come back again which we hope to do.

BUT SATAN HINDERED US.

"Let us note that hindrances are not evidences that we should turn back and give up our purpose. An appalling hindrance was in the path of Israel at the Red Sea and again at Jordan, yet God enabled them to march right up to the water's edge before there was the slightest indication of His interference. But what a song of rejoicing they could sing as they saw in that very difficulty a deliverance, under the mighty hand of their God, from their self-confident enemies! So we believe many of the hindrances in our way are the school of God to test our zeal, to overcome us. But there are some special things which Satan very frequently uses to turn God's children from their part in His purpose for the world.

Parents often oppose their children in their desire to become missionaries and may use every argument and form of persuasion to turn them from their decision. How shall we meet this form of opposition? Certainly the wishes of our parents are not to be ignored or treated
lightly, especially if the parents are Christians. It would be well to find out first what motive prompts the refusal of consent. It may be that it is solicitude for the real welfare of the child, but the fear of leaving the children more than God; unwillingness to yield them to lives of obscurity, toil, and danger; or unwillingness to be separated from them, perhaps for life. For these motives let us have sympathy, but let us not fail to measure them by God's Word, and at the Cross of Calvary. After considering the matter with some care, we feel sure that one who believes God has called him to missionary service is not justified in abandoning his purpose because of parental opposition, however strong it may be. Such opposition may be a very clear indication that God's time has not yet come for entering into the work; it may be a test of the real purpose and desire of his heart; an obstacle to be removed by prayer; or a schooling in patience which is so greatly needed but we cannot believe it to be conclusive proof that God's call has been misunderstood. Rather it is a call to renewed examination of the motives which prompt him to such a life, and a strengthening of his purpose to live for God. We believe, however, where a firm conviction of the call of God is manifested, consent, if not sympathy, will usually be given before long.

It is no uncommon thing for missionary volunteers to find that the newly formed purpose crosses some of life's tenderest ties. Henry Martyn found that the lady to whom he was attached would not consent to share the labors of a missionary's life, and though she was most congenial to him and the attachment most devoted, he found setting his face like a flint toward the purposes of God. How many have been in similar conditions, and instead of putting God first and pressing on to do His will, have turned back to gratify an earthly affection. But what satisfaction can be expected from a union that thwart the purposes of God?

We lift our voice in earnest warning to such young people, and by the scores of wasted, wretched lives which bear solemn testimony to the folly of such a course, we beseech them not to thus thwart God's plan for their lives.

And not all such attachments were formed before the call of God came. Young men may go to where they have spoken and who have pledged their lives to Him, form attachments and enter into obligations which they know may hopelessly block their way to the foreign field. If the volunteer has been honest with God, what right has he to take a step which so affects the whole course of his life without the plainest leading from God? Let him beware, also, lest any bias of self seeking lead him to consider his plan, God's plan, because it is so pleasing to himself. The writer recently heard a gentleman say, "My daughter was a missionary volunteer, but when she became engaged she had to give it up." We cannot say whether the plan thus supplanted was one of God's choosing, and if so, how much poorer in this life and in eternity will one be who has chosen a human affection instead of a Divine plan.

But after all we believe the real trouble is not one of circumstanees but of the inner man. All that is in us by nature goes out in revulsion against the life proposed; all the natural desires of the heart are crossed. While we are held back by necessary reasons, unless we have our eyes set on eternal but unseen things, the subtle love of the world and the allurements of the present will turn us aside into seeking places of ease and comfort; unless the affections be set on Jesus, we will find other attractions irresistibly attracting away from Him and His service; our view of the need of the heathen will grow dim; our sense of the terror of the Lord will be blunted. Spiritual decay will be the lot of many difficulties which a healthy spiritual life would throw off. But if one has crowned Jesus King of the life, the opposition of parents can no longer keep him from occupying God's place; if he has caught a glimpse of the horror of the Christless eternity and the sweetness of the approval of Jesus, he will break the bars of debts and difficulties; if Christ has become "The Beloved," the "Lover of the Soul," other loves or loves will not turn one aside from following Him. It is said of Daniel that he was "A man of desires," and we see what revelations God was able to give to him because of the intensity of his soul, and how little the most fearful opposition could swerve him from his purpose to fear God. Are we men of desires? Men who burn? Who really cry, "Woe is me if I preach not the Gospel?" Alas, here is the real seat of the trouble. It is our sluggish hearts within which answer to the temptation and opposition without. Let us look at the lives of men impelled by the love of gain; at the lives of explorers who risk everything, suffer everything in their zeal; nay let us look at Jesus "the faithful witness," who could say "The zeal of Thine house hath eaten me up," then let us look abroad upon the seething, suffering mass which lieth in the wicked one, and ask God for a real purpose which shall overcome all the hindrances of Satan, and carry us to the heathen lands to burn out for God.—G. C. Reed in Gospel Message.

The most remarkable testimony came from a recently converted African at a camp-meeting held at Great Kornmantine in 1878: "Under the moonlight you do not see me clearly. If you could plainly see my face, you would see what an ill-looking, worthless fellow I am. My father was a fetish man and my mother a fetish woman, and I used to be their drummer. If any one had said to me at that time that I should by-and-by become a Christian, I should have angrily said to him, 'You are a liar.' Nevertheless the change has come; a good and a blessed one and Jesus has done it all."—Sel.
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.

CHARACTER.

Not what you say, Or wish or hope, While through darkness Here you grope, But what you do, And what you are, In heart and thought And character

This only makes you great:

And this,

If clothed in Jesus' righteousness, Will open heaven's gate. —Anon.

GOD CLAIMS ME.

WHEN the late Earl Cairns was a little boy, he heard three words which made a memorable impression upon him: "God claims me." Then came the question: "What am I going to do with the claim?" He answered: "I will own it, and give myself to God." He went home, and told his mother, "God claims me." At school and college his motto was, "God claims me." As a member of Parliament, and ultimately as Lord Chancellor, it was still, "God claims me." When he was appointed as Lord Chancellor, he was a teacher of a large Bible class; and his minister, thinking now he would have no time to devote to that purpose, said to him, "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me." —E. P.

I CAN LET IT ALONE.

I can do something that you can't, said a boy to his companion; "I can chew tobacco."

And I can do something you can't, was the quick reply. "I can let it alone."

Now, this is the kind of a boy we love to see. The boy who has the backbone to refuse when asked to do a foolish or wicked thing is the one of whom we are proud. It is an easy matter to sail with the wind or float with the tide, and it is easy to form bad habits; so that none can boast over the power to do that. It is the one who can let it alone that is worthy of praise. And the best time to let tobacco alone is before the appetite for it has been formed. There is nothing inviting about it then.

Don't use it, boys. It is filthy, poisonous, disgusting stuff at its best. Be men enough to let it alone. Hold up your head and say that you are its master, and never intend to become its slave. —Sol.

IMPORTANCE OF AN ESTABLISHED CHARACTER.

THE following clipping from the New York Tribune written by Dr. Galen Wilson is worth the careful reading of every youth in the land: A western gentleman of very large pursuits, whose name I am not at liberty to mention, wrote me recently requesting me to find and send to him a young farmer of enterprising disposition, capable, no bad habits and reliable in every respect—a young man "to tie to," as the story has it. He named a salary above the wages any farm help is getting within my knowledge. This he would increase from year to year as he might find the young man worthy of such recognition. Finding such a young man for a friend I judged to be a very easy task, as I had resided in the county twenty years, and consequently had an extensive acquaintance with people. With penciled and paper in hand I wrote one by one the names of all possible candidates for the place that occurred to me, and mentally discussed each as I progressed. Mr. A. was a good hand to labor, but he had the habit of being out nights and was caught sleeping in the livery stable; and when he thought no one was near, he caught to have been at work. B. drank too much beer when he went to town. C. was untruthful whenever he thought a lie would answer his purpose best. D. thought more of "cycling" than he did of his work. E. was naturally lazy and shiftless, but otherwise a good hand. H., I. and J. would fill the bill, but unfortunately for my purpose they were already engaged. And so I might run down the line of two or three alphabets and end the same.

All the farm hands that are worthy to tie to are engaged. They never have to look for work—work seeks them. And yet to-day "the roads are full" of farm workers seeking work and rarely finding it. Older men have formed their habits and cannot change them—only the young can do that. Every young man who has to work knows whether he is competent or incompetent. Let the latter change right about now and become as the former, remembering that the boundary fence is not high between incompetency and the almshouse. Remember also, that a good reputation can be gained only by a long course of uniformly good deeds; but it can be lost by one bad one. Boys and young men miss the right oftenest in the company they keep. If they think anything, they think they can associate with corrupt companions just a little and to harm will come of it. But to associate with such just once will sour their own character as surely as leaning against a charred post will soil one's white coat.

Before associating with any one intently the boy or young man should ask himself: Is he a proper one to tie to? It is sad to think that there is such a dearth of competent young farmers. I had no idea of this deplorable state of affairs until I undertook to find a competent young man for my western friend. The girls have a great interest in character and competency. They are to be the future wives, and I am sure they do not want to tie to an incompetent; but let them first make themselves competent, and there will be much less likelihood of failure. As so great a proportion of women, younger or older, have to earn their living some time in their lives, it is the duty of nearly all to make themselves competent in some line of useful effort. A brief but true sketch of an eighteen-year-old girl of my acquaintance should be of interest to other girls.

Her mother died when she was fourteen years of age, and then she was taken to her grandparents. Her grandmother was a helpless invalid. The ten years she lived afterwards this child cared for her. At her death, when the child was fourteen, she assumed the duties of housekeeper for her grandfather. She obtained a fair education. Her father, a good man, but that he was fond of making pencil sketches, and asked her how she would like to become an artist. That pleased her, and a teacher was procured. Finally she was sent to a boarding-school where a branch of art was taught. One day a table waiter was absent and she volunteered to take the place. Then the cook was sick, and she presided over the kitchen. The proprietor's wife became ill and she volunteered as nurse, all the time continuing her studies. It can be seen how her former life had prepared her for these various emergencies. She had united with a church before going to this school. The students had a dancing party in the institution. She was not present. The principal sought her and urged her to attend. She thanked him and replied: "Please excuse me, my feet are Methodist." He apologized and said he admired her loyalty to principle. A pleasant position of light work in the office was to become vacant. It carried with it a fine salary, board, further tuition in any branch taught, and time to pursue one's studies. She, with thirty-five other girls, had long coveted the position. Finally the girl with "Methodist feet" was summoned to the principal's office. All the other girls lacked steadiness, for they knew that she had been selected as a proper person for the much coveted position—the girl to tie to. She did not seek the position. It sought her because she was best qualified and most competent. It is not necessary to repeat the moral.
HEALTH AND HOME.

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

TODAY AND TOMORROW.

Don't tell me of tomorrow.
Give me the man who'll say
That, when a good deal's to be done,
"Let's do the deed today!"
We may all command the present
If we act and never wait,
But repentance is the phantom
Of the past that comes too late.
Don't tell me of tomorrow.
If we look upon the past,
How much that we have left to do
We cannot do at last!
Today! It is the only time
For all on this frail earth.
It takes an age to form a life.
A moment gives it birth.
—Carpenter.

There is a vast difference between ancient and modern ideals of home life. In ancient times the home possessed few of the leading features and attractions of our best modern homes. And yet parental influence and careful home training were often more potent in the development of a sturdy character in the times long past than at the present. Only high ideals for the home and its great possibilities for good will make it what it ought to be on the life and character of the young.—8ed.

We must first of all establish a different moral code among ourselves, men and women alike; a code which will hold a man as strictly accountable for the highest observance of moral principles as it does a woman. The women of the world are suffering today from a code of morality which imposes upon them all the responsibility for purity and all the penalty for wrong-doing, whether the wrong-doing is strictly theirs or not. We have reached a state of affairs of which we can only find a solution in the cultivation of a higher and truer sentiment that will not excise a man because he is a man, nor punish a woman because she is a woman. That which is wrong in woman should be equally wrong in man, and the one should be held as strictly accountable as the other.—Ladies' Home Journal.

The following in The Way-side under "How to Eat" may seen a little extreme at first thought, and yet let us carefully seek for the pearl it contains: "Intemperance in the use of alcoholic beverages destroys half a million of human beings annually; but errors in diet destroy a million, besides rendering other millions miserable invalids. A confirmed drunkard at 40 years of age has more than 10 chances to live to the age of 60, to the confirmed glutton's one. Men in the prime of life, of vigorous constitutions, and of what is popularly termed 'regular and temperate habits,' die suddenly of some trivial ailment every day in the year. The predisposing and essential cause, in the great majority of these cases, is 'eating as other folks do,' or as hotels, boarding-houses, restaurants and bakeries find it profitable to prepare their food."

BE YOUR BEST AT HOME.

It is an old admonition, but it can not be too frequently repeated. Be your best at home in dress, manners and spirit. Life is too short to waste its holy hours in criticism, fault-finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriage, removals, or deaths, and if our retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving, and generous and noble.

"We have careful thought for the stranger,
And a smile for the sometimes guest,
Though we love our own the best."
—Evening Messenger.

HOME INFLUENCE.

"If the father chiefly talks "money, money," at home, he generally roars a family in the worship of the almighty dollar. If he talks mainly horses, games and races, he breeds a batch of sportsmen. If fashion is the family altar, then the children are offered up as victims upon that altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q. makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But if a father hears the clock strike eleven in his club-house, or the play-house, he need not be surprised if his boys hear it strike twelve in the gaming-room or the drinking-saloon. If he puts the bottle on his own table, he need not wonder if a drunken son stagger in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the home becomes the 'starting-post' for moral ruin.—Way-side.

REFROVING A CHILD BEFORE COMPANY.

PROBABLY most parents, even very kindly ones, would a little start at the assertion that a child ought never to be reproved, in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it be right and best or not. But it is a great rudeness to a child. I am entirely sure that it ought never to be done. Mortification is a condition as unwholesome as it is uncomfortable. When the wound is inflicted by the hand of a parent, it is all the more certain to rankle and do harm. Let the child see that the mother is so anxious that it should have the approbation and good will of her friends that she will not call their attention to its faults; and that, while she never under any circumstances allows herself to forget to tell it afterwards alone, if it has behaved improperly, she will spare it the additional pain and mortification of public reproach; and, while the child will lay these secret reproofs to heart, it will still be happy.

I know a mother who had the insight to see this, and the patience to make it a rule; for it takes far more patience, far more time, than the common method.

Once I saw a little boy behave so boisterously and rudely at the dinner table, in the presence of guest, that I said to myself: "Surely, this time she will have to break her rule and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty and warning flash from her gentle eyes to his; but nothing did any good. Nature was too much for him; he could not at any time force himself to be quiet. Presently she said, in a perfectly easy and natural tone, "O Charley, come here a minute! I want to tell you something." No one at the table supposed it had anything to do with his bad behavior. She did not intend that they should. As she whispered to him, I alone saw his check flush, and that he looked quickly and imploringly into her face: I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manly but very red little face. In a few moments he laid down his knife and fork, and said: "Mamma, will you please excuse me?" "Certainly, my dear," said she. Nobody but me understood it; or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child away from the table in any other way.—Church Advocate.
"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

A hospital, the first in Bible lands, is to be built on Mount Lebanon shortly. Idiots—especially those of the poorer classes—suffer fearfully at the hands of the populace. They are often kept in caves and "exist" on morsels which are thrown to them.

The Christian and Missionary Alliance says: It is an interesting fact worth quoting that some Jews come to the United States from Russia on route for Palestine. They stay in our country for five years, during which time they become citizens; they then go as American citizens to Palestine, where they have full protection under our Consulate. Several hundred Russian-American Jews are living in Jerusalem today.

An Exchange says that the State of New York has had considerable trouble with the question of allowing teachers in the public schools to wear a religious garb of dress. It has been decided by the state superintendent that such a garb must not be worn by teach­ers and all school-boards are instructed to enforce his decision. If this is strictly enforced it will undoubtedly affect our own people.

Credit is given to The Standard stating that a steamboat is at present plying the river Jordan, Palestine. It is said to have made the journey from Jericho to Tiberias—from the Dead Sea to the Lake of Gennesaret—in about 5 hours. This is quick time, considering the direct distance to be 70 miles; the windings and considerable to this distance and the fall is about 600 feet. The development of these things in Palestine have no uncertain bearings on the Social phase of "The Eastern Question."

Speaking of the degeneracy of our times in the affairs of state and legislative bodies of our land, Charles R. Miller of the New York Times says of the U. S. Senate:—"It has been shown that the Senate has no party leaders or constitutional exponents of such power as those found in the chamber twenty years ago; that while some of the greatest names that have adorned the pages of American history were upon the roll of the Senate half a century ago, there is now no senator, and in the last decade there has been none, who has impressed the world by his abilities or made the age illustrious by his achievements; that the Executive, instead of seeking the aid and counsel of the Senate, as was the earlier custom, is obliged to rebuke it for its officious and offensive meddling, and must resort to extraordinary means to thwart its mischievous intentions; that in place of spontaneous tributes to its greatness, it constantly receives popular testimonials of waning confidence and respect, which provoke its members to undignified exhibitions of resentment; and that by its obstructive and fractious behavior, the Senate has become a body totally unlike the type planned and created by the fathers. These changes constitute degeneracy." The foregoing is undoubtedly true; and yet it presents but one phase of the matter. There are men who have helped fill the roll of our statesmen in recent years who may truly be classed among those who are intellectually gigantic and yet in the face of the perplexing questions of this age they are apparently puzzled and we doubt not that we are virtually entering the scenes on the political and prophetic stage when it may be truly said that "men's hearts are failing them for fear and for looking after the things which are coming to pass upon the earth." A confounding of principles and a confusion of purposes is in reserve against which the law-makers of this age seemingly are not able to stand. But so note it be. God's purposes must stand even though humanity as a whole fails to comprehend them.

Our Dead.

Scheel.—Died near Gormley, York county, Ont., June 5, 1897, Harvey, infant son of Bro. Levi and Sister Annie Schell, aged 5 months. The child suffered much until called hence. "For of such is the kingdom of heaven." Services by Bros. Geo. Detwiler and F. Elliott.

Cober.—Died, near Concord, York County, Ont., June 27, 1897, Jonathan, eldest son of Bro. George and Sister Nancy Cober, aged 43 years, 3 months, and 10 days. The deceased was sick only a few days. He never was responsible for anything, having been an idiot from infancy. He awaits the resurrection where justice will be dealt out to all. Services by Bros. F. Elliott and A. Winger in Cober's church.

Snider.—Died at Elgely, York county, Ont., April 24, 1897, Sister Catherine, wife of the late Elder Samuel Snider, aged 91 years. The deceased was in good health until she fell and broke her thigh, after which she lingered several weeks, when death came and relieved her of her suffering. As a sister, wife, mother and friend she was loved and respected by all. The relatives need not mourn as those that have no hope. Services conducted by Bro. F. Elliott and Elder Henry Heise.

Steckley.—Died near Bethel, York county, Ont., June 7, 1897, Bro. Daniel Steckley (deacon) aged 75 years, 11 months, and 1 day. Deceased had been in poor health for a number of years, being partly paralyzed so that he could hardly walk and could scarcely understand when he spoke. We are glad to know that he was fully prepared for the change and was waiting for God's call. He was a kind father, husband, brother and neighbor. His wife preceded him about 7 years ago. Services by F. Elliott and Elder S. Baker.

Stauffer.—Died at the home of his son-in-law, C. C. Hutchison, on North Buckeye avenue, Abilene, Kansas, aged 78 years, 4 months, and 2 days. Deceased had been in the enjoyment of good health generally during all his life until about ten days prior to his death, when, by the failure of the kidneys and digestive organs to perform their functions properly, he suddenly yielded to the strong hand of death. He died in peace and in hope of the resurrection of the just. There remain his wife, 6 sons, 3 daughters, a number of grand and great-grandchildren together with a host of friends and relatives, to mourn their loss. Having been loved and respected by all, he will be much missed from his circle. Services on July 1. Burial in Belle Springs cemetery.