EVERY unexpectedly to us, and altogether unsolicited on our part, is it that we are called into the sphere of journalism. Although apparently dictated by man, we have accepted the position, believing it to be the call of God to us for the present.

We do not enter upon the work without a sense of timidity, being conscious that both responsibilities and opportunities are great. Responsibilities which a man dare not assume without being in touch with God, and the weight of which will crush the “sounding brass” and “tinkling cymbal” — opportunities, not only for moulding the minds of a simple and conscientious people, of which this paper is the recognized organ, but also to raise and widen the standard of Righteousness and unfurl the banner of Truth as an ensign for generations to come.

In view of the above, we might well respond in the language of the Prophets Amos (7:14, 15), or Jeremiah (1:6), but in the name of the Lord of Hosts we purpose to be as “clay in the hands of the potter.”

With all respect to our predecessors and the former management of this paper, we shall proceed to make such changes in it as in our judgment, under the Holy Spirit, we may think will be conducive to its widest possible range of usefulness.

We are aware that there will be minds of wide extremes to deal with. There are those who have sacrificed all by an unreserved consecration, opposed to which are minds steeped in formality and worldliness. There are those whose highest ambitions seem to be a final salvation when they die, opposed to which are such who live under present assurance in hope of the promised Kingdom of God.

In view of such variations, our aim shall be to raise the standard of right — speaking according to the “law and the testimony.”

The “Missionary” needs no introduction. The spirit of the Master is the motory power; the field is the world.

Under the departments of “Our Youth” and “Health and Home” we will be allowed this truth, that “all men have not faith;” and, aside from religion, it is the duty of mankind to make the best possible use of the God-given faculties of Knowledge and Reason.

We trust our readers will not hastily judge the tenor of this paper. Nevertheless, if we hold up a “high standard” it is because we reach after “higher Christian attainments”; if it savors of “the missionary” it is because “our life is given for the salvation of the lost”; if it strikes a chord of Adventism, it is because we believe in the “speedy return of Our Lord”; if we refer to the Mystical Body, it is because “we await the gathering together unto Him of His Bride from among all nations, and kindreds, and tongues.”

Our life of faith has not been the fruits of man’s dictation, but our own choice after careful deliberation.

(concluded on page 312)
THE CONSECRATED WILL.

Laid on thine altar, O my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
And only thou, sweet Lord, canst understand.

How, when I yield this, I yield mine all.

Hidden therein, thy searching eye can see
Struggles of passion, visions of delight,
All that I love, or am, or hope to be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs.
Clenched in my grasp till beauty it hath none.

Now from thy footstool where it vanished lies,
The prayer ascendeth, "May thy will be done."

Take it, 0 Father, ere my courage fail,
And merge it in thine own will that e'en
So changed, so purified, so fair have grown,
To hold the consequences.

I can barely touch on the question you ask. It is too comprehensive for the limits of a letter.

To Adam there was a definite commandment given, which he violated, and suffered the issue. The penalty was—death. After him death passed upon all men, although they did not sin deliberately as Adam did. This is what is meant by the word similitude in Rom. 5:14.

When Moses came, the original statute was renewed with amplification and emphasis. This was done in order that sin might become exceeding sinful.—Rom. 7:13. Sin had to be revealed to its fullest extent, so as to reveal the necessity of atonement through the Son of God.

In this way the law became a schoolmaster to bring us unto Christ.

But Christ has abolished death.—2 Tim. 1:10. Those whose "life is hid with Christ in God" have nothing to fear from death. They are as sure of immortal glory as the veracity and power of Christ can make them. "I am the resurrection and the life."

Death is only a luminous hyphen between grace and glory. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

To the Christian, death is as though it were not, because faith anticipates 1 Cor. 15:53-57. In Christ we already live the upper world-life. We already enjoy the earnest of our inheritance.—Eph. 1:13,14. "As dying and behold we live."—2 Cor. 6:9. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our bodies."—2 Cor. 4:10.

It is too deep for our reason; but faith takes it easily, for God says so, and that is enough.

For the Evangelical Visitor.

GRACE VS. SIN.

DANIEL FISHER, Well beloved fellow pilgrim: I am glad to know that your interest in divine things is unabated. The higher we mount in the life of holiness, the more do the wonders of God open to our vision, and the wider grows the chasm between us and the world.

A life of compromise is sure to end in failure. Lot tried it and beheld the consequences.

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It is too deep for our reason; but faith takes it easily, for God says so, and that is enough.

C. H. BALSAUGH.

Union Deposit, Pa.

For the Evangelical Visitor.

VISIT TO KENTUCKY. (Concluded)

In my last from Berea, Ky., I simply described the latter place and gave some account of its school. We will in this give some information of the peculiarities of the people of the region in which I sojourned.

The town is largely northern. The professors and teachers are with a few exceptions from the north. The better class of Kentuckians differ but little from the better classes in other sections of the country. Perhaps the only difference consists in a few pronunciations in their speech and peculiarities in their methods. The peculiarities in speech are most marked in the uneducated. They have strong attachment to their native state. They are proud of their ancestry. They are hospitable, sociable, good neighbors, warm friends, and if not Christians, vindictive enemies. The word Christian, here as elsewhere, is not as broad as the word church-member. The better class are congenial friends; you feel at home among them. The poorer class are equally hospitable. If you call on them at their humble cottages they will not turn you off hungry, nor refuse to shelter you if the day is spent. If the corn cake and game meat does not reach around, you will be fed first. If there is but one bed in the house the host and hostess will give it to the guest.

The wealthy have beautiful homes, but the Ohio barn is generally wanting. The lower classes are a little below the lower classes in the north, and more numerous. This is said of classes. We have individuals that are as low as any can be.

The bulk of the people in this region are poor: at least not rich. They live in small houses. The chimney is built against a gable end of stone. If the house is large they frequently build a chimney against each gable end. Building chimneys against the house instead of inside saves much room. This method is not peculiar to Kentucky, as you see it in southern Ohio.

The staples of the state are tobacco—a relic of the slave plantation—corn, beer and whiskey. The state raises more tobacco than any other state in the union. As you leave Covington on the L. & N. R. R., the first thing that attracts your attention is the tobacco field; the
next in importance is a brewery; then comes the distillery, where Kentucky whiskey is made. These seem to be three links in the chain of Kentucky civilization. They seem to be dependent one upon the other. A novel idea strikes the traveler as he next meets a hemp field, and he asks himself, “Is this to close the drama?” In the “blue grass region” thorough-bred horses and cattle are the staples. The roads do not run with the points of the compass, the hills not permitting straight roads. The main roads are piked and are in good condition. This part of the state is an uneven pile of blue shale and is covered with a variable depth of soil. There are several streams meandering through the valleys. One, the Silver creek, is a tributary of the Kentucky river. The beds of streams here are solid rock or shale. The water supply is from springs, wells, and cisterns.

The villages are not as numerous as in the north and east, hence country stores are found along the roadside, where the people of the surrounding country do their trading. Human life is not counted as sacred as in the north. Shooting affrays occur frequently, sometimes to settle old feuds between neighbors. This is not for robbery, but to maintain their “honor.” In these rows they neither regard their own lives nor the lives of their fellows. They mistake foolhardiness for valor. Nothing but a thorough Christian civilization will uproot this relic of barbarism. This spirit seems to pervade all classes.

The most interesting class of Kentucky population are the mountainers that inhabit the foothills of the Cumberland mountains and the mountains where they are inhabitable. These people are said to be of pure English stock. They have dwelt on these hills and mountains for generations, isolated, and undisturbed by public thoroughfares. There are no navigable rivers to reach them. Railroads have not yet pierced their forests to any great extent. The foot of the modern locomotive has not greatly disturbed their quiet. Among their musical notes are the sound of the woodax and the knell of the hunter’s gun, and in the winter the whistling of the wind through the branches of the tall trees, that sings the requiem for departed summer. These mountain ranges are called by writers, “Appalachian America.” President Frost of Berea college calls these people “our contemporary ancestors.” They are now where our ancestors were several generations ago. These people are altogether distinct from the “white trash” that competed with slave labor before the rebellion. What became of them we do not know. These people with a few exceptions were not slaveholders. Their farms are comparatively small. During the war of the rebellion they were generally loyal to the Union. The great body of them are poor; nevertheless a few are rich, but do not show their wealth nor live like rich people. While civilization has been delayed, it begins to dawn on the foothills, and soon the light will begin to shine on the mountains and into the valleys. They are sending their sons and daughters to Berea college. At least some, after a course of training, return to their place of nativity as teachers. They have schoolhouses, and the “schoolmaster” is abroad there. They are improvable. The Gospel minister has also found his way to them, and it is to be hoped that many have believed to the saving of the soul. I heard a mountain preacher who was fairly well informed. He presented the doctrine of repentance, a living faith, obedience to God, and a higher life, clearly. Some of the mountain preachers are said to be very ignorant. I was told by a hearer who attended an Easter service that the preacher stated that as it was Easter he would preach a sermon appropriate to the occasion. He further stated that he could find nothing in the Scriptures about Easter but the Book of Easter (Esther), so he read a portion of it and tried to adapt it to the occasion. This may have been easy for him. To a better informed man it would have been a task.

With their moral and intellectual improvements others will come. There will be more thrift. They will be better farmers, and will avail themselves of the conveniences that a more advanced civilization furnishes. Some of their peculiarities of speech consist of certain bywords and slang peculiar to that locality, such as “mighty” and “reckon,” etc. They say “dar” or “thar” for there; “har” for hair, etc. Here evening commences immediately after dinner. It sounds odd to our ears to be saluted with a “good evening” at one or two o’clock in the afternoon. They estimate corn by the barrel, estimate the size of horses by their height in hands; here the legs count. They say hen; we say chicken. They ride on horseback—men, women and children—and carry all kinds of luggage. Often more than one ride on the same horse. A man, woman, and child on the same horse passed me. They ride in all kinds of vehicles and use all kinds of harnesses, ancient and modern. They tie their horses with the bridle rein or with the lines. I saw one who was in the other extreme, having a heavy halter on his horse. The better class have good saddle horses, being trained to a “running walk,” the mules as well as the horses. As a hygienic measure, it would do to import saddle horses and side saddles for our women. Horseback riding seems to keep Kentucky women in health. Their methods seem odd to us and
ELOVED Friends and Brethren in Other Lands: A. E. Bishop

From Central America.

(Extracts of a circular letter from Santa Rosa, Honduras.)

Beloved Friends and Brethren in Other Lands: A. E. Bishop, a servant of Jesus Christ in Central America and the saints associated with him send greeting: Grace be to you and peace from God our Father and our Lord Jesus Christ.

To-night as I write these lines I reflect over the scenes and incidents of two months that have passed into history since we penned our last letter. They have been eventful days crowded full of real experiences.

Temptations have been abundant — victories somewhat triumphant. Persecutions a few — great blessings from God we knew. Perplexities some — disparities none.

Days of sickness past twenty I turned — sweet lessons from Jesus I learned.

Notwithstanding trials, temptations, perplexities, persecutions, afflictions, they have been better than the preceding 60 days. In fact better than any preceding days — the best of my life thank God.

In them all I have had the clear unmistakable testimony of the Holy Spirit that I was in line with my Master in getting the gospel to the ends of a lost world, and that I was just in the place where God destined me to be. Such testimony to ones own heart from the Lord is more satisfying than ease and luxury — more satisfying than potatoes, butter, and innumerable good things to eat — more satisfying than the loved friendship of former company — more satisfying than any thing that earth can offer, oh the bliss of doing the will of the Lord, — indescribable, incomparable with any thing else, all glory to Jesus. This bliss is mine. It is for you too, Brother, Sister. * * * As long as Brother Jamison remained we had meetings each evening and much interest was manifested. Some of the most interested ones still continue to come to read the Bible, and confer with us. One of the few who claimed to be trusting Jesus for his soul’s salvation desired to be baptized recently, but was unwilling to come out boldly and confess Christ before all men. We do not know that any of them are truly saved, but are anxious to see fruit abound in their lives. Pray earnestly, beloveds, that a thorough work may be done by the Holy Spirit in their hearts.

The morals of the people are low, boys and girls of four years of age and upwards, as well as men and women are given over to the almost universal habit of smoking. Large quantities of tobacco are raised here, and millions of cigars are manufactured by hand. They are worth about $2.00 (gold) per thousand. There is also much drunkenness. Children go naked, girls and women dress immodestly, often wearing but little clothing above the waist.

* * * * On Sunday August 2, I gave my first Bible reading in Spanish and the same week Sister Shipps and Purves gave one at a cottage meeting. About August 1st, I commenced to feel poorly and on the 6th I had to take to my bed, remaining there for about two weeks and then for another week to recline in a chair most of the time with scarce enough strength to get about.

Mr. Armitage was also taken down about the same time but did not keep his bed so long, but up to the present time continues weak.

Soon after Mrs. Armitage was taken with disentary, the same disease with which we were all afflicted. While not being confined to her bed many days, she has been slow to recover. Her valuable help in the kitchen has been greatly missed and the care of the sick and the responsibility of the additional work has told much upon Mrs. Bishop.

As in that of San Pedro so in the latter sickness I seemed to drink a little deeper of its dregs than the others, being affected with putrid disentery, and at one time it seemed that I might go to be with the Lord, but God had mercy on me and raised me up to hold forth The Word of Life to these perishing ones round about. In affliction I sought the
Lord diligently, knowing He had a purpose in it, and he taught me many sweet lessons, drawing me into the secret of his presence and giving me many blessed revelations.

A few days before I was taken down the Lord commenced to give me unusual messages from His Word, and they proved to be a sustaining foundation in my sickness. After I commenced to recover it seemed that I had entered into a more intimate relationship with God, and I am glad to testify to the glory of His grace that this blessing has been lasting and that I have confidence that it will be even unto the end.

* * * * Sisters Shipps and Purves are especially doing well in the Language and proving themselves God sent missionaries. A Catholic feast the largest of three which are held here annually took place August 29-31. It proved rather to be a fair. Large numbers of people coming—some from 100 miles distant—to sell their native wares and products and to buy other goods of various classes.

We knew it would be a splendid time to spread the Gospel abroad and were much in prayer that God would make us faithful to the opportunity. We secured a space among many other booths on the crowded streets and plaza, erected a shelter over our heads, and with a stock of Bibles, Testaments, and Gospel Tracts, took up our abode on the part of a large percent of them were kindly received. As the street was entirely blockaded, some of the tracts were torn up and thrown back into our booth, but the greater part of them were kindly received. One of the great drawbacks in getting the truth before every creature is the lack of knowing how to read the part of a large percent of the people.

We were told some time ago that the Catholics were daily holding meetings in the Cathedral praying for the conversion of the “New Missionaries,” but disparing of this the Priest has for three Sundays been talking against the Bible, calling upon those who have purchased of us to bring them in and burn them. I have been endeavoring to make my paint brush preach the gospel. Out side our door we have two large signs reading in Spanish, “Bibles and New Testaments for Sale.” “The Bible is the Word of God.” “All the World Should Read the Bible.” Jesus said: “Search the Scriptures.” “All Have Sinned and Come Short of the Glory of God.” “The Bible Tells How Sinners Can be Saved.”

Already one of the signs has been bedaubed with mud and the others cut with some instruments. Pray for us that we may be gentle as a nurse, but bold in the wisdom of the Holy Ghost.

Our San Augustin friends still continue to come at frequent intervals bringing or sending others. Some of them seem to be trusting in Jesus to the saving of their souls, and I long to speak the language better and go among them believing that God has a people whom He will call out and separate unto Himself. Beloveds, will you not make this a special prayer. One of the women from there during the Feast, sat up with a friend here in S. R. reading the Bible till two o’clock in the morning.

We shall indeed be glad to hear frequently from our friends and any who are interested in the spreading of the Gospel to the heathen.

How can I close this already long letter without an appeal to you who have been bought by the precious blood of our Lord Jesus. Oh, how can you remain in a land where 100,000 preachers are supposed to be telling out the Gospel, while in this land so near, hundreds of towns, villages and cities are without a single ray of hope, having no one to tell them of Jesus. You will have to search in vain for any word of our Master to sow and till a soil worked a hundred times over, while in other lands, the fields are white unto harvest without a reaper to thrust in the sickle and gather the precious grain for the Redeemer. Beloveds, beloveds, what will you say to Jesus when He comes? And you dear Christian friends who say you are ready to follow Jesus anywhere! Why don’t you commence to plan definitely to obey His will as revealed in his last command—“Go ye preach my Gospel to every creature?”

Our hearts are indeed rejoiced to know Bro. Jackman and wife, our old Kansas friends, will soon be on the way, and that we shall again look into their faces and have the privi-
Evangelical Visitor.

Evil has been spoken of people and when the matter is investigated, we find it to have been nothing but jealousy at the beginning. Can we, with a sincere heart, wish the same for others as we would for ourselves? When we see any one prospering in financial affairs, as well as in other ways, there is a tendency towards jealousy. Instead we ought to rejoice when seeing others prosper. I for my part want my thoughts stationed on something higher, and not be looking at others, and thereby be neglecting my salvation. We as christians ought to be more careful about such things, and not let our thoughts run after vanity. My desire is to be honest in all my dealings, so when called to try the realities of another world, I can go in peace. I find, "Not all that say Lord, Lord, shall enter the Kingdom of Heaven," but those that do the will of the Lord. My desire is, that the Lord may deliver me from every evil work, and preserve me unto his heavenly kingdom. I ask the prayers of God's children.

AMANDA EBESOLE.

For the Evangelical Visitor.

THE TONGUE.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison."—James 3:8.

The above subject has been on my mind considerably within the last few weeks. By God’s help I will endeavor to give some of my experience along this line.

First, let us consider the cause of man’s utter incapability of controlling his tongue. By nature we are carnally minded and at enmity against God, because His law does not gratify our inclinations. Now when we realize that God is all-powerful and that we have no power except it is given us by Him, then we can very readily see why it is impossible for man to tame his tongue.

How consoling are Jesus’ words, “But with God all things are possible.”—Matthew 19:26.

In our text James calls the tongue an “unruly evil.” This I have experienced with my own tongue. Now what is to be done? Just one thing is necessary, and that will save us from having much evil influence while passing through this life. Come to God, realizing our nothingness and His almighty power to save to the uttermost, asking Him in child-like simplicity to help us bridge our tongues.

Let us consider for a moment how much evil is done in the world today just by a loose tongue; it is in calculable. How much better to hold our peace than to speak about some evil that a brother has done. If we could only realize the value, spiritually and temporally, of a well controlled tongue, we would be earnestly engaged in watchfulness and prayer.

Now we all know that an enemy once made is hard to regain, and also that we can have little or no influence with said person. Consider the great contrast between a person having a well governed tongue, and a brawler. A tongue that is not tamed by the power of God will often speak the truth only when suitable; but if the truth is not desirable it will surely speak a falsehood. My motto is, “Always speak the truth, but don’t always speak it.” I think this is a very good rule for us to go by; when the truth is not appropriate, say nothing.

Last, we will consider the tongue as being full of deadly poison. Undoubtedly we have nearly all seen a circumstance in which some one has done an act that would seem to us as being a great wrong. Now what is to be the mode of procedure? The deadly poison in the tongue, instead of going to the transgressor and trying, in the spirit of meekness, to restore such an one, dictates that
May the Lord bless us all that we may live holy and blameless before Him so that when the time of departure will come, we can meet the Lord with the glorious assurance of praising Him throughout eternity.

B. FRANK LONG.
Salona, Pa.

FAMILY PRAYERS.

FAMILY prayers are often of no use. Perhaps they are too hurried. We have so much before us of the daily work that we hustle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a wager. We drop on our knees and are in the second or third sentence before they all get down. It is an express train with Amen for the first depot. We rush for the hat and the overcoat, and are on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better not have given them a kiss all around; it would have taken less time and would have been more acceptable to God and them.

Family prayers often fail in their adaptedness. Do not read for the morning lesson a genealogical chapter, or about Samson setting the foxes' tails on fire, or the prophecy about the horses, black and red and speckled, unless you explain why they are speckled. For all the good your children get from such reading, you might as well have read a Chinese Almanac.

Rather give them the story of Jesus, and the children climbing into his arms, or the lad with the loaves and fishes, or the sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercises so interesting that little Johnny will stop playing with his shoe strings, and Jenny will stop rubbing the cat's fur the wrong way.

Let the prayer be pointed and made up of small words, and no wise information to the Lord about things He knows without your telling Him. Have a hymn if any of you can sing. Let the season be spirited, appropriate and gladly solemn.—Sel.

FLED FOR REFUGE.

The pastor sat in his study, when a young man came to the door in much excitement. He had recently signed the pledge and reformed from habits of intemperance, and had also been interested for his immortal welfare, and had indulged a hope in the great Redeemer. But that day he had had words of disagreement with his employer, and, under the pressure of sore temptation, had sought the pastor's study. He said, "I have fled here as a place of refuge, and I want to stay here ten minutes for sympathy and strength. My employer has turned me off, and the tempter has been saying to me, 'Nobody cares for you, go and drink and forget your trouble,' and I have run here to get calmness and strength."

He was a German, and had a pressing invitation to attend a raising where lager beer flowed freely, but he went round on other streets to avoid the place of temptation. The brave soul overcame, got a new job of work, and went on his Christian way rejoicing.

Such an incident sets the seal of God's approval upon the work of that pastor. The tempted soul knew that the pastor had a heart full of sympathy and help for him, and he made the pastor's study a city of refuge.—Religious Herald.
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ELDER SAMUEL ZOOK, Treas.

All communications and letters of business should be addressed to the Editor.

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To the Poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests.

To Correspondents,—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
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Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

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

Abilene, Kansas, October 15, 1896.

We greet you as friends.

Please read carefully our Publishers' notice.

Our friends will find our office on North Cedar street, next door to music store.

We send a copy of this, our first issue, to a number of our friends and others who we think will appreciate the same.

We make a special offer to new subscribers. Any new subscriptions accompanied by the regular subscription price will be credited to January 1, 1898.

We believe the press can be used as a powerful factor in the distribution of Gospel truth, and with this confidence in the means at hand, we purpose by the aid of the friends of the cause to put forth efforts to increase the circulation of this paper.

Because of some changes which we have chosen to make in the general arrangement of the matter in the Visitor, this our first number has been delayed a few days. The necessity of this will be avoided in future issues.

We have no paid agents, neither do we purpose to have. Are you sufficiently interested in the cause to volunteer the distribution of the Visitor to such as you think might become interested in the reading of the same? Send your name and address to this office and we will mail you sample copies.

SALUTATORY.

(continued from page 305)

We do not enter upon this work for "filthy lucre's sake, but of a ready mind."

We have no assurance of support from any individual, committee, or church, but rest our future on the promises of Him who said: "The silver is mine and the gold is mine."
—Hag. 2:8. See also Psa. 50:10, Phil. 4:19.

Whether we be allowed to eat of the fruits of our own labors, or whether by the hands of men or the mouths of ravens our needs be supplied, in humbleness of mind as one of God's "little ones" we accept the same.

**

Our consecration to God has been without reserve, and although apparently we have had nothing to give, yet we have had all to give. Praise to God! The oxen and the instruments (1 Kings 19:21) are sacrificed until such time as He may choose to return the same, and whatever of latent powers within us may have been unused, they are given to the Lord Jesus till He comes.

CONCLUSIVE:—With our warmest regards for the retiring Editor, who has so faithfully borne the adversities connected with the initiatory to the labors into which others now enter, and who has so kindly aided us in introducing us to a work to which we have been altogether foreign, we hope to have the sympathies of the many who have been the faithful supporters of the Visitor in the past.

CHURCH NEWS.

LOCAL CHURCH NEWS.

Elder Samuel Zook left on the 1st, inst., intending to spend several weeks at Des Moines and other points in Iowa.

Elder H. Davidson left on the 5th, inst., purposing to make an extended visit in the East. Stopping with his daughter in Ossage City, Kans., and later at a love-feast in Ohio, he will proceed to Pennsylvania. May he scatter much Truth among his many friends.

The communion at Rosebank church in South Dickinson and the accompanying services on the 10th and 11th, inst., proved to be a real feast to the saints. Notwithstanding the unpleasantness of the weather, a goodly number were assembled.

We were glad to see Holiness inscribed upon the banner.

Sister Sarah Bert, of the Chicago Mission, in company with her sister Annie, gave us a pleasant call. She purposes to spend some weeks visiting friends and relatives in this county. May it please God to give her joyful communion with the Brethren and Sisters while taking a
much needed rest, that she may be renewed in strength as the eagle to do with her might whatsoever her hand findeth to do.

FROM THE FIELD.

CHICAGO MISSION.

Sewing School and Relief Department.

We wish to call attention to a mistake in the report for August, as given in the October 1 number of the Visitor. The total expenses should show $12.91.

Report for September is as follows:

DONATIONS.

A Friend.......................... $1.00
Susan Lemert, Abilene, Kan. ... 2.00
Mary Trump, Polo, Ill. ........... 1.00
Total................................ $4.00

EXPENSES.

Dry Goods........................ $1.85
Necessaries for sick, etc........ 4.45
Total................................ $6.30

SARAH BERT.

6028 Peoria St., Englewood, Ill.

THE ARIZONA MISSION.

Bro. C. C. Burkholder, of Glendale, Ariz., writes: "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen.'

We want to bless our dear Lord for his wonderful love shown toward his people at this place. The Lord is working in our midst, for which we bless his holy name.

Last Sunday evening a meeting was started which is now in progress, and the Lord has been manifesting his power from the beginning. God's children are reaching out and getting free from bondage and entering the glorious liberty of Christ.

One dear soul has started for the kingdom and others are seriously counting the cost. Our prayer is that the Lord may have his own way here and that he may get to himself a great name at this place.

Bro. Burkholder writes further relative to a house of worship in Glendale. The Brethren have been worshipping under a brush arbor, which had its advantages; but also very many inconveniences. Having keenly felt the need of a house, they took the matter to the Lord in prayer and he has sent them assurance in wonderfully opening the hearts of the people. They will proceed only as means are provided. Not having much of this world's goods, they would gratefully receive any offering which the Lord might lay upon the heart of anyone to give. Such donations should be sent at once to Brother Isaac Eyer, Glendale, Ariz.

MISMOUIR.

BELOVED, greeting: This morning the Lord is giving us victory in our soul! He also is helping us to deliver our soul from the blood of this people. We started our meeting at the Short S. H. on the evening of Sept. 27. The attendance has been increasing. Conviction is deepening. One soul has requested our prayers and seemed quite burdened with her sins. She has not been willing, as yet, to submit her all. There are a great many young people in this place, and all unsaved. Very few Christians are to be found, and the mouths of some who professed at the beginning of these meetings have been stopped by the sound of the Gospel. A Christ who saves from sin seemed to them a new thing before Bro. Martin came here.

The attendance at these meetings by the Brethren and Sisters has been somewhat hindered by sickness and the death of Bro. Winger's child, although they are improving. Bro. F. Brubaker is getting able to be about.

Last night the house was full, but only four would testify for the Master. Surely the words of Jesus, "As it was in the days of Lot... even thus shall it be in the day when the Son of Man shall be revealed," are almost fulfilled. Many would submit themselves to God if there were no necessity of resisting the devil. We cannot serve God and Mammon.

A good Mission Station is before the Throne. It is there the voice is heard, "Separate me Barnabas and Saul for the work whereunto I have called them." May the church lay hands on such who are called and send them forth in the name of the Lord.

S. H. ZOOK.


ON OUR MISSION.

BLESSED be the God and Father of our Lord and Savior Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter 1:3-5.

Our present report dates back to August 26, when we began a meeting in the Wickersham schoolhouse near Stackstown. The meeting began with a good attendance and fair interest. The room was of good size and all the vacant parts were filled with extra benches. The house generally was well filled and sometimes packed from one end to the other. The first night one young man rose for prayers. The interest became deeper as the meeting progressed. Some men of the vicinity who were not church-goers came and were interested so they seemingly could not stay away. As time went on others became concerned about
their eternal interest. A number of heads of families were among those who volunteered to become soldiers for Jesus.

A few of the Mennonite Brethren were quite active and interested in the work, and we appreciated their help very much. When we began this meeting we had not announced it to continue for more than a week, but owing to the deep interest we did not think of closing although others were anxiously waiting to have us come and labor. The meeting continued for three weeks. Fourteen souls came out on the Lord's side, and so far as we now know they are all in good earnest, and we believe with proper care and encouragement they will be true. May the Lord grant it for Jesus's sake. Amen!

On the 12th and 13th inst., we left the meeting in the care of others, and as we had been urgently requested went to the home of our esteemed Bro. S. E. Graybill to attend the meeting at their home over Sunday. We enjoyed the society of the Brethren and Sisters of that vicinity very much. We held three services there. While there, two souls made profession, one publicly and one privately; the latter being the eldest son of Bro. S. E. Graybill. This brought great joy to the hearts of the parents, as this was the first of their children to give his heart to Jesus, and we pray that he may be useful in the Master's service.

On Monday the 14th we returned to the Wickersham meeting and continued up to the evening of the 16th, when the meeting closed with a fair interest. We had been invited to hold a week's meeting at the Lincoln schoolhouse north of Bainbridge, but owing to the interest at the Wickersham schoolhouse we could not do so; consequently we gave them one appointment on the night of the 10th. They gave us a crowded house on short notice. The schools have now begun, so that closes the schoolhouses for protracted meetings. On the 17th and 18th we filled two appointments in Bainbridge. On Sunday evening, the 20th, we had announced to begin a series of meetings at the Reich meetinghouse. The evening was fair, the house was crowded, and the meeting was of fair interest. During the meeting at the Wickersham, I contracted a very severe cold that settled in my breast and annoyed me very much in my labor, so that I was frequently on the point of closing and taking rest, which I felt I very much needed; but owing to the interest I still went on from night to night. On Sunday night, at the close of the meeting at Reich's, I made a statement of my condition and asked all who were willing to excuse me from labor for awhile to stand up. A good part of the audience arose to express their willingness, although to their disappointment. So now we are resting from labor and are looking to the Lord for deliverance and a speedy restoration to health and active labor. In justice to myself I should have stopped sooner. Myself and wife are now stopping with Bro. and Sister D. M. Eyer, and I am taking hygienic treatment which under the blessing of God is proving a benefit. To God be all the glory.

As to our future work, we have laid no plans at present, but wish to wait on the Lord; for "they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isa. 40:31.

Peace be with all the saints.
Yours for the coming Kingdom,
NOAH ZOOK.

Rowenna, Pa., Sept. 23.

"Hope the best, get ready for the worst, and then take what God sends."

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.

John Lutz, jr., of Dallas, Iowa, finds the twenty-sixth psalm to be his comfort.

Annie E. Cleverstone, of Mechanicsburg, Pa., says that after sad experience she has learned that "To obey is better than sacrifice."

Sister Dorothy Long, of Frogmore, Ont., says she fought long against the truth, not being willing to forsake her sins, but has learned to know that—

"Jesus is a rock in a weary land,
A shelter in the time of storm."

She finds that by clinging to God she can travel the way of the cross and have her soul filled with showers of blessings. The good old way is sweet to her and she desires not to depart therefrom. Her confidence toward God in answering prayer is commendable.

J. K. Landis, of Palmyra, Pa., raises his voice in denouncing "false teachers" who in proselytizing make matters worse than before. He thinks the love of God in man's heart is the remedy for all evil. We think, however, he is rather strong in denouncing missionary efforts, as Paul rejoiced to know that Christ was preached whether in pretense or in truth.—Phil. 1:18.

Sister B. C. Bashor, of Whitesville, Mo., says the afflictions and trials of late years have had the effect to bring her nearer to God and prove the reality of a refuge in Jesus. She finds consolation in the following:

Fast, fast our minutes fly away;
Soon shall our wanderings cease;
Then with our Father we shall dwell,
A family of peace.

[Glory be to God our King, Glory to God.]"
Sister Lovina Lewis, of Mifflin, Ohio, writes that she is in the school of affliction and is learning the lesson of patience. She recognizes God's special providences in her experiences. To her the place of refuge is Jesus. She finds rest in obedience and accepts the commandments as being her individual duties. Expressing a joy at having found a people in whose association she delights, her mind is set on the crown.

We deduct from a lengthy article, under the subject "Zeal," by C. E. Kruger, the following:—Zeal is commendable only as the cause to which it is applied is commendable. Great zeal may be manifested, and yet, like Jehu king of Israel, the conscience may have been seared. History repeats itself with instances of most cruel deeds performed by religious zealots. * Rewards for service or honors from men may become objects of divine observation, recreation, and consideration, how careful we should be that our lives and ways may please the Lord.

In times of conflict and adversity, in hours of trial and disaster, when friends forsake, and loved ones fall away, how great the consolation to know that we are remembered, protected, sheltered by the high, the mighty, the Eternal One. Let us be of good cheer in time of trial, for if forgotten by men the Lord has not forgotten us; and if we have the Lord to think upon us, and cast all our care on Him, and leave Him to plan the things we cannot plan, and perform the things we cannot accomplish, we shall find rest from many anxious thoughts, and peace in many a troubled hour.—Christian.

THE PEEACHEE'S MESSAGE.

H AVE you anything to tell men that will make heaven seem nearer to earth than it ever was before, that will compel them to feel the tragic grandeur of human life and the infinite contrast between righteousness and sin? Have you anything to tell them which will save them from the bitterness of despair in their worst sorrows, and which will keep them calm and enable them to exercise self-restraint in their greatest successes and triumphs? Have you anything to tell them that, in the fiercest heat of youthful passion, under the severest strains of business and professional anxiety, and when the cold selfishness of old age is creeping upon them, will enable them to master the world, the flesh and the devil? You are to be ministers of Christ—have you anything to say that ought to make the authority of Christ more awful and angst to the conscience and the will, and the mercy of Christ more tender to the heart of every man that listens to you? If not, then, whatever comes of it, refuse to be a candidate for a pulpit, refuse to accept the pastorate of a church.—Sel.

GENUINE FAITH.

T HE great desideratum of the Christian world is more of genuine faith. This would start the wheels of moral progress as nothing else can. It would enliven zeal for souls and create an agony of desire for the lost world.

Faith is progressive. It proceeds step by step. Its first manifestation has to do with God's word chiefly. It believes what God says, and acts upon the belief. As it grows stronger it apprehends God personally, discovers more and more of his character, grows in the sunshine of his love, and prizes more and more richly the revelation of his will.

Someone has said that faith in its infancy is like taking the word of a stranger, but in its maturity is like leaning on the bosom of a friend. Let us have faith. Study the evidences upon which it rests. Culti-
vate the spirit in which it grows. Welcome the increase of it, and dwell in the atmosphere that nourishes it. Avoid skeptical literature and conversation. Inward fears are enough for one frail creature to manage.—Sel.

**SPEAK PLEASANTLY.**

The habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance.

If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my experience. I was unusually busy one morning preparing for company to dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block houses, and churches. He was continually coming to me and asking questions, and requiring assistance. After a little while I noticed he had left his play, and was under the table, sobbing as though his heart would break. I said, "Georgie, dear, what is the matter?" No reply. When I repeated the question the answer came between broken sobs, "You didn't speak pleasant to me." "Well," said I, "don't cry; come and tell me about it." So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted, and happy, and soon at play again, but I had learned a lesson never to be forgotten. He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind and loving.

If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach so they will learn.—Selected.

**EATING AND DRINKING.**

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

These words often come to my mind. Undoubtedly one reason is because I am so much in need of practicing the truth they teach. Experience teaches that, when the light of God shines into our hearts carnality must die. How thankful we should be, when God tries to prove us; yet there are many who do not believe in this narrow path. The above text shows a narrow path. The question often comes to my mind, Do we, who claim to be followers of our Lord, eat and drink to the glory of God? We may sit to a table filled with rich and spiced food and ask God to bless it. But does he bless it? How can we expect God to bless that which we know is not good for our bodies? Some people say God lets these things grow for our use, and so he does; but people prepare it to suit their taste until it no more fills the demands of the stomach. Consequently we must suffer pain because we fail in doing these things to the glory of God. How often we hear people say that certain food is not a healthy diet, and yet continue in cooking and eating it. Many persons eat many times during the day, scarcely thinking that their stomach needs rest. Oh what slaves we can become to our appetites. It seems as though nine persons out of ten were "living to eat" instead of "eating to live." May God help us all to come out from among the world and be separate in our diet, as well as in other things. Then we may with a clear conscience ask God to bless our food.—James 4:17.

**PEOPLE WHO ARE NOT SOUL-WINNERS.**

The husband who blows up his wife before the children because she happens to get too much salt on her biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her children about the love of Christ.

The Sabbath-school teacher who doesn't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in church, and about her neighbors on the street.

The young lady who hands wine to callers.

The sectarian who never has a good word for any other denomination.

The man who rings a bell every time he puts a dime in the contribution box.

The man who never goes near the church on lodge night.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.

The woman who knows in her heart that she is wrong, but is too proud to own up to it.—The Ram's Horn.

As a ship held by an anchor looks as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ never come, because they are anchored and held by some secret sin.—Sel.

For good religious reading take the Visitor.
MISSIONARY.

"The field is the world."—Matt. 10:31.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

GIVE ALL CHEERFULLY.

"If thou hast talent, give it all to Christ,
To save poor souls now in the depth of sin.
Heed not the tempter's tarrying advice,
But go forth boldly, straying ones to win;
And if the Master bid thee cross the sea,
Be ready to respond, Amen! send me.
If thou hast treasure, lay it up in heaven—
Send Gospel truth to those who never knew.
What matter if our life, our all, be given,
'Tis little for the Master we can do;
Then bring thy offerings unto his shrine:
Since he has called, respond, Amen! take mine!"

Where are the men and women who will follow Christ; leaving home, friends and position to bear poverty and suffering, that the lost of earth may hear the Glad Tidings of Great Joy?

"A missionary conscience" is what, according to Dr. Lambuth, must be inspired in every church member before missions can be in the highest degree successful, and this missionary conscience "grows out of a deep sense of personal responsibility to Christ for getting the gospel preached to every creature."

The Samoan Group of islands has a Christian population of over 30,000 souls. In the largest of these islands, there cannot be found fifty families that fail to observe family worship. A few years ago besides supporting the gospel at home, they sent a thank offering, as their custom is of £1,800 to the parent missionary society of London, to help carry the good news farther on.

When a church member dies they still keep his name on the books, and put a mark after it, denoting a word picture which means, "We cannot think of him as dead, either to us or the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence." "We do not know" says the Herald of Mission News, referring to this work, "If the tide of devotion has reached as high a watermark anywhere else the wide world over."—Ex.

MISSIONARY FACTS.

Do you want some facts to think about, which relate to foreign missions? The following is what an exchange says:

Venezuela's 2,200,000 people have only one Protestant missionary.

The four millions of Colombia have only three mission stations, all of one denomination.

Ecuador, larger than Great Britain and Ireland, has no missionary, and never has had.

Peru's three millions are scarcely touched by the Gospel, there being only two mission centers.

Bolivia has in all its more than half a million square miles, no resident missionary.

Less than seventy Christian teachers are struggling to uplift Chili's 3,300,000 souls.

Nine missionaries of the South American Missionary Society, three Methodist stations, a few independent workers—these are almost lost among the four millions of Patagonia and the Argentine Republic.

Paraguay has one missionary to 80,000 people; and Uruguay one to 375,000.

Brazil is larger than the United States and more than three times larger than India. Each missionary there is confronted by 138,000 souls. Out of its 16,000,000 people, 14,000,000 are entirely unreached.

License, ignorance, craft among their only spiritual guides; immorality, violence, ignorance, superstition, despair among the people. Oh, when and how will come deliverance for South America, the neglected continent?

"The U. S. commercial agent for the Congo Free State says that during one of his journeys in the Congo country he saw fourteen slaves buried alive with the corpse of their chief, but he was unable to do anything to prevent it."

We are glad to hear that political changes in Equador are opening the gateway for liberty to a people who have been enslaved to Rome. The President, General Alfaro, seems to be favorable to the introduction of the Gospel to his people.

A grand truth is expressed by Mackay when he says, "Nothing could be better for raising the spiritual life of a congregation and leading it on to a higher life, than the cultivation of the spirit of missions."

As truly as it is the duty of all men to whom the Gospel comes to believe unto salvation, so certainly is it the duty of those to whom the Gospel is entrusted to make known the glad tidings to all nations.

"You, say that you have a hope which you would not exchange for worlds like this. A very practical question arises just here. How much are you willing to sacrifice that others may be partakers of the same hope? Had others made no sacrifices, where were your boasted hope?"

G. R. Loehr, a Chinese missionary, writes in the Wesleyan Methodist as follows: "Christianity is making progress. The kingdom of Christ is being established in China without the friendship of Li Hung Chang or any other officials. We are not dependent on the friendship of these officials. The work is God's. We are his servants. We are here at Christ's bidding, who has all power in heaven and in earth. Jesus bids us work for him in China, and he is graciously blessing the work done 'in his name.' "

MISSISSIPPI FARMER'S ALMANAC.

"The Lord is our Strength."—Psalm 114:1.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.
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."—Proverbs 4:18.

Better than Gold.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body and mind at ease,
And simple pleasures that always please;
A mind that is quick to perceive and know,
A heart that can feel for another's woe,
With sympathies large enough to unfold
All men as brothers; are better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blessed with content and health,
Untired by the lusts and cares of wealth.

Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals, in nature's plan,
Are the genuine test of a gentleman.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore and the poet's lay,
The glories of empires passed away;
The world's great dream will thus unfold,
And yield a pleasure better than gold.

—Selected.

The Negligent Boy.

The Bible teaches us to obey our parents. That means we are to mind what they tell us and do it. The "Negligent Boy" has not done that. When his mother, who had told him to take care of the baby, was out of sight, he laid the baby down on the ground and went to playing marbles. Now, when his mother comes with whip in hand to punish him, how frightened he is!

I once read of a woman who was going on a train from New York to Ohio. She had with her two children, a boy and a girl. The children didn't seem to mind much what their mother said. After awhile she opened a basket and drew out a rope about a yard long and about as thick as one's little finger. It had a knot on each end of it. She doubled it up, and held it in her hand, and shook it at the children whenever she told them to do anything. She would say, "John, sit down there," and shake the rope at him. Down John would sit. "Mary, move over into that other seat." Mary obeyed instantly. She knew what would come if she didn't. Now, these children obeyed their mother, but did they honor her? No, they didn't honor their mother, they honored the rope. That kind of obedience might be called rope's end obedience. It isn't good for much. The motive that leads to it is fear of punishment. This is a wrong motive. We ought to obey our parents because it is the will of God that we do so, and because we love them. These are proper motives.—Christian Guardian.

Why Do You Read?

What is your object in reading a book? Is it for pleasure or profit? Is it that you may not appear ignorant when the work is mentioned? Is it your aim to read as many books as possible, or to understand thoroughly what you do read? These are questions that you may answer for yourself, but be sure that you answer them. Be sure that you have a definite object in reading, and let that be self-improvement. Better not read at all than to read aimlessly, than to read merely for the pleasure of the passing moment. Such reading weakens the mind, weakens the memory, and is thus a hindrance to mental development. Remember Bacon's advice: "Read not to contradict and confute, nor to believe and take for granted nor to find talk and discourse, but to weigh and consider.—Teacher and Student.

Unkind Words.

When I was a boy my mother used to say to me sometimes: "DoWitt, you will be sorry for that when I am gone." And I remember just how she looked, sitting there with cap and spectacles, and the old Bible in her lap. She never said a truer thing than this, for I have often been sorry since. While we have our friends with us we may say unguarded things that wound the feelings of those to whom we ought to give nothing but kindness. After awhile some of our friends are taken away from us, and those of us who are left say: "Oh, if we could only get back those unkind words, those unkind deeds; if we could only recall them!" But you cannot get them back. You might bow down over the grave of that loved one and cry, and cry, and cry. The white lips would make no answer. Take care of your friends while you have them. Shut up all of those words that have a sting in them in a dark cave from which they shall never come forth. If you do not, you will be sorry some day.—Talmage.

"How fond we all are of the real good girls, who are not only existing but living, who have a purpose in life and are not afraid to lighten the burden that lies so heavily upon father or mother. We have no patience with the indolent young woman, who does a little fancy work, reads a few pages in a novel, calls upon a few of her indolent friends, dresses four or five times each day—then her day's work is finished. In a world where there is so much to be accomplished, it is a disgrace to live an idle, purposeless life. We are a great believer in work."

"The young people of the family should seek every means possible to save and increase the mother's strength. They will never have such a friend, no one will ever give them such sympathy, and no one will ever hold for them such unselfish love. Do everything you can to brighten the home and make life pleasant for her; do everything you can to insure her health and prolong her life."
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 114:12.

WITH A KISS.

O mothers, so weary, discouraged,

Worn out with the cares of the day,

You often grow cross and impatient,

Complain of the noise and the play;

For the day brings so many vexations,

So many things going amiss;

But, mothers, whatever may vex you,

Send the children to bed with a kiss.

The dear little feet wander often,

Perhaps, from the pathway of right,

Send the children to bed with a kiss.

So many things going amiss;

And, as thanks for your infinite blessings,

Think of the desolate mothers

Who'd give all the world for your bliss,

Perhaps, from the pathway of right,

Who'd give all the world for your bliss,

Worn out with the cares of the day,

You'd give all the world just for this;

When people feel the need of

The silence will hurt you far more;

And, as thanks for your infinite blessings,

The appetite for drink is not necessarily made by drinking, but in nine cases out of ten it is created by the use of strong tea and coffee, or pepper, pickles, mustard, spices, too much salt pork, hot bread and pastry, raw meat, grease, and, above all, by the use of tobacco. The cry of a depraved appetite, an inflamed stomach, is always for something stronger. In short, reform your tables if you would reform your drunkards and save your boys.

When people feel the need of acid, if they would let vinegar alone and use lemonade or apples, they would feel as well satisfied, and receive no injury.—From the Queen Cookbook.

SIMPLICITY.

It was a true saying when Carlyle said, "It is easier to diminish the denominator than to increase the numerator." Simplicity in living, dress, etc., should be the aim of all, especially those with a limited income. Many make the mistake in thinking that being able to dress to attract attention is being well dressed. It will soon be only the vulgar class that are conspicuously dressed. Strict simplicity in dress is a lesson that the average class must learn. We have often noticed that a "homely" woman, on appearing in mourning, becomes attractive and pretty, because her black, devoid of any trying colors, is more becoming than her former dress. The great mass of our people cannot afford extravagant dressing. A woman will avoid a great deal of hurry if she will only view from a distance the caprices of fashion. Is there anything pleasing to the eye to see a woman covered with lace, ribbons, flowers and jewelry? A woman never appears to better advantage than when well dressed, in a good fitting gown of quiet color, without any extra trimming; and a child is never so sweet as when dressed in neat, plain clothes. Of course, we all dislike a nice calculation of expenses, but we should consider that by saving from personal expenses, by using our income carefully, we can secure for ourselves good well-furnished homes, and a proper education for the children. Do not accuse me of encouraging stinginess. Simplicity in living does not mean stinginess, but the only way to secure peace of mind is to live within, not up to one's income. Manage is the word to study. Some families can dress better and set a better table at ten dollars a week than others can at twenty. Ignorant, extravagant waste is not a good thing in a household.—Sel.

We have so many different kinds of mothers; kind, loving mothers, physical mothers, and mothers who are too selfish to come inside the ranks. The responsibility of mothers is great enough, but it is made a great bug-bear. In the early years of a child's life, its mother should be its world; she is doing a work that no Sunday or day school can ever do; as to the training, there can be no set of rules, but you have your best time for the planting of good seed. Mothers have no need to hunt for a foreign mission; your work is with you and you should enter into it with your whole heart.

When dealing with children, it is well to postpone judgment until the circumstances have been well reviewed; for a child is often punished when none is deserved. Many children in their eagerness to do something for mamma, with their little hearts all right, have made a serious mistake, due to inexperience, and if in return they receive a "good boxing" it will greatly confuse their sense of right and wrong.

"None are truthfully called de­formed but the unkind. If we want our homes always homelike, we must set to rule a kind feeling. Mothers are often self-denying, and possess many good qualities, and yet are not kind. It is just as easy to cultivate a pleasant, gentle manner, as a severe, harsh one. The happiest people, be they rich or poor, are the ones that find peace and happiness in their homes."

Give what you have. To some­one it may be better than you dare to think.—Longfellow.
OUR TIMES.

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

"The Pope of Rome issued a pronounce­ment, Sept. 18, declaring the Anglican orders invalid and inviting the clergy of the English church to return to the Roman Catholic faith."

We look upon the late movements of the English in Egypt and along the Nile as preparatory to opening the gateway for the Gospel to Boudan and to the heart of Africa in general.

It has been said that the greatest ruler of the so-called Christian nations in the present century is Queen Victoria; and yet, under her rule, recent statistics show 350,000,000 people as not being Christians.

Further Armenian trouble seems to be imminent. The Sultan seems to live in defiance of the so-called Christian nations. It is said that the Sultan might have no chance to make attacks, perpetuate robberies, or liberate the prisoners. It was a sight never to be forgotten as we looked upon four hundred wretched men—heavy iron shackles upon their feet, iron bands around each neck, and a continuous chain fastening them together. There they lay in the scorching sun; an awful odor, the vermin and filth, the looks of despair, really defy description. They come from the rebellious Mahoma tribe recently subdued by the Sultan, and now hundreds of them are being conveyed to all parts of the empire for imprisonment in order that the power of the government may be displayed before the terror-stricken people.

The pride in genealogy seems not easily to be thrown aside. Men look over their ancestral line with a sense of veneration. A feeling of awe comes over us as we scan, in the family record, the names of our ancestors to the fifth, or sixth generation. An authority states that many English families date back from 400 to 600 years; Austrian and French, 1000 to 1100; while the descendents of Mohammed, who was born A. D. 570, are carefully and authentically registered at Mecca by the recognized chief of the family. The Mikado of Japan probably eclipses any record on those of the Hebrew. For more than 2300 years, the place has been filled by members of that family. The 122 members of the line reach to the time when Nebuchadnezzar was king of Babylon. Some grave questions for us to answer are, Do we find ourselves in the Royal Line? Am I a child of the King? A measure of satisfaction may come to us by knowing that the blood of some earthly potentate streams through our veins; but it is a real joy to receive the saving truth which gives us the assurance that we have been washed in the blood of the only Potentate, the King of Kings and Lord of Lords.

LOVE-FEASTS.

October 17, Clarence Center, Erie county, Ont. October 24 and 25, Woodbury, Pa. All are invited.

OUR DEAD.


ESHELMAN—BRUBAKER.—Married, Oc­tober 8, 1896, at the home of the bride's pa­rents, Morrill, Rans., by A. J. Heise, Bro. Albert H. Eshelman, of Clarence Center, N. Y., to Sister Sarah M. Brubaker, of Morrill, Kansas.

GISH.—Sister Mary A. Gish, wife of Bro. Joseph K. Gish, died at the home of her son John A. Gish, at 9th and Runey streets, Abi­lene, Kan., Sept. 15, 1896. The maiden name of the deceased was Frymoyer. She was born near Unaloom, Pa., August 25, 1838. Sister Gish leaves a husband and six sons. The funeral services were held in the Abilene church and the remains laid in the Bethel cemetery. Services by Elder Samuel Zook and Elias Martin.

LANDIS.—Bro. Isaac Landis died July 12 1896, at the home of Bro. Linneus Hartman, Pa. Bro. Landis died very suddenly of heart failure while testifying for the Lord during prayer-meeting. Truly in the midst of life we are in death. Bro. Landis was past 84 years of age. He leaves 6 children. Funeral was held at the home of Frank Buckwalter and interment made at Lower Relford (Memorial) cemetery. Services by Elder Joseph Detweiler.

WINGER.—Della May Winger, daughter of Christian and Mary Winger, of Lowry City, Mo., died of throat trouble, Oct. 2, 1896, aged 2 yrs., 2 months and 7 days. May the occasion bring forth peaceable fruits of right­eousness to the much bereaved parents and family. A season of solemn service was held in the Baptist church of Lowry City, a large number of neighbors and friends being in attendance. Interment in Lowry cemetery. Text, Jer. 31:15-17. Services conducted by Bro's. H. H. Zook and D. B. Martin.

STORM.—Died, at Shereston, Ont., Sept. 21, Saloma Storm, aged 78 years, 5 months and 21 days. Old age was principally the cause of her death, although dropsy was present and caused her much distress. She bore her sufferings with Christian patience, waiting and longing for release. She was con­verted many years ago, and was a consistent member of the church for forty years. She leaves two sisters and one brother to mourn her departure. On the 23d, inst., we laid her remains to rest in the church cemetery to await the resurrection morning. Services conducted by the home brethren.

No family in the Brotherhood should be without the VISITOR.