I joy not in no earthly bliss;
I loath not life nor dread mine end.

I laugh not at another's loss,
Some have too much, yet still they crave;
For why, my mind despiseth all.
Such carqs my mind could never bear.

I see that such as sit aloft
Lo! thus I triumph like a king,
I press to bear no haughty sway;
As far exceeds all earthly bliss
My mind to me a kingdom is;
To none of these I yield as thrall;
No wily wit to salve a sore,
No princely pomp nor wealthy store,
These get with toil and keep with fear;
I see how plenty surfeits oft,
Yet still my mind forbids to crave.

Though much I want that most would have,
I break no sleep to win my will;
I kiss not where I wish to kill;
I like the plain, I climb no hill;
Wish but what I have at will;
I loath not life nor dread mine end.

I scorn no poor, I fear no rich;
I feel no want, nor have too much.
The court nor ear I like nor loath;
Extremes are counted worst of all;
The golden mean must wit them both.
Doth surest sit, and fears no fall;
This is my choice for why, I find
No wealth is like a quiet mind.

My conscience clears my chief defense;
I never seek by bribes to please,
Nor by desert to give offense.
Thus do I live, thus will I die;
Would all did so as well as I!

For the EVANGELICAL VISITOR.

HOME AND FOREIGN MISSIONS.

Of late, so much has been said.
pro and con (mostly con); in regard
to foreign missions, that I feel moved
to present a few facts to show the
work that is actually being done at
home and abroad for the promulgation
of the Gospel, and the hastening
of our Lord's coming.

Many people think that mission-
ary work, like charity, should begin
at home. While admitting the truth
of that old and stale adage, let us re-
member that neither the one nor the
other should remain at home. The
command in regard to missions is to
begin from Jerusalem.

It is a beautiful missionary truth,
that "the light which shines farthest
shines brightest nearest home."

There is a beauty, and also a warn-
ing, in the German proverb which
bids us to "keep our eyes on the
stars yet not to forget to light the
home candles by the way." And the
overdrawn character of the earnest
woman who neglected her own fires-
side because of the interest she took
in the heathen of Booreoboolagh,
may have served a good purpose,
and been necessary as a restraint
on those who "run without being
sent" (of God). While it is hardly
safe to say that all good home mis-
sionaries, make successful foreign
workers, it must be a matter of fact
and not of opinion, that the man or
woman who would make a success of
foreign work, must first show a burn-
ing zeal for the salvation of souls at
home.

Recognizing this, the Christian
Alliance, before sending missiona-
ries to foreign fields, asks this question:
"How many have you led to Christ
since you were saved?"

It is also true that the spirit for
home missions begets a spirit for
foreign work, and vice versa. For
instance, a Christian who testifies
for Christ, and works among the sin-
ers at home, is sure to "lift up his
eyes and look on the fields" and ere
long his mental vision reaches out to
heathen lands and he exclaims, "The
world is the field," and then and
there is born a desire to spread the
light.

Again, a sleepy Christian, one
who is "at ease in Zion," listens some
day to a soul-stirring missionary ad-
dress, and with the birth of the God-
given spirit, within him, he cries:
"Here am I, send me." He returns
home crying "Lord, what wilt thou
have me to do," and he does first the
duty that lies nearest him, and while
he preaches Christ to the sinner, he
relieves the oppressed, feeds the
hungry, clothes the naked, and com-
forts the afflicted.

Thus is begotten a spirit for home
work, and the two spirits and the
two works are so united by the love
of God and the desire for his glory.
that each gives life and sustenance to the other.

One writer says: "A Christian needs conversion to foreign missions as really as a sinner needs conversion to Christ." If this is true, let us pray long and earnestly for the conversion of many Christians of our acquaintance.

In answer to the fear (which is often but a subterfuge) that the sinners and poor at home are neglected, Mr. Fred Perry Powers, in the Forward, states: "As the contributions for foreign missions in 1892 did not equal the sum estimated to have been spent on the poor in the city of New York alone in 1893 and '94, it will hardly be claimed that the poor are neglected on account of missions." He probably refers to the sum spent in New York for the bodily needs of the people.

Let us see how their spiritual wants are provided for at home and abroad. In the United States there are 78,864 ministers ordained; of these there are only 1,083 in the foreign field, making one out of 77 in the work abroad. The old query, "How can they go unless they be sent?" becomes a pertinent one, does it not? The yearly expenditure of Protestant church members in the United States for Church work at home, is $80,000,000, and for foreign work it is $4,000,000, making the proportion of home to foreign twenty to one.

While the need is from five to six hundred times greater in the foreign field we spend 20 times as much in the home field. Thus we spend $1.33 each for home, and ½ of a cent each for foreign.

These facts have been carefully estimated, and, I believe, can be relied upon. Oh, let us not allow the pitiful cry of the heathen to pass unheeded. Even in this eleventh hour of the missionary dispensation, we who have been standing all the day idle, may, when the Master comes, be recognized with those who have "borne the burden and the heat of the day."

I think one of the first lessons the converted Paul learned was obedience, and when the cry from Macedonia came to him, instead of stitching away at his tent, grumbling something about converting the sinners at home, and easing his conscience by putting a few pennies in the collection box, he went amid difficulties, without stopping to confer with flesh and blood.

We hear a great deal of talk about obedience now, but most of us surrender it down to obeying a few church rules and keeping the ordinances, with an occasional testimony in meeting, and expect a blessing; while the greater commands, to "go into all the world and preach the Gospel," to be self-denying, and to give freely," pass, for the most part, unheeded.

Oh, my brethren;

"From many an ancient river
From many a palmy plain
They call us to deliver
Their land from error's chain."

It is said that "it is death to a church or an individual not to hear the Macedonian cry, or having heard it not to heed it." May God keep us as a church and you and me as individuals from such a death.

Let us pray unceasingly for a constant and obedient spirit (we should be of one spirit) and consecrated, self-denying lives, that God's name may be glorified, and the coming of his dear Son hastened.

RHOA E. LEE.

Abilene, Kans.

For the Evangelical Visitor.

STILL SAILING HEAVENWARD.

Some time ago I read a sketch of the old log-book of Columbus, and was wonderfully impressed with some of the notes as they were entered into his journal day after day in the same words: "Still sailing westward—our usual course."

A flood of thoughts came to me as I read the words so often repeated of this fearless and courageous voyager as he sailed over the trackless ocean in search of a new world. What trials he boldly and successfully met and overcame in starting out—the storms and dangers of the great unknown deep were bravely faced; the fears of those who sought to turn him back from his great purpose were calmed, and as day succeeds day, and night follows night, he continues to write down in his diary: "Still sailing westward." Tossed about on the foaming billows, the winds strove in vain to beat him from his true course and defeat the great object of his view. With him there was no thought of turning back, but the motto, "Westward, ever westward," filled his heart with an undying devotion and determination to succeed or go down with his ships.

When head-storms assailed him the vessels were tacked to meet their force, and though at such times their progress was little, yet when observations were taken their advance was seen to be westward toward the new continent which he firmly believed lay in that direction. The stormy elements above, the raging billows beneath, or the angry wrath of those about him did not change the great object of his view.

"Still sailing westward." Tossed about on the foaming billows, the winds strove in vain to beat him from his true course and defeat the great object of his view. With him there was no thought of turning back, but the motto, "Westward, ever westward," filled his heart with an undying devotion and determination to succeed or go down with his ships.

What joy was his when he at last beheld the long sought for new land appearing in view, and he walks the shores of an unknown country bordering on the western continent! Christian sailor on life's sea, how goes the voyage with you? Long years ago, perhaps, you set out from these earthly shores for a new world revealed to you by divine revelation—a continent of joy, of peace and
eternal bliss. Are you still on the right course layed down in the great Chart? Are you still sailing heavenward? Storms have been encountered, and have you been driven back into the old worldly port again? Or are your sails all set to catch the heavenly gales that waft you on over the billowy main toward the Glori­land? Sometimes the foes of sin and darkness make use of a thousand means to shipwreck the Christian voyager that he may become a cast­away on some barren, desolate reef of sin from which the breakers will soon dash him and he be engulfed in ruin.

Some make slow work sailing heavenward, allowing themselves to be beaten back by storms of trouble; but however small the progress made let it at all cost be forward on the right course for the desired haven beyond. Let no thought of turning back weaken your courage, for there is land ahead with waving fruits on its shores eternal, where storms never beat and sorrows never come. For some of the veteran Christian sailors the voyage is nearly done. And as I ask them, what of the course, my brother, I hear the glad, triumphant answer, “Still sailing heavenward; tokens of land almost in view.” Soon the bright shores of the silver strand, glorious in beauty with all the unfading splendor of heaven will burst upon the enraptured visions, and our storm­tossed bark will enter the eternal harbor, the sails all furled and the soul safe at home resting with Jesus.

Till that glad day let us keep on the true course by reading the great Chart of life’s voyage with our faces toward the bright land beyond.

Let heavenward, and ever heavenward, be our watchward.

“Who will count the billows past
When the shore is won at last?”

W. B. Smith.

Coyville, Kans.

For the Evangelical Visitor.

SECTS.

“If any man shall say, Lo, here is Christ;
or, Lo, he is there; believe him not.” Mark 11: 21.

We are all aware that the above words of Jesus are to-day verified to a great extent, and mostly, for sectarian ends. It is very necessary to-day for every one to study the Word extensively and try to find out for himself where Christ is. Jesus prayed to God for us in these words: “Sanctify them through thy truth; thy word is truth.” Here it is very plain where we have to go for truth, but we are so easily led astray by the different doctrines taught from the same Word. If you ask any unconverted person, “Have you any inclination as to which denomination you would attach yourself?” the answer is almost invariably: “O yes; I think this or that church is the best.” Now this is a great hindrance to obtaining sanctification by the Word of God.

The Apostle Paul says: “We all, with open face beholding as in a glass the glory of the Lord.” So the people see the different denominations as in a glass. If a Baptist looks in the Word, the same looks out; if a Methodist looks in, the same looks out, and so on to the end of the list. Now what remains for the honest student of the Word of God is to find out for a certainty where Christ is, in the face of these sectarian “callings.”

We will consider only one of the different teachings. I am in receipt of a tract on John 3: 5, which is intended to prove that the water here mentioned is literal water, and it is put down in such a way that the unconverted can easily see that he must be baptized, and is also taught that it is the first step in obtaining religion, and that no one was ever “born again,” unless through baptism. Now this is easily comprehended by the unregenerated and brings innumerable candidates. These are taught that this church’s baptism is to other baptismal beliefs what gold is to other money. Gold is accepted in any country for payment, so their baptism is accepted by any denomination in receiving members from this church. We could bring many more of these foolish teachings, which are all misleading, for baptism is not the putting away of the flesh, but the answer of a good conscience toward God.

Our churches are very political to-day in the way our Savior anticipated, therefore He said, “Believe Him not; for false Christs and false prophets shall rise.” I believe that I can say that I am born out of the Word of God and not through literal water.

In evidence to the teaching of the brethren, I know they are in accordance with the Word of God, and we do well if we heed them and compare them with the Scriptures. Especially is it necessary for parents to instruct their children in the plain way of the plan of salvation. This is best done if they are taken to the different teachings and then show them in comparison with the Word of God. It appears to me as if something were wrong if the brethren’s children unite with some other church. Therefore let us strive to instruct them in the way of the Lord and they will not depart.

Prayer goes to God for help, for showers of grace, for spiritual influence, for mighty quickening, for the removing of difficulties, for the power to recognize God’s presence, for grace to be humble and to consecrate all to Him; and the answer may be glorious, but our perfection is in growing in grace and in the knowledge of our Lord Jesus Christ.— Florida Advocate.

“Watch the man who flatters you.”
SERMON.

BY W. O. BAKER.

Subject: Fulfillment of Prophecy as regards some of the signs of "The Time of the End."

INTRODUCTION.

Daniel, a man greatly beloved, had "four visions in which the course of events, down to the time of the end, is set forth." "These four visions display a remarkable parallelism with each other."

First Vision:—Nebuchadnezzar's dream, or the great image.—Dan. 2: 1-45.

Second Vision:—The four great beasts.—Dan. 7: 2-28.

Third Vision:—The ram and the he-goat, etc.—Dan. 8: 1-26.

This comes down to the "time of the end," "the latter time of the indignation."


This great warfare will occur in "the latter days," "the time of the end."

Before Daniel had the latter vision he confessed his sins and the sins of his people. He mourned three whole weeks, ate no pleasant bread and no flesh and drank no wine. While so engaged he was visited by an angel and saw the visions. His companions did not see the vision, but saw him quake so that fear came over them and they hid themselves. This vision was fuller than the others and gives four signs that identify these visions with the age in which we live. This vision was closed up until the time of the end. Dan. 12: 4.

These four signs will now engage our attention.


1. "Many shall run to and fro."
2. "Knowledge shall be increased."
3. "Many shall purify themselves and make themselves white and be refined."
4. "But the wicked shall do wickedly."

"All these marks meet in our age."

1. The phrase, "to and fro" means to and from, forward and backwards, hither and thither.

We purpose to show that many are, at this time, fulfilling this prophecy.

As regards the means of travel there is an immense contrast between ancient times and the present. Then, travel on foot, riding donkeys, camels, and occasionally horses, and going by water in small ships, constituted the method of travelling. Ahimaz, the son of Zadok said to Josh: "Let me now run and bear the King tidings," etc. 2 Sam. 18: 19. The Shunammite woman, when her son died from a fall, went to Mt. Carmel to call Elisha, the man of God, she "saddled an ass and said to her servant, drive and go forward; slack not thy riding for me, except I bid thee." 2 Kings 4: 24. She rode the ass and her servant ran along with a goad to increase the speed of the ass. This is still practiced in the East, especially in China. We first read of ships in the days of Jacob. Gen. 49: 13. Now we have the fleet horse, the commodious carriage, the backbone line, the stage coach, the bicycle, the electric cars, and the country webbed over with railways, and the waters plowed by the majestic sail-ship and the swift steamer.

There were, in the United States, which is the chief center for railroads, in 1860, 30,626 miles of single track; in 1892, 171,741 miles of single track. This in 32 years was an increase of 445 per cent. In 1887 there were 1,010 miles of railway. I give these statistics to show how people "run to and fro" and how markedly this prophecy is fulfilled on this line.

Railroads are webbing over the map of the old world. In Prussia there are fourteen thousand miles of railroad, an increase of 35 per cent in ten years. There is a railroad connecting Jaffa and Jerusalem. Other roads are in course of construction. South Africa has 1,010 miles of railway.

I give these statistics to show how people "run to and fro" and how markedly this prophecy is fulfilled on this line.

There are five or six lines of steamers that carry passengers across the Atlantic, back and forth. A number of other lines exist.

During the year ending June 30, 1893, there arrived in this country 502,917 immigrants and 19,750 passengers, not citizens of this country. Citizens of the United States returning from abroad, 90,678. The number of passengers that left this country during the same period was 280,064 of which 196,445 went to Europe, 23,582 to the West Indies, South America, etc., 10,451 to Asia, and 146 to Africa. American tourists spend $100,000,000 annually in foreign countries. This gives only a part of the travel of the world.

Rev. S. Woolfolk says: "The age of modern travel, when many are running to and fro, began with the discovery of gold in California in 1848. Then began on a grand scale the era of railroads and steamships which have set the whole world agog with travel."—Key to Prophecy, p. 6. These facts alone stamp our times as the "latter times," "the time of the end," for they show this prophecy to be fulfilled. Every railroad, every station, every locomotive, every car and every steamship is a sign of the fulfillment of this proph-
The origin of the common school is found in the Christian church. Through Luther's influence a free school was established in Saxony as early as 1527, and other German states followed the example, particularly those in which the Reformation became predominant. In the early part of the next century the Germans were probably the best educated people in Europe. —John's Encyclopedia, Art., Common Schools.

The common school was first parochial or a church school. In this country the first common schools were subscription schools, and then followed the free school. The idea of a common school supported by the government was first suggested by Luther.

Tracing the school systems, we find they are modern institutions. To show their development in our own time we will now cite some statistics.

The total number of school children enrolled in the schools of the United States are fourteen millions. On an average each one receives three years and fourteen weeks of schooling. The number of school-houses in this country in 1880 was 210,333. The value of school property in the United States has increased 8 per cent in 1889. In the same year there were employed 352,231 teachers in the common schools. During this period there were in France 6,197,000 scholars and students. German States had in universities 52,887 students and in minor institutions 605,235 students. In Italy the illiterate over fifteen years of age were 69 per cent of the population, and in 1880 the number was reduced to 48 per cent. In Sweden in 1871 the number of schools was 7,118 and in 1883 the number was 9,094. In Ohio there are at present required over three millions of school-books.

There were in 1889,384 colleges in the United States with 5,422 professors and 86,996 students, having 3,716,625 volumes in their libraries. Every department of knowledge has widened.

There are in this country 141 schools of theology with 686 instructors and 6,980 students.

There are 32 law schools with 345 instructors and 3,906 students and 85,765 volumes in their libraries. We have also 115 medical colleges of all classes. These have 2,272 professors, 14,066 students and 71,134 volumes in their libraries.

We cite these statistics to show how signally this prophecy is fulfilled and fulfilling.

Our telegraphs and telephones are instruments for diffusing knowledge. News travels along these wires from one end of the country to the other and from country to country. They, however, almost cease to be wonders in this age of marvels.

Our institutions of learning, libraries, printing presses, telephones and telegraphs, are all monuments that testify that "knowledge has increased" and is increasing, and that we have reached the "time of the end."

3. "Many shall purify themselves and make themselves white and be refined."

A new impulse to a spiritual life is one of the characteristics of the "time of the end."

After the third century the church began to get formed, more stress was laid upon outward forms than the inner life. During the dark ages the last spark of living faith was almost extinguished. After the revival of letters the Reformation came in the sixteenth century. Salvation by faith was preached in distinction from salvation by works and mere forms. In the eighteenth century the doctrine of regeneration was revived by John and Charles Wesley, Whitfield and others. They preached the doctrine of instantaneous justification by faith, and soon added that of instantaneous sanctification through consecration and faith. The doctrine of a higher life has been
taught ever since, more or less. Although there is a constant tendency in the churches to grow cold and formal, and to become wrapped in unbelief. In the last two decades, the doctrine of holiness was particularly prominent among many professors of Christianity. The doctrines of justification and sanctification have abjured themselves upon the churches, and some preach faith, repentance and regeneration who have never experienced it, and scarcely know what they talk about. The same may be said of the teaching of sanctification. Nevertheless, truth has its bearings upon the lives of those who come in contact with it, to the extent that it is understood and accepted. It does not lessen the prophetic import because much of what is called regeneration and entire sanctification is spurious. If there was no real money there would be no counterfeit. Imitation is the highest praise. At this present time Daniel's prophecy is fulfilling.

The higher life is preached and many are seeking it and many have found it. It looks as if the age of miracles was reviving. There are remarkable answers to prayers both as regards the body and the soul. The question arises, Is the world getting better? The world may be better on some lines, but worse in the main whether in or outside the nominal church, as we shall see later. But God's true people are getting nearer to him and hence better. The prophet Malachi bears testimony to Daniel's prophecy in the following language: "He is like a refiner's fire and like a fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, and that they may offer unto the Lord, an offering in righteousness. Mal. 3: 2-4.

These prophecies are being fulfilled and mark this age as the "time of the end."

4. "But the wicked shall do wickedly."
The New Testament Scriptures confirm this prophecy.

(a) Some of the nominal church shall do wickedly.

We offer the following proof: "Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron," etc. 1 Tim. 4: 12.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5. See also, 2 Tim. 4: 3, 4. 2 Peter 3: 3. 1 John 3: 18, and Jude 18.

Mark! These characteristics belong to the "latter times," to the "last days," the modern church. Anciently, to be a church-member and Christian meant the same thing. Not now. Church members are arraigned before the courts for crimes and misdemeanors. They are found in jails and penitentiaries and other penal institutions for the same crimes that the world commits. Some even expiate, upon the gallows, their crimes against the lives of their fellows. The respectable part of the nominal church resort to church lotteries, fairs, festivals and other questionable resorts themselves. Legal dishonesty and crime are readily overlooked and the standing of those who are guilty maintained in the church; neither do they disqualify one to be a church official. If any one is disciplined it is some poor fellow who cannot help to replenish the exchequer of the church.

The instructions of the Apostle James are constantly violated. Not only is the practice bad but the churches are departing from the faith.

It is common for heresy to rear its head and spout its venom. If it is brought to trial, so called saints and sinners condone it. The press is ever eager to ventilate any religious scandal and often exonerates the perpetrator; but sometimes the error is so glaring or the deed so black that the worldly press blushes and reproves the religious culprit. Is not this the Laodicean church age? There is something of a form left. But alas! for the power. Where is it? There is such a thing as having "a name that we live and are dead."

(b) The openly wicked progress in their wickedness.

The word of God teaches so: "But evil men and seducers shall..."
worse and worse, deceiving and being deceived. 2 Tim. 3: 13.

"But shun profane and vain babblings: for they will increase unto more ungodliness." 2 Tim. 2: 16.

"Even Him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who do not believe the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

"For this cause God gave them up to vile affections. And now as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (befitting R. V.), Rom. 1: 26, 28. See also Eph. 4: 17-19.

That the world is full of crime and evil deeds admits of no debate. Our court-houses, jails, work-houses and penitentiaries are standing proof of the above assertion. Litigation abounds, the trial-dockets of all our courts are crowded and the supreme court in Ohio is said to be three years behind. Drunkenness and crime have increased in the world far beyond the increase of population. In 1890 there were in the United States 45,233 convicts in the penitentiaries. These are only a minority of the criminals in the country.

In 1884 there were in the United States 3,377 murders committed; and in 1892, 7,386, an increase of 100 per cent in eight years.

Wars and rumors of wars are rife. All Europe is in a state of ferment and the first blow may fall at any time, and this will be the prelude to a general melee. Asia also is in a state of unrest. Just now it seems as if war was imminent between China and Japan. [Since the above was written, war has been declared between China and Japan and many bloody battles have been fought.—Ed.] In the world there are ten million soldiers, trained and ready for the field of strife, many eager for conflict at the call of the bugle.

The conflict between capital and labor is ominous of a bad state of the world. Capital fosters monopolies and trusts, which bring about oppression and oppression brings about strikes and anarchy. The outcome has already been stagnation of business and destruction of property and may lead to civil war with all its horrors.

I have produced enough evidence to show that the above signs of the "times of the end" mark our own time as such. Much more might be produced. In the face of the fulfillment of these signs, so markedly, it would seem that people would be looking for the end; nevertheless, the day of the Lord will come upon the world as a thief in the night, because their unbelief is so great that they will not discern the signs of the times. But Paul says to the Thessalonians: "But ye brethren are not in darkness, that that day should overtake you as a thief." How is it, are we discerning the signs of the times? Are we faithful watchers? Are we growing in faith and faithfulness as we see the day approaching? While the day and hour no one knows, the near approach may and must be discerned or the great day will come as a snare upon us with the world and we will be in danger of being condemned with the world. My dear reader, it is our privilege to hold up our heads and rejoice when the Master comes, knowing that our redemption draws nigh.

Louisville, Ohio.

A LESSON IN GIVING.

There is a good story on giving in a recent issue of The Treasury. It is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings.

One day the rich man came to the minister and said that the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came into her eyes as she replied:

"Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

How many young people there are, and older ones, too, who know nothing of the privilege of giving regularly something to the Lord's work, because they have never tried it.—Sel.

As well might we expect vegetation to spring from the earth without the sunshine or the dew as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.

—Abbott.

Faith is never perfected by a morbid introspection, but by "looking away unto Jesus, the author and finisher of our faith." To get our eyes off self and on Him—that is the simple secret of increase of faith.—A. Thur T. Pierson.
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notify us at once and we will make the cor­
rection.

To those who do not wish to take the
Visitor any longer, we would say, when you
write us to discontinue the Visitor, please
send us also the balance due on your subscrip­
tion up to the date at which you wish to have
it discontinued, and it will receive our prompt
attention.
Send money by Post Office Money Order, Regis­
tered Letter, or Bank Draft, to Henry David­
sen, Abilene, Kansas.

Entered as second-class matter at the Post­
office at Abilene, Kansas.

Abilene, Kansas, August 15, 1894.

BENEVOLENT FUND.

Mrs. Lydia Hauser. $1.00

We are necessitated to send out
bills to delinquents—which to us is
very unpleasant. But we have no
alternative and we take this means
to personally reach those who are in
arrears. Some have not paid for
two, three, and some even four or
five years. This is an injustice to
them as well as to ourselves, and we
hope to have a ready response from
all who are in arrears.

We would again remind our pat­
rons that it is not safe to remit any­
thing of value through the mails,
unless by register, post-office mon­
cy-order, bank draft or express mon­
cy-order. Any of these arrange­
ments can be traced and the errors
corrected, but to remit money with­
out being registered is not safe.

In the course of a long life I have
observed that when people are get­
ing religion they are full of self­
abasement, and are ever ready to
condemn themselves; but when they
are losing it, or have lost it, they are
often full of self-confidence, and find
their pleasure in censuring and con­
demning other persons.—Dr. New­
ton.

HARD TIMES.

A brother writes us in reference
to the financial difficulties with which
we have to contend now, saying: "I
have discontinued our secular papers
and paid my subscription, but I don't
want to discontinue the Visitor.
We think we cannot do without it." This
is as it should be. We do not say
that any one should discontinue
their reading matter of any kind if
it is profitable and instructive. But
if they must discontinue one, either
their secular or religious paper, then
we would say, don't discontinue your
religious reading matter. You can­
ot afford it. You may think that there
is no news in your church paper, and
there may not be much secular news.
In fact, we do not think there should
be any, especially of that light and
doubtful kind. But there is more
news in it than at first sight may ap­
ppear to the casual reader, because
all that is in it, though perhaps
written about over and over an hun­
dred times yet it is new to some one,
and is undoubtedly profitable to all.
Then do not let the apparent hard
times induce you to stop your re­
ligious or church papers. You need
them now. Your family needs them.

When you have not much to do you
have more time to read and to pre­
pare your minds to bear your con­
dition. Then again, religious papers
need your support. Every dollar
that is withdrawn from subscription
is only making it harder for church
papers to live. It costs a certain
amount to publish the paper. The
editorial work is the same. The
amount of reading matter to fill the
columns of each issue is the same.
The matter must be as good as
though the circulation was
large. The office work, such as type­
setting, printing, etc., is the same.
It costs nearly as much material, and
altogether the expenses are nearly
the same, but the subscriptions are
less. Less means are at hand to con­
tinue the work and when no adver­
sisements are admitted, and the sub­
scriptions reduced below a living,
we can readily see the result, which
will be a discontinuance of the paper
or devoting part of it to advertising.

Friends of your church paper, are
you prepared for this? We hope
not. Then let every one exert him­
self to increase the subscription and
make it possible for us to live.

CHURCH NEWS.

GOSPEL TENT.

From the date of our last report
the meetings at Junction City were
well attended and quite a number
became interested in their salvation,
and some were made happy in the
Savior's love. We had made ar­
rangements to move on the 17th, but
owing to the interest of the meeting
we concluded to remain until the
20th. We had some glorious visitations
and manifestations of the power
of God, both in the street and tab­
ernacle meetings.

On Saturday evening, the 14th, a
stranger called at the tabernacle and
wondered what was going on, having
noticed our tabernacle as he was
passing through the city. We told
him who we were and what we were
doing, and upon inquiry found that
he was a minister of the Gospel on
his way to Nemaha county, this state,
to assist in a tabernacle meeting
there. He, with his wife and child,
was driving through to said place.
We invited him to come to the
meetings, which he did, meeting
first with us at the street meeting,
which was held by the Union Salva-
tion Army. This man and wife
seem to be filled with the Holy
Spirit, and we believe are engaged
in a good work for the Lord and
fallen humanity. He preached for
us on Sunday afternoon and even-
ing. On Sunday evening we had
the largest crowd of any one time,
there being enough to fill the
Tabernacle several times. The theme
was "Bible Repentance," and we
never heard a plainer or keener ser-
mon on that subject. He showed,
by Bible proof and by illustrations,
the fallacy of the doctrine taught by
so many, "just believe" without re-
stitution or reconciliation, and our
prayer is that the Lord may so rivet
the truth of that discourse on the
minds of the people that they may
never forget it, and that there may
be much fruit to the glory of God.

On Monday, the 16th, was show-
day and thousands of people came
flocking in to see the sights. We
thought it would be a good time to
show our colors, so we arranged,
in company with the Salvation Army
and others, to have a street meeting
at 9 a. m. and in the tabernacle
at 3 p.m. Owing to the crowd we
held the 9 a.m. meeting at the city
court, and had a good crowd to listen
to the Word as proclaimed by a
number of speakers, but as soon as
the approaching band announced
that the parade was coming there
was a rush for the streets, leaving
only those with us who had died to
the vain things of the world. We
hope the cries and tears of those
whose lives are consecrated to God
came up before the Lord of Sabaoth
in behalf of those who seem to be
rushing pell mell toward a yawning
hell. At the 3 o'clock meeting we
had a fair attendance of Christian
people, and had a very profitable
time.

On Saturday, the 14th, the sisters,
with the assistance of some others,
held a mothers' meeting. It was
purely a women's meeting and was
well attended, and a very profitable
service, just such as we believe is
needed in these last and evil days.
May the Lord bless that afternoon
service to those present to the glory
of God is our prayer.

We had a very regular attendance
all the time and God did honor His
Word with conviction to sinners and
cold professors. Some sought the
Lord for the first time in their lives,
while a number of others saw the
necessity of a deeper work of grace,
and we hope many may be brought
into that blessed fullness that the
Lord has promised to those that
seek for it. We closed the meeting
on the night of the 19th, and after
the services came the good goodbye's
and the God bless you's and the hearty
shake of the hand, and we separated
after having sung, "God be with you
till we meet again." May the Lord
bless all the dear ones, is our prayer,
and may God watch over the precious
seed sown, and may it be watered
by the dews of heaven so that
there may be a bounteous harvest of
ensaved souls in the day of final
accounts. There were about twenty
that became deeply interested in
their salvation during those meet-
ings and our prayer is that they may
all make a complete surrender of
their will and all to God, and may
their consecration be such that the
Lord may honor and bless with peace
and joy in the Holy Ghost.

On the morning of the 20th we
had a fair attendance and good
interest. Two souls came out on
the Lord's side while there, and the
Christian people were encouraged
and some were deeply convicted. We
hope and pray they may yet accept
offered mercy before it will be too
late.

On the 3rd of August we were
moved to Hope by teams furnished
by the brethren of Belle Springs.
We were favored with the same lo-
cation we had a year ago. We com-
mented meetings on the evening of
the same day and have been having
a very good attendance up to the
present. The interest of the meet-
ing has been very good and five
young persons have come out to seek
the Lord, and others have been
deeply convicted with a sense of
their need, and we hope that many
more may be added to the number
before the tabernacle leaves this
place. We cannot say how long we
will remain here, but want to be led
by the Lord.

We are meeting with loving hearts
and willing hands wherever we go
to administer to us the necessities of
life, and since Jesus said that the
giving of a cup of cold water shall
not be without its reward, we believe
they shall be blessed of the Lord
for their kindness and love.

We failed to get our report in in
time for the Visiton of the 1st inst.,
and no doubt many were disappointed
in not finding it. The delay on our
part was unavoidable under the cir-
cumstances.

The workers are all in good health
and spirits, and we still crave an in-
terest in the prayers of the faithful.

Yours in Him.

Hope, Kans., Aug. 5.

NOAH ZOOK.

"Truth is never afraid to wait."
AN OPEN LETTER

To the many brethren in Ontario.

Dear Brethren,—

When I came west to engage in special gospel work in connection with the Gospel Tent, there were a goodly number who desired that I would write to them. I have been doing so or less as I had time, but have not been able to reach all, and so, by request, address this letter to all who may be interested in me and more especially in the work.

I left family and home on the 1st of June, and arrived in Chicago on the 2nd. I remained in that city over Sunday, June 3, and on June 5, at 6 P.M., I arrived safely at Clay Center, Kans., where the Gospel Tent had been pitched a few days before, and where I was kindly received and welcomed by the brethren in charge, and was glad to renew the acquaintance and fellowship of my previous visit sometime ago. I found the work in progress, and as I came for the purpose of helping what I could, I fell in line at once and served in my place according to the ability vouchsafed me from above.

Our meetings were not so largely attended as we had hoped, yet our hearts were made to rejoice over some who sought and found the Lord. We remained at this place a little more than three weeks, during which time this part of the state had a sufficient fall of rain to make things grow rapidly, and there was the promise of an abundant corn crop, and wheat was quite a fair crop generally, while in some parts the yield was large. Oats were not a large crop.

From here we moved our outfit to Junction City, a town about thirty-six miles distant, where we also continued to sow the seed of the Word for three weeks, and where we were glad to realize that God blessed and owned the word spoken to the enlightenment of a goodly number, and we trust some have been brought to the Lord to arise to walk in newness of life.

During the time of our stay here the drouth began to be severely felt and the corn showed signs of suffering, yet if rain should come it would recover, and so men's hearts were swinging between hope and fear—hope that rain would come, fear that it would fail and so there be no corn.

The next place to pitch our tents was Enterprise, a small town in Dickinson county, where we continued holding forth the Gospel of Jesus as the Lord enabled us. At this place, as well as at Junction City, the attendance was quite large most of the time, especially in the evening service, and we were encouraged to realize that the Holy Ghost as a Reprover was present, and a small number yielded to their convictions and gave themselves to the Lord. At this place we continued two weeks, and then, as there seemed no special movement, we folded our tents and removed to our present location—Hope—about sixteen miles south, where we are now holding forth the glorious gospel of salvation since Friday evening the 3rd inst.

During the two weeks of our stay at Enterprise we passed through a time of drouth, heat and hot winds as has not been my lot to experience before, and has not been so severe here for twenty years. During the last week of July the mercury registered from 100 to 108 and for three or four days the “hot winds” continued to blow, scorching the corn, as well as other vegetation, and even the apples on the trees. Farmers are now cutting the corn so as to save it for fodder as much as possible. The disappointment is great and much hardship will result to many people who are now in straitened circumstances. Yet there is not much complaining, and Christian people generally are disposed to still thank the Lord for present blessings, and the majority still have faith in Kansas. I believe under existing circumstances the boon to this state of prohibition of the liquor traffic becomes the more apparent. If the money were spent for liquor as it is in other states, the hardship and suffering would be largely increased, but generally the money goes for actual necessities.

I am enjoying tent life pretty well and with little exception have enjoyed health. My thoughts often go home and to the different neighborhoods of the brethren, and I hope all may be earnest and zealous in the work of the Lord, and faithful to the calling of God. Wishing unto all the continued presence and blessing of God, and sending love and greeting to all, I remain,

Yours in Christian fellowship,

Geo. Detwiler.


FROM THE EAST.

Through a kind Providence we just arrived home safely after a long missionary tour east, having visited different states, and sought to preach Christ and the resurrection in our principle cities, amidst the intensity of the heat, and we are happy to say the Lord wonderfully opened the way for us among all classes. To Him alone be all the glory, as we are but a worm of earth. Christ is all. It is indeed painful to witness the wickedness that abounds, and the rapid strides Catholicism is making in our land, and the great necessity of home missionaries in our own so-called Christian America, while the nominal churches with their lofty temples, and boasting of their wealth and hired clergy, who are generally away on vacations during the heat of summer seeking ease and pleasure while millions of souls that cost the tears, sweat, blood and life
of the blessed Son of God are in peril and crowding the broad road to destruction. In view of their fearful end, we could not refrain from wishing we were fifty years younger to give our self more fully to the work of winning souls to Christ.

We met with a few of our Liberal brethren. Their ministers are generally pompous, and have lucrative berths, having, like ancient Jeshurun, "waxed fat and kicked," forgetting the toils, tears and labors of our worthy fathers in the church who "bore the heat and burden of the day." But the seeking and having those good things only are but of short duration. We prefer the evil things momentary, and then have eternity to enjoy the good things. Luke 16: 25. Praise the Lord. Holiness should be inscribed upon our banners, and fervent prayer should be offered by the church, that God "would send forth other laborers in his vineyard."

Having reached our four score milestone in our pilgrimage, we may reasonably conclude our voice shall soon be hushed in death. Yet we are happy to say our sky is clear, having a good title of an inheritance in the Celestial City, "whose builder and maker is God," where we shall have rest enough, and God alone shall have all the glory. Yours only in Christ. Amen. JOHN FOHL.

For the Evangelical Visitor.

DOING GOOD.

While sitting here alone and lonely, humming over the hymn,

"Oh, the good we all may do,
While the days are going by."

I was impressed with the thought that I might do some good by writing a few lines for the columns of the Visitor. There are many ways and means by which we can do good, but do we not too often let the opportunities pass by unimproved, and leave undone the good we might do if we were always diligent and faithful in the discharge of our duties.

We can do good by remembering poor, suffering, sorrowing ones, by visiting them and offering our sympathy and administering to their wants. The poet says,

"There are lonely hearts to cherish."

Oh how true! and will we not try to do them good? We can cheer and gladden the lonely by a visit, a smile, kind and sympathizing words, or perhaps by writing the promised letter, full of cheering and friendly admonitions, which we have neglected to write. We can also do good by pleading with sinners to come to Jesus and talk to them about His great love towards us. My heart is filled with His love to-day. I feel such a love and concern for those who are still seemingly careless about the salvation of their souls. Dear friends, I feel to plead with you. Oh, I entreat you to give your hearts to God, to love and follow the Savior now, and to walk in the pleasant paths of piety. Have you not often felt that you should give your heart to God? and do you not sometimes feel a longing in your heart to be a Christian? If so, remember it is the Spirit of the Lord striving with you to draw your hearts to Him.

Oh, think how you grieve Him by refusing to accept Him as your Savior. Did you ever stop to think over what He endured on the cross in order that you might be saved from eternal woe? If so, how can you any longer refuse His love and sympathy? If you have been thoughtless hitherto, be serious now; it is time you were so, for the night of death is fast approaching, wherein no man can work. Of how little consequence will this poor, transient world be to you when you are called to die and bid adieu to all that was dear to you! Then you will wish that you had taken heed to the workings of the Spirit and the pleadings of your loved ones. Oh, my dear friends, I plead with you to remember that it is your welfare that is sought. I wish you to be happy here and, when time is past, happy in eternity.

I wish the grace of God to call all and crave an interest in the prayers of all who know the worth of prayer, that I may ever be able to look to and lean upon Jesus for comfort and help under all circumstances.

Mansfield, Ohio.

ANNIE HUBSH.

WE NEED MORE FAITH.

Did Christ ever change? I say, No. He is the same yesterday, to-day and forever. Very near nineteen hundred years ago, when Christ was here, John sent to Him and asked Him, saying: "Art thou He that should come, or look we for another?" "Then Jesus, answering said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he whosoever shall not be offended in me." Luke 7: 19, 22, 23. Do we believe in the Word of God? If we do, we must believe that we have the same Christ as in the days of John. Now I ask the brethren, Where is our faith? Is it not too much only a form or imitation? Are we not too soon satisfied when we are members in churches? Or do we realize the power which is in faith? What two agree upon earth to ask that shall be given unto them. And if faith raised Lazarus, Christ yesterday, to-day and forever, for me. J. P. EISENHOWER.

Abilene, Kansas.

The brave only know how to forgive—it is the most refined and generous pitch of virtue human nature can arrive at.—Sterne.
I have for some time felt impressed to write upon this subject, and I scarcely know why, as it is spoken of and written upon so often. But it may be that the Lord has a message for me to deliver to some one, therefore I will not decline. In the beautiful explained that it seems unreasonable that there should any doubt, or contentions arise about the covering if no artificial covering was required. It would have been altogether unnecessary for the Apostle to have mentioned any official covering required. It would have been altogether unnecessary for the Apostle to have mentioned anything about the covering if no artificial covering was required, because God placed a natural covering on the head of the man as well as on the head of the woman, and if that covering did not belong on the man's head, God would never have put it there; and it would seem unreasonable for us to believe that the Lord would place this covering on a man's head and then tell him that if he should pray or prophesy having his head covered he would dishonor his head, for a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. But every woman that prays or prophesies, with her head uncovered dishonoreth her head, (her husband, for the head of the woman is the man) for that is even all one as if she were shaven. The woman is to have her head covered to show that she is in subjection and under the power of her husband.

When Isaac sent his servant to find for him a wife, and the servant returned with Rebecca, who was given to Isaac for his wife, and Rebecca saw Isaac coming to meet them, she took a veil and covered her head to show that she was under the obedience and power of her husband. For if the woman be not covered, let her also be shorn or shaven; but if it be a shame for a woman to be shorn or shaven, let her be covered. When we refer back to the causes of women having there heads shorn or shaven, we find it always was for some shameful reason and usually for dishonoring her husband in some way, and we do not think that it looks so very honorable for a woman to have her head shorn in modern days. Therefore if it be a shame for a woman to be shorn or shaven, let her be covered. Judge in yourselves, is it comely that a woman pray unto God uncovered? It is not becoming to us to engage in, our spiritual devotions with heads uncovered.

Now the Apostle speaks of nature. "Doth not even nature itself teach you that if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering"—for a natural covering. And if this were the covering which the Apostle meant in the fore part of the chapter he would undoubtedly have said nothing about it, as nature itself teaches us this.

The brethren are sometimes accused of having long hair, and there certainly should be reason used in this as well as other things. But we would often be glad to see more of a oneness among the brethren in this respect. Is it not as necessary for them to be peculiar and separate from the world as it is for the sisters? And our light is to be as a city set on a hill which cannot be hid. And we sometimes fail to see the light unless we converse with them. And we may say with the Apostle James, "my brethren, these things ought not so to be." In Ezekiel 44: 20, we read: "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads." "Poll" first means, the head, or back part of the head; second, to clip, or cut off, the ends of the hair. What plainer language do we need than this? But some might say that this was spoken for the priests and not for us. But we that have been redeemed and have been washed from our sins in His own blood," He hath made kings and priests unto God and His father." And it has become our blessed privilege to enter into the holy of holies, and offer up our own offerings and sacrifices. And is it not highly necessary for us, as well as for the priests of old, to be in proper order when we approach the Lord? How very carefully and prayerfully we should peruse the Word of God to see whether we are complying with all of its requirements, for they are the conditions upon which we are to gain heaven; and his commandments are not grievous, but they bring peace and satisfaction, and many blessings to those who are willing to walk in them.

Annie M. Sider.

For the Evangelical Visitor.

WHAT IS THE MATTER?

In looking over the minutes of the General Conference for several years in reference to the mission work at Chicago and noting the little progress made, we are made to exclaim, "What is the matter?" Surely there is something very grave the matter. Something is wrong. For several years the church has decided that Chicago was a good field for a working mission and yet, so far as we have learned, practically nothing has been done. Why? Why has there nothing been done? we
may well ask. The years are rolling round, and while we are delaying, souls which God meant that we should rescue are sinking into hell. We believe in urging the sinner to accept Christ now, and that delays are dangerous; and yet we delay for years in reaching them.

Can it be that God has designed a work in Chicago, or any other place, and has not prepared the worker? We do not believe that God works along that line. When he prepares a field he also prepares a worker. I do not believe that we can charge God with any part of the blame. The existence of the field is acknowledged. God also has selected the worker.

Who is he, or rather who are they, for it must be at least two, a husband and wife; for in just such work as this the sisters are much needed. Even Paul realized how much the women helped him, and did not fail to make note of it in his letters, praising them highly.

Are the committee in charge of this work doing their part to find the Lord's worker? We simply throw out the suggestions, leaving each member to answer for himself the question.

What kind of a man are they looking for? A preacher, a good talker who can fluently speak to an intelligent audience for an hour or more? We hope not. But we hope they are looking for workers something like this, both workers having mainly the same qualifications: Who have found the Lord Jesus; found Him in that complete salvation, which saves from all sin; found Him such a very precious Savior that they cannot but tell of Him whenever the slightest pretext offers an opportunity; filled with the Holy Ghost; filled to overflowing with the love of God; realizing in its completeness this love of God to man which moves them to a like unselfish love to their fellow man, such a love that they are willing to undergo any required sacrifice in winning souls back to the loving Christ. They should know something of the ways of the world and the class of people we must expect to reach and above all, in all things they do or undertake they must feel that the Lord Jesus is doing the work and they themselves only the vessels through which it is performed. This will give them the power. This was Paul's condition when to the Philippians he wrote: "I can do all things through Jesus Christ who strengtheneth me." Philp. 4:13. Such workers may seem to us to be scarce, but when the Lord calls, then he fits them for the work.

It occurs to us that more likely they will be found among the laity than the already ordained ministry, for the ministry is, we believe, called to serve in its own locality, and cannot be removed without uprooting something. There are also other reasons.

The workers will need abundance of faith. Oh, it is no small thing to leave a pleasant home, or, it may be, a prosperous business, with a bright outlook for the future, and devoting, as Paul exhorted Timothy, in 1 Tim. 4, "themselves wholly to these things," and trusting the Lord for a blessing on their work and for daily sustenance. It may be that the one called must have the additional faith to volunteer themselves.

May the Lord give them grace to have the faith, we believe they are called. God has not prepared this field and put it into the minds of the church to work there without also calling the worker, and speed the day when the worker and the committee get together, and with the prayer and blessings of the whole church, and better still, the blessings of God, enter this commendable work.

AMOS Z. MYERS.

Mechanicsburg, Pa.
PARENTAL INFLUENCE OVER THE CHILD.

Do many of us ever stop to ask ourselves why so many thankless children? Who are those young men that swagger through the streets talking about their fathers as "the old man," "the governor," "the squire," "the old chap?" or their mothers as "the old lady." They are those who, in youth, in childhood, never learned to respect authority. One of our most eminent speakers once said, "There is no chance for a child that has never learned to respect authority. Such become a botheration to the church of God and a pest to the world."

When Eli heard that his sons had died in their wickedness, he fell over backward, broke his neck and died.

Why was he punished so? The Bible says, because his sons made themselves vile and he restrained them not. Look around, my friends, you that are mothers and fathers, think of the many criminals in our land to-day, and then find out as near as possible under what influences they were brought up. I once heard of a young man who had gone wrong until at last he came to stand upon the scaffold ready to pay the penalty with his life for his many wrong deeds. When asked if he had anything to say, he answered: "Yes, I wish to speak to my aunt, who raised me from a mere boy."

When the woman came to him, he said, "You shall carry a mark for my standing here to-day, for when I brought home my first stolen article you did not punish me, but rather encouraged me in such wrongs by your silence and seeming indifference." So we see that these unfortunate ones do not go to the bad all at once. They were all innocent children once and each day's influence left some impression on them for good or bad. So you see how important it is that each act, each day should be such that the little ones gathered about you learn to look to you as a good guide and example. Then they will learn to trust you so implicitly that you need never fear that some day they will be thankless children.

Children will not respect parents whose authority they do not regard. Great care should be taken that you do not forfeit the respect of your children. Do not adopt little or petty schemes and devices for frightening your child into obeying you, for he will not always be a child, and some day will look back upon them and then it is that he will be tempted to speak of you otherwise than his good old mother or father. Teach them to do right because it is right. Then you will forever hold their respect. There comes a period in every child's life when the question is tested as to whether the parent or child shall rule. If the child triumphs in that hour then he will some day make you crouch before his authority. It is a horrible scene to behold a mother who has come to old age, shivering with terror in the presence of a son who curses her gray hair, and mocks her wrinkled face, and begrudges her the crust she munches with her toothless gums.

But on the other hand, too great rigor must be avoided. Do not be despotic, causing your children to mind through fear of you for fear does not soften the heart. Neither can you scold or pound your children into nobility of character. Don't expect your child to be cheerful and willing, when you are fretting and scolding. Above all things avoid scolding. Better for them is one good, sound old-fashioned application of the slipper, than ten years of scolding. No mathematician can calculate how many children have been ruined forever, either through too great rigor or too great leniency. In this important matter we should all seek divine direction, and try to live each day as we would wish to see them live when men and women.

Your influence is great and nine chances out of ten your child will be what you are.

I once knew a husband and father who was a victim to drink. His love for his wife and daughter was not strong enough to make him give up the habit, but when a bright boy came to the home his heart was overjoyed. He watched his growth soberly and anxiously, and finally announced his intention of giving up his evil habit. "For," said he, "I can never shed such an influence over my son. He must never become a wreck such as I am by following my example."

Again we see sons go from the best of homes, from the kindness of parents to an evil and debauched life, but when they come down to their last hours on earth, how often they think of their childhood days and of those that loved and cared for them. Then is when their hearts soften again and they repent of their wasted lives and die repentant as laborers of the eleventh hour, to receive the same reward as those that came earlier. Your children may wander away from God, but they will come back again. Though when you lay down your head in death there may be some wanderers of the family who are still far away from God and you may be many years in heaven before salvation shall come to them, yet, then you will rejoice before the throne of God that you were faithful and that your Christian influence brought them to find peace at last.

—The Evangelical.

"Flattery is the tribute which cunning craftiness pays to human vanity. When a man flatters you, keep a sharp eye on him."
FROM ARIZONA.

I was looking through the Visitor and saw so many selections that I wondered whether we, as brethren and sisters, were doing our duty toward our church paper. I often think what a responsibility there is on our editor. But how much we can help him if we try. "The Scripture says, "Bear ye one another’s burden," and I think if we all do what we can, we can surely help a great deal.

There is nothing more welcome to an isolated church than the church paper, where we can hear from the church in general. It is always like being under the sound of a good sermon to me. If I would look at my unworthiness, I would not attempt to write anything for the Visitor, but the poet says, "There’s a work for me and a work for you, Something for each of us now to do."

So I feel that we all must be at work, whether the work be small or great. I feel an interest in the salvation of souls, and if we do our duty toward our Visitor, this is one way of scattering seed. I send my Visitors that we get to the State penitentiary at Yuma. They say the prisoners are very glad for such reading matter. Oh! my prayer to God is that we may all be awake to our duty. I, for one, see I could improve in so many ways, and by the grace of God have overcome many things that used to overcome me. Praise the Lord for overcoming grace. There is nothing in this world that gives me more pleasure than the presence of God in my soul. Oh, what joy and peace!—it cannot be expressed.

It is like the poet says:  
"I have a peace, its as calm as a river,  
A peace that the friends of this world never knew;  
My Savior alone is its Author and Giver,  
And oh! could I know it was given to you."

Dear brethren and sisters, I mean by the help and grace of God to make heaven my home. I would ask an interest in all your prayers for the little band in Arizona, that we may dare to be Daniel’s, and dare to stand alone, even if we are away off on one side by ourselves. Christ is just as near us as He is to you, and my prayer to God is that He may send laborers into His harvest before the grain falls and dies.

Yours in Christ Jesus.  
MARY A. STONER.

OUR YOUNG FOLKS.

KINDNESS IN A STREET CAR.

One warm spring morning a poor woman entered a heavily-laden down-town cable car, in one of our large Western cities. Besides her large market basket, she had two small children, hardly more than babies. A glance at her care-worn face and the shabby, although clean, attire of herself and the children, told of many a struggle with poverty.

She was evidently on her way to market, and having no one to leave the babies with at home, had been forced to take them with her. Perhaps this had been the case before, for with a glance at the "rules and regulations,"—all fares five cents cash, and only infants in arms free,—she put her basket on the floor in front of her, and took both the children in her arms for the long, weary ride.

Shortly afterward there entered the car two school girls, as fresh as the June morning itself. Their merry faces sent a thrill of pleasure to the hearts of the other passengers, so much of youth’s buoyancy and happiness did they seem to bring with them.

They found seats next to the poor woman, and after a minute or two the one nearest said to her: "Let me hold the little boy for you," at the same time transferring the warm little bundle of humanity from the overcrowded mother’s lap to her own.

The words were spoken so gently, and accompanied by a smile so winning, that the little fellow made no objection, but was happy and contented all the ride, especially when a rosy-cheeked apple from the pretty lunch-basket found its way to his tiny hands.

The woman’s grateful "Thank you!" as she left the car, showed that not only were the weary arms rested, but the heart cheered, by the little act of thoughtfulness.

"What made you do that, Ruth?" asked her companion. "See how he has mussed your nice clean dress. It would have been so much easier to have paid his fare, and let him have a seat."

"Yes," said Ruth, "it would have been easier, but I don’t think it would have been so kind."

"God bless her!" exclaimed an old gentleman with white hair and gold-rimmed spectacles, as the corner was reached where the girls got off to go to school; "God bless her, and may she long live to make the world brighter and better by her kind acts."

"Life is before you; not earthly life alone, but life—a thread running interminably through the warp of eternity."

OUR LETTER BOX.

Dear Editor:

This is my first attempt to write for the Visitor. I go to church and Sunday-school in the Newbern church. Our superintendent is George Lehnert. We like him. My teacher is Martha E. Gish. I like her very much. I have two sisters and two brothers. And now I would like to see some letters from the girls and boys of our Sunday-school. I will close now, fearing my letter will be too long.

Abilene, Kans.  
LIZZIE E. ENGLE.

Dear Editor:—

I would like to have a few lines in the Visitor. I like to hear others’ letters read. I am eight years old. I have one brother and two sisters. We have no summer school in this county now. Our teacher last winter was Miss Annie Gordon. I liked her very much. She was kind to me and never punished me. I will close for this time.

Waynesborough, Pa.  
Percy S. VARNE.
"THE HARVEST IS PAST, THE SUMMER IS ENDED."

Hark, sinner, while God from on high doth call thee;
And warnings with accents of mercy doth blend;
Give ear to His voice, lest in judgment He meet thee;
"The harvest is passing, the summer will end."

How oft of thy danger and guile He hath told
Now yield Him thy heart; make haste to choose Him:
The Savior will call thee in judgment before
Ere long, and Jehovah will come in His power;
Despised, rejected, at length He may leave thee,
While He waits in His arms to fold thee.

"Haste, haste thee, O sinner; prepare for that end."

How oft still the message of mercy doth blend;
Haste, haste, while He waits in His arms to fold thee;
"The harvest is passing, the summer will end."

Deeply, rejected, at length He may leave thee:
What anguish and horror thy bosom will rend;
Then haste thee, O sinner, while he will receive thee:
"The harvest is passing, the summer will end."

Ere long, and Jehovah will come in His power;
Our God will arise, with His foes to contend:
Our God will arise, and be glorified:
The harvest is passing, the summer will end.

"The harvest is passing, the summer will end."

Oh, bow to His sceptre, and make Him thy King:
O, sinner, while He waits in His arms to fold thee;
"Thy harvest is passing, thy summer will end."

—J. H. Hayes.

HARVEST MEETINGS.

The beautiful custom of holding harvest meetings is one that we hope will ever be perpetuated among our people. As the summer rolls along we are all, and particularly so as an agricultural people, the recipients of bountiful blessings, to a greater or less degree, from Him who saith, "Every beast of the forest is mine, and the cattle upon a thousand hills." (Psa. 50:10.) Should we not therefore, in recognition of these blessings spend a half day or several of them in meeting together in some place of worship and pour out our praises in song, prayer or speaking, and have our teachers gather from the Word of life special teachings for these occasions.

Speaking of the praise service in connection with these meetings, would it not be acceptable to have our praise take some tangible form? This would be a good time to make a missionary offering. While collections and money-begging are things unknown among us, and we have no desire to encroach upon the church, giving ought to be made at least easy. This could be done, and we believe is very profitably done in many instances, though possibly not often among our people, by having a suitable box conveniently located near the entrances of our places of worship where all could deposit as the Spirit moves and as the Lord has prospered them. Let us try it.

Among the children of Israel offerings were a very important part of the service, and if the Israelites had reasons to bring offerings to God, have we not much more reason with our free salvation to bring liberal offerings that the means may be here to carry this salvation to others.

—B. Hague.


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RAILWAY TIME TABLES AT ABILENE.

UNION PACIFIC.

WEST BOUND.

| No. 1. | Night Express | 2:35 a.m. |
| No. 2. | Limited Express | 4:38 p.m. |
| No. 10. | Freight | 4:40 a.m. |
| No. 11. | Freight | 5:08 a.m. |

EAST BOUND.

| No. 2. | Kansas City Fast Mail | 1:30 a.m. |
| No. 7. | Limited Express | 4:30 p.m. |
| No. 14. | Freight | 5:00 a.m. |
| No. 12. | Freight | 7:30 p.m. |
| No. 27. | Mail and Express | 7:30 p.m. |

DAILY EXCEPT SUNDAY.

SALISBURY BRANCH.

| No. 3. | Limited Express | 11:10 a.m. |
| No. 28. | Mail and Express | 11:18 a.m. |
| No. 29. | Freight and Accom. | 5:19 p.m. |

ALL SANTA FE TRAINS DAILY.

ROCK ISLAND.

| No. 65. | Local and Freight | 11:18 a.m. |
| No. 27. | Mail and Express | 5:19 p.m. |

DAILY.

| No. 29. | Freight and Accom. | 5:19 p.m. |

DAILY EXCEPT SUNDAY.