If ye keep my commandments, ye shall abide in my love. — Jesus.

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It is spontaneous in some persons to talk the truth. It is death to the old man to live it.

How is your time occupied—in rooting out or in planting? Or, do you stand idle all the day long?

You have your interests in heaven? Be careful lest the pleasures and vanities of earth sap their vitality.

Some trust in chariots and some in horses; but we will remember the name of the Lord our God.”—Psa. 20:7.

Jesus said, “I will give you rest.” This rest is peculiar from the rest given by the world. Nothing does or can push it from behind. It is all attraction, even in the face of discouragement, trial, or opposition. “The love of Christ constraineth us.”

CHRISTIAN POLITICS.

FREQUENTLY we are asked why we do not take part in the political turmoil of the day. This question is indeed in season under the present agitation. However, it is a question which we cannot answer simply by referring to some church rule or discipline. Reason cannot solve this problem. Our conviction of right, on this or any other question, must be confirmed by our faith in the Living Word of God.

In this question is involved our taste, our associations, our ambitions, our hopes. It includes even more than these: it includes our citizenship.

The difficulty to decide in this matter lies in our lack of separation from the world. “Love not the world, neither the things that are in the world.”—1 John 2:15. See also 1 John 3:18.

We do not here denounce the “science of government” as pertaining to this age or dispensation, since we believe the principles of law and order to be ordained of God. We are convinced, however, by a careful study of God’s Word, that the saints of the Most High will be called upon to take the reins of government in a dispensation to come.—Dan. 7:27.

Our Master Himself said, “My Kingdom is not of this world (original, age), then would my servants fight.”—Jno. 18:36. The veracity of Christ’s words leads us to believe in a glorious time in the future when the apostles shall be seated on thrones judging the twelve tribes of Israel.—Matt. 19:28.

We joy in the assurance that we have been begotten to be kings and priests unto God.—1 Pet. 2:9; Rev. 1:6. We find comfort in the truth, that those who are here abased shall in due time be exalted. We look to the Lord Jesus, whose we are and whom we serve, as our pattern, believing it to be our blessed privilege to know “what manner of spirit we are of.”

In view of these things we account ourselves as “pilgrim and stranger,” knowing that we have naturalization papers giving us citizenship in heaven, “for our enrollment as citizens is ready in the heavens, wherefore a Savior we are ardently awaiting.”—Phil. 3:20. Rotherham.
ADORATION.
I love my God, but with no love of mine,
For I have none to give;
I love the Lord but all the love is thine,
For by thy life I live.
I am as nothing and rejoice to be
Emptied, and lost, and swallowed up in thee.
Thou, Lord, alone, art all thy children need,
And there is none beside:
From thee the streams of blessedness proceed,
In thee the blessed abide.—
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling-place.

For the Evangelical Visitor.

HOW OLD ART THOU?

This is decidedly a personal question, and yet a very common one.

Jacob, the venerable patriarch had just been presented, by his son Joseph, to Pharaoh the sovereign ruler of that weird and wonderful land of the Nile, who, on receiving him, desired to know his age.

The people of Egypt did not live as long as the wandering tribes of the uplands of Canaan which spent nearly all of their lives out doors, and the appearance at the court of Pharaoh of so aged a person impressed the monarch with curiosity and wonder, and he asks Jacob, "How old art thou?"

The question which is interesting at all periods of our lives becomes more and more solemn as year after year is added to our life.

When we ask the question, it turns us round and we look back over the pathway we have traversed, seeing the graves of buried loved ones, the withered rose leaves of pleasures gone, and the hopes that have perished.

It is a solemn reflection that no one can ever give the same answer twice to this same question.

Each pulsation of the heart changes the date, as saying, older, older, older.

Each moment brings new responsibilities, opportunities, joys, conflicts, hopes, and pleasures.

Time is moving us onward, whether sick or well, awake or asleep, day or night.

Seventy times each minute do our hearts like muffled drums beat time for the wonderful march of life.

Ever going steadily on, we do not notice so much the impress of the hand of time upon us, for we do not see the wings of time as it silently approaches us. When past it seems to move most rapidly, for, anticipation lengthens time, while memory shortens it.

If we have rightly used the days gone by, the precious gift of life, there should be no reason to regret our growing old; "for age is not decay, but only the ripening of the new life:" a wonderful state indeed, in which we may be prepared for the glorious gift of immortality.

How old art thou my brother, in noble deeds of loving service for the Master? Our life here is not altogether measured by years, but by the work we have done.

Life is a contract for days work. To whom have they been given?

Have they been spent in building upon a foundation of wood, hay, or stubble that will be destroyed? Or on the solid rock, Christ Jesus?

Remember that the older we are and the longer we have lived on this earth, the more our responsibility and the greater the sin of negligence. How many memorials of God's goodness and mercies have you set up along your pathway of years as waymarks of your pilgrimage to the heavenly land, to encourage and comfort those who are following you?

Friendly sinner, how old art thou?

Not in years, but in evil deeds of wrong-doing and rebellion against the all-loving Jesus who died to redeem you?

Have you not grown old enough in sin and wasted a sufficient number of years to now and forever forsake the way of ruin and death and make a straight course for heaven?

Added time, if allowed you, will only increase the burden of your guilt. Any moment may complete your life work here; and the first question that the Judge on the great white throne may ask you will be, How old art thou?

What answer will you give?

W. R. Smith.

Coyville, Kansas.

For the Evangelical Visitor.

ONE DAY AT A TIME.

"Boast not thy-self of tomorrow: for thou knowest not what a day may bring forth."
—PROV. 27:1.

These words were uttered by a man who himself lived in the sphere of practical life; by one who had constantly to do with all classes of men; by one who knew the course of human nature most thoroughly; by one whose broad principles of action meets the wants of all men in all circumstances, ages, and conditions of life.

One day at a time. This seems to be rather a peculiar subject; but is it not a fact that we live only one day at a time? Do we not frequently live as though we live a year at a time? That is, we have our plans laid out to do this or that, and our dates fixed to go here and there, never stopping to think whether it is the Lord's will.

Even Christ himself says we shall take no thought for the morrow.

Then, we have so much worry and trouble about the future; afraid there will be famine because the fly is in the wheat; in times of drought you will hear people say if it don't rain in a day or two we will get no corn.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?"

My dear people! Have we lost all con-
Then we can suffer long and be kind.

Which is perfect is come, then that will not seek our own, but we will know as we are known.

I must praise the Lord so often for what he has done for me in that direction. I love my brethren and sisters as never before, and I believe God has given me the spirit of long-suffering and forbearance. Yet I must cry out against sin. I cannot rejoice in iniquity, but in the truth; and the truth is found on the highway of Holiness. Dear people; let us strive to live on that way and God will help us. Let God make us what he chooses. Let us be willing to follow where he leads. As soon as I became willing to let myself fall into the strong arms of God and ask him for a clean heart, and to remove every hindrance to my Christian life, I felt showers of blessing being poured into the soul. This is the perfect love we read about. My experience on that day, and since, I could not and would not give.

God is love; and if we have him living within, it is a glorious thought that we can have this confidence in God that we will receive what we ask of Him. But if we have condemnation in the heart, we go on our way doubting more than we believe. There is a liberty for the child of God, and when we get into it we can enjoy the fullness of God; but as long as we have our minds overcharged with the cares of this life, we will not have the mind of Christ. If we will ask in sincerity and in truth He will answer our prayer and give us power against the wiles of the Devil. When we have pure lives, God can reveal His Word and we can say the promise is ours. Jesus has been so precious to me and I want to give all for him. That great love constrains me to serve Him daily. He has taken the love for this world's goods all away.

For the EVANGELICAL VISITOR.
CHARITY.

1 Corinthians 13.

Dear readers of the Visitor: I have felt impressed for some time with this subject, and, looking to Him who is “faithful that has promised” I make the attempt to write. Since last winter I have realized what perfect love is, and “when that which is perfect is come, then that which is in part shall be done away.” Then we shall know as we are known. Then we can suffer long and be kind. We will not envy each other. We will not seek our own, but we will be more concerned about the welfare of others. We can see more plainly that the field is white to harvest and the laborers are few. Paul finding also will take its flight.

I must praise the Lord so often for what he has done for me in that direction. I love my brethren and sisters as never before, and I believe God has given me the spirit of long-suffering and forbearance. Yet I must cry out against sin. I cannot rejoice in iniquity, but in the truth; and the truth is found on the highway of Holiness. Dear people; let us strive to live on that way and God will help us. Let God make us what he chooses. Let us be willing to follow where he leads. As soon as I became willing to let myself fall into the strong arms of God and ask him for a clean heart, and to remove every hindrance to my Christian life, I felt showers of blessing being poured into the soul. This is the perfect love we read about. My experience on that day, and since, I could not and would not give.

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For the EVANGELICAL VISITOR.
to Him,—“Which is our reasonable service.” Paul at one time makes mention of “not rendering evil for evil” but ever do that which is good unto men. Friends let us consider the matter,—not letting our temper overrule us. If Christ had been as weak as we are, He never would nor could have given his life for us. Let us remember these things: for to us it is said, “let not the sun go down upon your wrath.” If we have “Christ within us the hope of glory” and are filled with the Holy Spirit as Paul was, then our daily work will speak louder than words. My desire is to work for my Master while I have the opportunity.

AMANDA EBERSOLE.
Clarence Center, N. Y.

For the Evangelical Visitor.

TWO TESTIMONIES.

READER, WHICH IS YOURS?

SOMETIMES when we enter a testimony meeting, we hear testimonies something like this: “I feel I must take up the cross and say something in this meeting. I have a duty to perform which no one else can perform for me. I arise to testify that religion is good; though I must confess I do not enjoy it at present because of the great trials and temptations which I must endure, and sometimes I yield to them. I have nothing in particular to say, only to bear my testimony; I hope you will all pray for me, a poor, weak one.”

Again, we enter another meeting, and we hear testimonies after this manner: “I praise the Lord for a privilege of witnessing for Jesus. I am drinking from the wells of salvation, and it becomes sweeter and sweeter every day. I find his grace sufficient for every trial and temptation. Glory to Jesus! I never had such a happy time in all my life. Why, I have a heaven to go to heaven in. Hallelujah! I cannot tell what a wonderful Savior I have found. He saves me to the uttermost. Praise the Lord! I expect to keep on trusting. Pray for me that I may be kept humble! Amen.”

Yokohama, Japan.

For the Evangelical Visitor.

A LETTER.

FOLLOWING is a copy of a letter written by Eusebius Hershey from the shores of Africa, April 13, 1891. Many of the readers of the Visitor no doubt have been acquainted with him. No doubt by some he was considered “peculiar,” but we must believe from the tone of his letter he had the true missionary spirit and that he was one of the “Lord’s little ones.” Although he did not need to labor long in that land, he obeyed the call of the Master and now sleeps in the sands of Africa to await the resurrection of the just.—* * *

LIBERIA, WEST AFRICA.

An answer to the appropriate letter written to me by John E. Hershey from Maytown, Lancaster county, Pa.

Thanks be to God; I live and am well.
Good news from Africa’s soil I tell.
On the way to heaven I am,
Working for God while yet I can.

Your letter was duly received and read with much delight. * * This is the 88th letter I have written from Africa. I paid 8 cents a letter for postage; 16 for some which were too heavy.

Well, my dear young friend, my voyage of 4,500 miles, made in 43 days, was through great dangers of waterspouts, tornadoes, thunder and lightning, and the large whale which followed our vessel quite a long distance. More than once I was on my knees in my little room praying to my heavenly Father that he might keep the vessel in his almighty hand and bring us all safe to Africa. My prayer was answered. Dec. 9, 1890, my eyes beheld for the first time Freetown, Africa, where I preached three times. Here God fulfilled to me my revelation so complete as to leave no room for doubt. Years ago God showed to me my course in my calling which took me across the sea. We landed safely. The colored people came and rejoiced, saying: “The white man has come.” * * You should have seen the many friendly faces while I preached Jesus. You would have said with Jacob of old, “It is enough.” I preached eleven times on the sea, in Africa, and in Monrovia, capital of Liberia, in churches at different points and to the naked heathen under the open heavens. I must weep when I look on these “inside and outside” naked people. In America there are thousands who dress stylishly on the outside for show, while the inside is naked. They refuse the robe of righteousness and the garments of salvation on the easy terms of the Gospel, not willing with Mary to sit at the feet of Jesus. I am very thankful to my heavenly Father, not being in bed sick one day since I came to Africa. I have not missed one Sunday since last September in which I was not able to preach. God willing, I shall celebrate my 50th spiritual birthday in Africa the 17th of next August, after which I trust God my heavenly Father will make it clear to me how soon I shall be justified in turning my face from these heathen with more tears than when I left dear ones at home. Then I had hopes to return again. When I give the parting hand here I never expect to return. For some time I have had my main work among the Mohammedans. I teach them the English language. My scholars are the chief, 62 years old, and others down to 5 or 6. You should see the naked boys come running, leaping, and rejoicing to shake the white man’s hand. I am the only white person within fourteen
miles. It takes much grace to be a regular missionary among the colored, but Jesus said, “Preach the Gospel to every creature.” Oh, how many so-called preachers do what God has forbidden: lay up treasures on the earth and omit what God has commanded, “Go ye,” etc.—Mark 16:15. If my neighbor with his family is starving, and I have plenty of bread to spare, and I go not nor send someone to bring food to them, I prove that I am disobedient. Jesus said, “Thou shalt love thy neighbor as thyself.” I have my work for Jesus and the welfare of souls in such a shape. Each Sunday I hold, through my interpreter, nine short services in nine small towns, including the Mohammedan town. I sing and pray and speak nine times on each Sunday under the open heaven. Last Sunday evening by moonlight; eight times by sunlight. I get so tired, I must rest some days three times.

There was a little war last Saturday. After I was started for the nine points, I met a man who said the Cofar tribe was coming to burn down the Mohammedan town. They had a fight on Monday morning before daylight 8 miles from where I preached twice. But I thought I was well prepared, I had a little knife in my pocket and Jesus in my heart. I remembered the promise, “One shall chase a thousand and two put ten thousand to flight.” Jesus and I would be two. So I went on through the woods and sang, “Jesus, Jesus, all the way long with Jesus.” I met the men with swords and spears and the women with butcher knives. As I passed them I said, “How do.” Same said, “How do, daddy.” I prayed God that he should not let the devil, by wicked hands, destroy the Mohammedan town where he sent me, and surely a great work of grace has commenced. I teach three days in a week—Saturday, Sunday, and Monday. I tell the scholars A stands for “Ala,” the name for God in their language. When I kneel down to pray under the open heaven I say, O Ala, Thou Eternal God. God is using me here to sow a seed which the devil will not destroy. Let all the true Christians who read these lines pray for me and all honest missionaries. * * * Greetings to all. When I am dead, you will stand up for Jesus. Yours in love,

EUSEBIUS HERSHEY.

April 13, 1891.

For the Evangelical Visitor.

MY CALL.

FEW people can say they obeyed the first call of God to turn from sin and Satan to serve to Lord. To the Father’s glory, I am one of the few. I was seven years old when God first called after me. In company with my parents, I attended a revival meeting held in Bro. A. M. Engle’s school-house, north of Detroit, Kans. It was in the winter of ’82, and many souls were born into the kingdom. The first evening I was there, I was touched by the testimonies of many of my companions, who had begun the work during the meetings. Although I had no thought of making a change while on the way there, when I heard my boy friends telling of how happy they were in the newly found Redeemer, something said to me, “Why not give your heart to God too, and go along with your companions?” In my childish simplicity, I arose and said I wanted to belong to Jesus too. This was a beginning, small as it may seem to some. I knew, from the careful instructions of godly parents, that conversion and getting right with God was not simply leaving off sinning and doing better. It is a sad fact that there is so much teaching today that is merely superficial. People are told to just look away from their sins and look to Jesus.

This is all right and good so far as it goes; but the trouble is, it does not go far enough, nor deep enough. Pardon or ablation from past sins is granted only by confession of and turning away from sin, to Jesus, and believing on him. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” — (Rom. 10: 10.)

As I said, I knew that confession was essential, and young as I was, I confessed to the few sins I had committed against man and God. After I had obeyed fully in this, there came such a deep, sweet peace to my soul that I could not express it. Time passed on, and by the watchfulness and faithful warnings from my dear parents and the wonderful keeping power of God, I was kept from the hour of temptation. All glory to Jesus.

At the age of sixteen, I entered the Dickinson County High School. Many of my friends looked upon this step as the preface to my sure downfall. But God kept hold on me, and I can say to his glory that I never had any inclination to give up the battle, although there were many times when I did not walk as close to God as I knew was my privilege and duty. At the age of nineteen, I graduated from the High School, having completed the Normal course.

Shortly before commencement my brother David and his wife came to our community, from the Missionary Home in Tabor, Iowa. All who were in the community know how wonderfully God stirred up things. Truths were brought into prominence that were scarcely ever alluded to by our ministry, viz., entire sanctification, cleansing from the carnal nature, consecration without any reserve, and also our duty on the missionary line.

All this time the Bethel Love
Feast was held. I was there led to make an open confession to disobe-
dience to God, and while on my knees crying to the Lord for pardon it was granted. But God had some-
ingthing more for me. He told me in an almost audible voice that I was to go to the Faith Home in Tabor for missionary training. I was wholly unwilling, although almost two years before I had received a definite call to slum-work, while at tending a Y. M. C. A. convention in Ottawa, Kas. I found that "the gifts and callings of God are with­out repentance" and said yes to the Lord. It was required that I be willing to go at once and sacrifice my graduation. This made the struggle ten times harder, but I finally said yes to that too. What God wanted was my will. After he had my consent to give up graduation, he did not require it, and I went back to complete my course with Divine assurance that I was pleasing God. This may seem rather inconsistent to some, that I could go back to something I had to die to. Again I say, what God wanted was my will, and then He could have His own way.

After commencement, I was working in our home community, by the day. In the latter part of September, in company with my sister Sarah, I went to Coleta, Illinois. I did this, not to run away from God, but to better myself financially. After leaving school, I went about getting means to discharge an obligation incurred during my school life. I promised God that I would obey and go to Tabor as soon as free from this obligation. In November I received word from my father, telling me that one of God's "little ones" had relieved me from my obligation and that now I was free. I had no sooner read that than God brought afresh my promise concern­ing my going to Tabor.

On Thanksgiving day, I died out. It was a hard, hard struggle. I knew it would spoil all the plans and darling themes I was pursuing. The question as to "any other creature," spoken of by Paul in Rom. 8:29, separating between me and God, was the most crucifying of all. But God was rich in mercy and grace to me, and I can say that I died that day to the world, the flesh and the devil. The same day, the saints in Tabor were making special prayer for our family, that God would cut all loose for service. I knew nothing of this that they were praying for us individually or at that time. Yet I do not consider it mere coincidence. I firmly believe that God's hand was in it all.

I bade farewell to the loved ones at Coleta, and started for Tabor and was welcomed by the dear saints of the Faith Home.

The time following, until May 17, was spent at that place and God gave me just the training I needed for the work he had in store for me. My experience in the office, in the school-room as teacher, and among the poor people of the hills and hollows within a radius of ten miles, was and is yet most precious to me.

God sent me down to witness for Him in my home community. I realized the truth of Jesus' expression, "No prophet is without honor save in his own country." On my way to Dickinson County, I stopped three days in Nebraska City, Neb., and did tract and paper work along the streets and from house to house. I labored in evangelistic meetings with Bro. Abraham Eisenhower and wife, in Brown county, Kansas, for two weeks. The Lord blessed the effort, and we saw the salvation of souls, backsliders reclaimed and the sick healed. To God be all the glory! Shortly after my arriving in my home community, I received a call of God to come to Pennsyl-

vania. Empty purse and interested friends combined in the attempt to persuade me from obedience, but with Paul, "immediately I confessed not with the flesh and blood," but looked to God for the way to open, which it did at God's own time. He did the calling and provided for my coming. So now I am here, endeavoring by God's help to do with my might what my hands find to do.

The Lord permitted me for a month to labor with my parents and Sister Hoffman, and then he sent me to this wicked city to do slum-work and personal work along the streets, in the saloons, brothels, tobacco-shops, etc. Will report later as to the work here, D. V.

I beseech an interest in the prayers of all those who have the spirit of Christ, that God's will may be accomplished in me, and souls saved and sanctified.

Your Brother in the Holy War for Souls, EBER ZOOK.

For the Evangelical Visitor.

EXPERIENCE.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."—Matt. 5:6.

THE Lord has been very merci-

ful and patient with me. For some time past I did not feel the nearness of God as I would liked to have; but I thank the Lord that He has opened my eyes and shown me where I stood. I thought a certain person had wronged me, and the devil told me I should not notice her nor speak to her unless I was compelled to. I obeyed the evil Spirit; but a still, small voice whispered, 'a true Christian will not be offended at anything.' How ashamed I felt!

I asked the Lord to give me love for her. He answered my prayer, and now I can feel His nearness. Oh, how wonderfully the Lord has blessed me. I can truly say that I
am hungering and thirsting after righteousness and I have the promise that I shall be filled. Some people say they are hungering after righteousness, but they do not feel as they would like to feel. I think there is something lacking.

They would like to be a real good Christian, but they want their own way. We must get rid of self if we desire the Lord to come and dwell in us. We should not feel discouraged if we can not talk or tell our experience as well as others.

Let us say what the Lord bids us say and He will be satisfied with us. I have also heard people say, "If I could pray a nice long prayer as a certain person does, I would be willing to pray in public." How much better it would be to utter a short, humble prayer, which comes from the heart, than to be like the hypocrites, who pray to be heard of men. These things are an abomination in the sight of God. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."—Matt. 6:3.

My desire is to confess Christ and live pleasing to Him, showing to others that I am following in His footsteps, lending a helping hand to the fallen, and telling them of the true enjoyment in living a Christian life. Then I think they would hunger and thirst after it.

Your Sister in Christ, love,

Anna M. Long.

Harrisburg, Pa.

IN SEASON.

A LADY once writing a letter to a naval officer who was almost a stranger, thought, "Shall I close this as anybody would or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling she folded it and sent it off. Back came the answer: "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken to me like that since my mother died long years ago." The arrow shot at a venture hit home, and the young man shortly afterward rejoiced in the fulness of the blessing of the gospel of peace. Christians, how often do we close a letter "as anybody would," when we might say a word for Jesus?

SEEKING THE KINGDOM OF GOD.

The kingdom of God and his righteousness is sought as you would seek anything else. How does a vain man seek after worldly reputation? How does a sensual man seek carnal gratification? Are not those objects which they seek after ever uppermost in their mind? Is it not their continual thought and study and contrivance to attain them? Let it not be said that "the children of the world are in their generation wiser than the children of light."—Wayside.

THE TEST OF MEN.

The test of men is their conduct, their deeds; no amount of religious talk, no pious intentions, can alter the truth that the tree is known by its fruit and a man's disposition by his conduct. The time for testing men will come; then not those who have used religious language, or who have done certain religious actions, or who have translated the law into their lives, who have practically carried out their religious principles inwardly.—Carpenter.

"We have greater need to watch lest we forget God in times of prosperity, than in adversity."

WANTED.

A GOSPEL that will at the same time comfort giddy worldlings and true saints.

2. Preachers and evangelists who will get men converted and into heaven without "hurting anybody's feelings," or awakening any opposition.

3. A Holiness that will permit its possessors to eat, drink, dress, and live "just as other folks do," and at the same time please God and stand the test of His Word, death, judgment and eternity.

A large sum will be given anyone who will supply the above wants. Many have tried to satisfy them, and been paid large salaries for their services, but in every instance they have finally failed. Address, Mr. Awakened Professor, Empty Profession Villa, Worldliness Street, Formality.—Sel.

"WHERE ARE YOU IN YOUR EXPERIENCE? Are you exploring the land, enjoying its fruits, and taking new additions of territory from the enemy? Or have you settled down in the "good experience" you made at one time, but which through your idleness you let slip long ago? Wake up! There is an abundance, a fullness, plenty and to spare in this goodly land, but only those who follow God reap its benefits."

In heaven there are no paupers. Ten cities is a possible possession for every faithful one. Tramps in infest worlds that do not carry out God's plans, residents in mansions inhabit those that do.—Bishop Warren.

"What we do for ourselves must perish with us; what we do for others may outlive us; what we do for God, shall remain forever."

"Feed a child plain, wholesome food, avoiding sweetmeats and candies; then when it grows up it will need little dentistry and medicine."

"Here we have no continuing city," and asked if he could say, "I seek one
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H. N. Engle, Editor.
ELDER SAMUEL ZOOK, Treas.
All communications and letters of business
should be addressed to the Editor.

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BENEVOLENT FUND.
J. B. Hamaker, Donegal, Ks., $1.00
Anna Byer, Hamlin, Ks., $3.00

The Selection in this issue under
Call to Devotion, by Spurgeon, will
furnish you food for thought.

We are indebted to our friend L.
Merrifield for an opportunity of
reading A Retrospect, by J. Hudson
Taylor. No one can read this book
without receiving inspiration on the
line of Trust.

Brother, Sister: If the Lord lays
it on your heart to report Local
Church News, do not refuse. We
do not solicit lengthy reports. Short
notes, such as will be generally in­
teresting and profitable, are solic­
ited.

By some mistake we fail to have
the May 1, 1896 number of the
Visitor on file. If any of our read­
ers can supply this need, we shall
be very grateful. We should have
at least a dozen copies. Who will
respond at once?

On the eve of Oct. 16 it was our
privilege to hear our friend Jam­
ison, missionary to Central America,
setting forth the actual condition
and the real needs of the people in
those neglected republics. His talk
was real soul-stirring, and we were
anew impressed with the truth that
"a knowledge of the needs is neces­
sary to promote zeal."

CHURCH NEWS.

LOCAL CHURCH NEWS.

ROSEBANK.

By letter from Bro. J. N. Melling­
ger, of Hope, Kans., we learn that the Love-feast at Rosebank was
followed by a series of meetings
which proved to be a season of
blessing. On the 25th of October,
baptism was administered. Bro.
Perry Alexander, formerly of Okla­
homa, but at present in this vicinity,
having been convinced of the better
way, was buried with Christ in a
watery grave.

LOVE-FEAST. (Chicago.)

WE praise the Lord for the good
Feast we had at the Mission:
also for the presence of the brethren
and sisters from a distance. We
think the good Lord moved upon
their hearts for the encouragement
of the workers of the Mission.

Bro. Isaac Trump and wife of
Polo, Ill.; Bro. Myers, his daughter
and his sister-in-law of Freeport,
Ill.; Bro. M. M. Shirk with his wife
and two children, together with Sis­
ter Lucrecia Brown of Indians were
our guests. Sister Brown will re­
nain here two weeks during my ab­
sence.

We are thankful for the liberal
donations, both in cash and provis­
ions and also hospitality, which we
received to supply the needs during
the Feast. We withhold the names
of those who donated, yet praying
the Lord to bless openly each indi­
vidual.

While we had quite a number of
people at the meeting, the Lord
provided for all the expenses and
gave us a surplus. We are sur­
prised how the Lord will provide.
Brethren and sisters, don't be afraid
to attend a Love-feast in Chicago:
the Lord will provide.

We are satisfied there was seed
sown that will spring up some day
and bear fruit unto eternal life.
Our meeting commenced Friday
evening, Sept. 25, and continued
over Saturday and Sunday; also on
Monday and Tuesday night.

H. L. & N. A. SHIRK.

BROWN COUNTY, KANSAS.

THE Love-feast held in Brown
county, October 24 and 25, was
well attended, being also a precious
waiting before the Lord. The
Brotherhood in that place was
greatly strengthened since the re­
vival last winter. All the converts
that united with the church seem to
be in real earnest and are reaching
out after the fullness that is in Christ.

Praise His name.

SAMUEL ZOOK.

FROM THE FIELD.

OKLAHOMA MISSION.

WE give a brief concluding re­
port of our summer's labor.
On Sept. 27 we arrived home from
our field of work. It is not our purpose to say much about the financial condition of the people—only that there are many poor and whoever will may do them good.

We were from home nearly six months: had meetings at five different places: thirteen souls made a start for the Kingdom and six were baptized.

Notwithstanding a real trying of our faith, the Lord poured upon us great blessings while engaged in the work.

We found our greatest opposition among such who make a profession of religion and at the same time make allowance for weakness and sin, being more attached to their churches and isms than to Christ who came to destroy the works of the Devil and to save us from our sin.

However, we must say to the praise of God, the majority of the people received us gladly and many souls are hungry for the pure Gospel.

Oh, there is a great field open in Oklahoma Territory as well as many other places, and I see more and more the great need in these latter days for God-sent men and women to go out into the field, and not merely such who are man-sent. We are especially impressed to pray that the Holy Ghost would lay it upon the heart of some consecrated brother and sister to move to Oklahoma Territory and labor with those dear people.

We pray the Lord to take care of the seed which has been sown this summer and that those dear souls who have accepted the Lord may go on to perfection.

Yours for the Kingdom,
D. H. Brechbill and Workers.

Iowa.

On the first of October, I left home for a visit to Iowa. Attended a love-feast at Dallas Centre, on the 3d and 4th. This meeting was fairly well attended. The following week, up to Friday evening, a meeting was held in a schoolhouse near to Bro. D. Hawbaker. This meeting was well attended and interest fair. The Christian people seemed much revived.

On Saturday, the 10th, I left Lowrie, Iowa, where Bro. H. H. Kaufman and family now live. This is about fifty miles north of Dallas Centre. We met with the people in a schoolhouse on Sunday in a Sabbath-school assembly. By request we held meetings every evening till Friday night. This was a new place. Continued meetings had never been held in the neighborhood. The people seemed hungry for the Gospel. This meeting was well attended and good interest manifested on the part of the people.

Some arose for prayers. Owing to other arrangements, I could stay no longer, and left for Des Moines City. Met Bro. J. R. Zook, who has charge of the Mission at that place.

I was impressed that the Mission is doing a good work. Bro. Charles Good certainly has done a grand work by donating some of his means to the work of the Gospel. Bro. Good has donated a church building to the Brotherhood at Altona, about ten miles east of Des Moines; has built a Mission Chapel, and is now building a large and commodious church in the city, which will, with the ground, cost about $8,000 when completed. It will be built of brick, in the most substantial manner. This building will be deeded to the church, all expenses being paid by Bro. Good, and will probably be dedicated in about a month. Bro. Good is about 87 years old.

I was much impressed with the work in this city of about 75,000 people. May God lead his people. I was with them until Wednesday, day 21, and attended the Mission every evening. The attendance was good and on Sunday night it was crowded. The interest of the meetings was such that it seemed hard to close every night. Although the Mission is open every night during the year, yet it seems an unabated interest is kept up. I heard some powerful testimonies from some who I believe to be real earnest Christians, and many have been the conversations there since the Mission has been started. On Wednesday, the 21st, I left Des Moines and, turning homeward, I stopped over two nights at Tabor, Iowa, at the Faith Home. From there, going to Brown county, Kansas, I attended a love-feast. Arrived safe home on the evening of the 26th. The Lord has been very gracious to me. Praise his name forever.

SAMUEL ZOOK.

CHICAGO MISSION.

The donations did not come in sufficiently to meet all expenses but we thank God and the brethren for the liberality shown. Since we have been called to take charge of the Mission, we would have much desired more brethren and sisters to visit the Mission in order to give us instructions in the work; also, they could be better prepared to report to Annual Conference the real need of maintaining and supporting the Work.

The brethren, here, are thankful for the barrel of nice fruit sent by Bro. and Sister Isaac Trump; also, a box of clothing and fruit by Bro. and Sister M. M. Shirk of Indiana; to Bro. Henry Brubaker and wife of Fair Haven, Ill., and Bro. and Sister Krider of Shannon, for apples.

We believe also that their prayers and hearts are with the work and that they would desire to meet with us but cannot for various reasons. May God bless all for their labor of love.

We look forward, believing that
the Chicago Mission will become not only a blessing, but also a power of God unto the saving of many precious souls.

Today we visited the "Hospital for the Incurable." We were made to behold sad sights and terrible suffering. The best of care is taken of the patients while there and they are kept free of charge. They have sufficient to eat and drink and good beds are provided. Religious services are also held in the Home. It is truly a good institution.

We cannot thank God sufficiently for putting it into the heart of the lady who donated the first million dollars to the support of such a Home.

Bro. Isaac Trump of Polo, Ill., sends $4.73 which is reported below. May the Lord bless his little ones who send relief for the suffering; also assisting in spreading the Gospel to humanity.

Reports of receipts and expenses from our last report to October 15 is as follows:

**EXPENSES.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood</td>
<td>$2.00</td>
</tr>
<tr>
<td>Stationery</td>
<td>1.85</td>
</tr>
<tr>
<td>Coal box</td>
<td>1.16</td>
</tr>
<tr>
<td>Lamp chimneys</td>
<td>3.31</td>
</tr>
<tr>
<td>Basin, map and fruit cans</td>
<td>3.36</td>
</tr>
<tr>
<td>Dry goods</td>
<td>3.37</td>
</tr>
<tr>
<td>Milk</td>
<td>3.85</td>
</tr>
<tr>
<td>Repairing chairs</td>
<td>3.80</td>
</tr>
<tr>
<td>Sidewalk</td>
<td>4.00</td>
</tr>
<tr>
<td>Groceries and provisions</td>
<td>18.17</td>
</tr>
<tr>
<td>Hall rent</td>
<td>12.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$41.97</strong></td>
</tr>
</tbody>
</table>

**DONATIONS.**

<table>
<thead>
<tr>
<th>Name and Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>C. French, lumber and nails</td>
<td>$2.00</td>
</tr>
<tr>
<td>Bro. Dodson, labor</td>
<td>1.00</td>
</tr>
<tr>
<td>Bro. Misomelder, labor</td>
<td>1.00</td>
</tr>
<tr>
<td>Sister Anna Myers</td>
<td>1.00</td>
</tr>
<tr>
<td>Bro. D. F. Shirk, Abilene, Kansas</td>
<td>1.00</td>
</tr>
<tr>
<td>Isaac Trump, Polo, Ill.</td>
<td>4.73</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10.73</strong></td>
</tr>
</tbody>
</table>

Amount due Mission $30.64

**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.

Addie Relinger of Foraker, Ind., writes in substance as follows:—Are we doing for Jesus what we can in writing for the Visitor? When we think of the many secular papers and books which are being disbursed today, we should be more zealous. Let us improve the talent which God has given us and the promise is to us. "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."—Rom. 6:19. * The Bible is the book of all books. I am so glad for the precious gift. Let us search it more.

"Blessed Bible, how I love it! How it doth my bosom cheer! What hath earth like this to covet? Oh, what stores of wealth are here!"

"Man was lost and doomed to sorrow; Not one ray of light or bliss Could he from earth's treasure borrow Till his way was cheered by this."

In addition, Sister Addie gives the following Scripture texts which are rich as food and good to meditate upon by any soldiers of the cross: Matt. 6:33; Matt. 7:12; Mark 13:33; Luke 4:4; John 5:39; 2 Tim. 2:22, 23.

Bro. H. Landes, of Hummelstown, Pa., sends a letter written by Fanny Balsbaugh, who died near Bachmanville, Pa., Aug. 27, 1875. The letter was found in her chest, having been carefully laid away in her house, and religious services, are entitled "The Heavenly Home and House of Rest." We commend the spirit of this aged pilgrim as expressed in verse. The smallness of this world and the unspeakable riches of Christ our Lord, as expressed therein, bespeak the heart's desire and prayer of our brother. Because of its length, we choose not to publish this production of his pen.

Sister Alice J. Linebaugh, of Yoocumtown, Pa., writes that she always finds obedience followed by a blessing; she desires to come nearer and continue in the old way in which the cross is found. * Humility, non-conformity, and separation are to her important points in religion. May we indeed have these things in spirit and not only in form. We are glad that the sister refers to the Bible as the standard. She joys also in her youthful choice of the Christian religion.

**THE PROGRESSIVE AGE.**

There is much said about this being a progressive age. But is it progressive for the better, or for the worse? In reading ancient history we find wherever they quit worshiping God, they ran into idolatry and heathenism, and in this fast age how few are the worshipers of God, compared with the many that are running after the idolatries worship of the lodge and heathenism. And people make their boast that they will not go to hear the gospel preached, or send their
If so, her conscience would prompt a voice in the conscience says to man, from a revelation outside of himself, rather than his conscience, to the limits of right and wrong. Conscience does not inform a man as—an Ex.

ward leading people to do right, once heard make this remark about kinds that they have no time nor this progression? Is it for the best, such foolish stories told.

It is progressive for the better, or suffer the consequences.—S. S. Times.

CALL TO DEVOTION.

O H, it shames me when I sit down and look over my life and enquire, “Is this the life a Christian ought to live?” Does not the same question arise in your minds? Do you not feel in many points that even unconverted men have excelled you? Do you not know some persons who are no Christians who are, nevertheless, more patient than you in the endurance of pain? Do you not know unbelievers who are generous to a high degree, and show much of self-sacrifice in helping their poor neighbors? Do you not know men whose devotion to science is greater than your devotion to Christ? Are there not within your knowledge persons who have loved their country better than you have loved your Lord? Do not these thoughts provoke you to something better? They make me blush, and cause my heart to weep. What manner of person ought I to be when those who do not profess to know the mysteries of everlasting love rise to such courage in battle, such endurance in pushing over seas of ice? What ought I to become when my Lord calls me to be his disciple indeed? What are the fruits of my discipleship? What am I doing to bring Him honor?—Spurgeon.

LIFE’S LITTLE DAYS.

O NE secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours till it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in today’s work well done and today’s life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just on little day. “Do today’s duty; fight today’s temptation, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them.” God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—British Weekly.

BE KIND TO THE LIVING.

It is all very well to give men fine funerals when they die, and to write long obituary notices, proving them saints uncanonized. It is a good thing to pause—we who must all die some day—for a little moment, to do honor to the dust and ashes that were yesterday a man. But while we do this, can we not also give a little kindness to the living? Can we not be generous and just and forgiving to those who still have ears to hear and hearts to throb with pain and anxiety? How many hearts might have been saved from breaking by a perusal of their obituary notices! How many might have been comforted by ante-mortem perusal of the verses on their tomb—
stones! It is after he is dead that we say of the man, “He was brave and good,” or of the woman, “She was pure and pretty.” The abuse, the sneer, the innuendo, the malicious whisper, the coarse caricature—these are for living, breathing, bleeding human beings. Any amount of tombstones, and praise, and funeral pageants that you like, but would it harm us to be a little kinder to the living?—Sel.

DEAD AND ALIVE.

ABOUT a year and a half ago I was led by the Spirit of God to make an entire and unreserved consecration of my whole spirit, soul, and body to the Lord. By the same Spirit, I also was enabled to see that it was not only my privilege, but my duty, to reckon myself dead indeed unto sin; but I have to praise him for making the reckoning good.

If you ask me to explain further what this means I can only say that I have found that word of God, in its plain and literal sense, to be true.

From grace to grace, from faith to faith, from glory to glory, His Spirit leads me ever since. Oh, I have found, and do find what this means I can only say that I have found that word of God, in its plain and literal sense, to be true.

I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this bold, dead formalism, this conformity to the world, this professing what we do not possess. The eyes of the world are upon us.

I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we were all bright shining for the Master, those about us would soon profit by the light. They have an idea that the church is a place of rest. Instead of going there to work for God, they go there to rest.—D. L. Moody.

ONE-SIDED CHRISTIANS.

SOME Christians and not built up symmetrically. They are lopsided, and their painful deficiency is on the ethical side of their religion. They can sing in a prayermeeting, and pray devoutly, and exhort fluently; but outside of the meeting they cannot always be trusted. What they lack is a rigid sense of right and a constant adherence to it. They need more conscience, a conscience to detect sin, and a granite-like principle to resist its seductions.

The word of these Christians is not always to be relied on; in matters of business they do not always go by the air line.

I once dealt with a man who was quite an exhorter in his church, and liked to talk with me in his market-stall about the “good-times” they were enjoying in their revival meetings. Yet when the devout dealer’s meat was “weighed in the balance,” it was too often found “wanting.” He had more emotion than conscience in his religion.

That eminent theologian, Dr. Chas. Hodge, of Princeton, at the funeral of a certain excellent man said of him, “He was not only pious, he was good.” He went on to explain that there is sometimes a piety that expends much fervor in its devotions, yet is wanting in that conscientious goodness that abhors everything wrong, and is scrupulous in keeping Christ’s commandments. Such people are not well-built Christians.—Sel.

Condemn no man for not thinking as you think. Let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgement, since every man must give an account of himself to God. Abhor every approach of any kind or degree to the spirit of persecution. If you cannot reason or persuade a man into truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all.—John Wesley.

Today is a king in disguise. Today always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank todays. Let us not be so deceived. Let us unmask the king as he passes.—Emerson.
**MISSIONARY.**

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

**ONLY.**

Only a mortal's powers,  
Weak at their fullest strength;  
Only a few swift-flashing hours,  
Short at their fullest length.  
Only one page for the eye,  
Only a word for the ear,  
Only a smile, and by and by  
Only a quiet tear.  
Only one heart to give,  
Only one voice to use;  
Only one life to live,  
And only one to lose.  
Poor is my best, and small.  
How could I dare divide?  
Surely my Lord shall have it all;  
He shall not be denied!  
All! for the last and least  
He stoopeth to uplift.  
The altar of my great High-priest  
Shall sanctify my gift.

—Selected.

It has been said that the Sandwich Islanders were among the vilest barbarians the world ever knew: and yet the government formally recognized Christianity within four years of the time of its first introduction.

The spirit of self-sacrifice was manifest in the Oxford student, who, being urged not to risk his life in Africa as a missionary, replied: "I think it is with African missions as with the building of a great bridge; you know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content."

"South America has been rightly called, from a missionary standpoint, the neglected continent. Among a population of thirty-four millions there are only 325 Protestant missionaries and 15,000 church members. South America contains twelve different states, and in only four of these has any missionary work of any account been done. These are Brazil, Chili, Columbia, and Argentine Republic."

"Missionary fervor must be fed with missionary facts. Ideal enthusiasm springs from personal knowledge of actual conditions. Men and missions, prayers and petitions will not be offered for a cause when people are ignorant of its claims and its needs. Impulse must be preceded by instruction. Let Christ's soldiers at home receive regular bulletins from the front, telling of their comrades' dangers, perplexities, and needs, and they will be inspired to send reinforcements and supplies."

Mrs. Rockefeller, in The Gospel Message, writes from North Africa: * * Oh, that all the world, not only sinners but God's own children, would grasp the utter preciousness of a human soul! Then would we see sinners dropping everything, that they might find rest for their souls; and, the things which are so precious to God's children and hold them back from the rescuing of precious souls, would fade into nothingness. They would be scattered all over the globe; there would not be a spot on earth too cold, nor too hot, too difficult, nor too deadly, for some child of God to enter and point out the way of life. Morocco, Africa, India, China, South America, and the Islands of the sea would all have plenty of missionaries; and yet there would be plenty at home. Oh! that our hearts might bleed as did the heart of Christ for this lost world! that we would take time, sacrifice our rest, that we would rise at midnight, to pour out our hearts to God in prayer! Often have we recognized that the blessings we have received have been in answer to the prayers of our dear friends at home."

We know you have been asking the Lord to help us get the language; and, though we still need your prayers along that line, we ask you to pray more especially that the Holy Spirit may baptize us with power. We realize that this is our need more than ever before in our lives. No matter how much language we may know, no matter how many words we may speak, if they are not spoken in the Spirit of power, they will all be in vain. When you pray remember our great need * *

**THE MISSIONARY PROBLEM.**

A RECENT writer in an English exchange points out that the ancient Psalmist understood the missionary problem, and had a clear vision of its solution, when he said: "God be merciful unto us and bless us; and cause his face to shine upon us; that Thy way may be known upon earth, thy saving health among all nations."—Psa. 67:1,2. In that prayer are outlined and shadowed forth the true method and procedure of missions—spiritual revival within the church first, the church purified and spiritualized and filled with God first, and then the outburst and overflow of inward life in salvation and evangelization. The church cannot give what it has not got, nor do what it has not the power of doing. The principle was laid down in God's promise to Abraham: "I will bless thee,......and thou shalt be a blessing." Those who are a blessing are themselves first blessed. This is the message for this missionary age, that the evangelization of the world is conditioned upon genuine revival within the Church.—Ex.

"When one's heart cries out for the Living God, then there is a beginning of the Holy Ghost of richer, deeper interiority. When one's flesh cries out for God, then come the forerunners of Immortality."
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

"But the path of the just is as the shining light, that shineth more and more onto the perfect day."—Prov. 4:18.

HOW LITTLE IT COSTS.

How little it costs if we give it a thought,
To make happy some heart each day!
Just one kind word, or a tender smile.
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.
One walks in sunlight, another goes
All wearily in the shade;
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought!

"Pass them along—kind words,
generous deeds; loving thoughts,
useful acts, and you will not only
give good but receive good."

—Selected.

Let every dawn of morning be to
you as the beginning of life, and
every setting sun be to you as its
close; then let every one of these
short lives leave its sure record of
some kindly thing done for others—
some goodly strength or knowledge
 gained for ourselves.—Ruskin.

CIGARETTES AND CRIME.

A CIGARETTE smoker need not
necessarily be a criminal, but
the experience of the police in charge
of the station houses goes to show
that nearly all criminals are cig­
arette smokers. As a rule the first
thing that a criminal asks for after
being locked up is a package of cig­
aretes.—Sel.

ARE YOU KIND TO MOTHER?

Who guarded you in ill-health
and comforted you when ill?
Who hung over your little bed when
you were fretful, and put the cool­
ing draft to your parched lips? Who
taught you how to pray and gently
helped you to read? Who has borne
with your faults, and been kind and
patient in your childish ways? Who
loves you still, and who contrives
and works and prays for you every
day you live? Is it not your mother
—your own mother? Now let me
ask you, "Are you kind to your
mother?"—Michigan Advocate.

A PRAYER FOR GIRLS.

YOU ask for a little prayer. Here
is one written by Jeremy Tay­
lor in his effort to teach the world
what is meant by holy living: "Teach
me to watch over all my ways, that
I may never be surprised by sudden
temptations or a careless spirit, nor
ever return to folly and vanity. Set
a watch, O Lord, before my mouth,
and keep the door of my lips, that I
may never be surprised by sudden
temptations or a careless spirit, nor
ever return to folly and vanity. Set
a watch, O Lord, before my mouth,
and keep the door of my lips, that I
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—Sel.

THE VALUE OF CHARACTER.

GOODNESS is greatness. The
best people are the noblest peo­
ples. God counts quality. The light
that shines from a thoroughly good
life more than eclipses the light of
the sun. We are not strong by
what we do, but by what we
are. The inner graces constitute the worth
and beauty of the soul. They are
to the man what harmony is to mu­
sic—what form and color are to art.
The individual who has conquered
himself is more worthy of admira­
tion than he who, by his armies, has
placed nations under his feet. Even
genius is nothing beside goodness.
True, this is not the world's esti­
mate. The world regards men by
their wealth, by their social posi­
tion, the number of their friends,
and reputation—all may possess a pure
heart and a clean life. An upright,
unselfish life spent amid poverty and
obscurity is a larger life than that
lived by a king or queen who knows
not God and righteousness.—Ep­
worth Herald.
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."— Psalms 144:12.

OUR OWN.

We have careful thoughts for the stranger
And smiles for the sometimes guest,
But oft for "our own"—

The bitter tone,
Though we love "our own" the best.

Ahl lips with curve impatient;
Ahl brow with that look of scorn,

'Twere a cruel fate
Were the night too late
To undo the work of morn.— Selected.

HOW TO PROLONG LIFE.

ACTIVITY, without overwork, healthful living, moderation, self-control, the due exercise of all the faculties, the cultivation of the reason, the judgment and the will, the nature of kindly feelings and the practice of doing good—all things, in fact, which tend to build up a noble manhood—also prepare the way to a long life and a happy and blessed old age.— Ex.

HEALTH PRECAUTIONS.

NEVER lean with the back against anything that is cold. Never begin a journey until the breakfast has been eaten. Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room, establish a habit of breathing through the nose, and never with the open mouth. After exercise of any kind, never ride in an open carriage or near the window of a car for a moment. It is dangerous to health or even life. When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat produced.

Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has been comfortably warm; to do otherwise is debilitating.— Sel.

LITERATURE IN THE HOME.

THE subject of literature in the home has justly become a most important one; and the taste for reading can be most easily acquired in early years. What a great satisfaction to parents are the children that love their books; and in after years what a great satisfaction it is to the children themselves. Well directed reading teaches us the true, deep meaning of life; and will better fit one for every duty and work taken up, making one more competent to go through the world; if a person broadens his intelligence he becomes a better workman and a better director of any business.

If the home only contains gossip of one's work and neighbors' affairs, with an utter disregard of reading matter, where are the children to acquire the taste for reading? They will not obtain it in the school, as many parents think, nor will they obtain it in the street; parents depend too much upon the school, for it cannot supply the place of home training in regard to home habit of reading and in the selection of literature. It is very important that we make our children happy and good, yet there is so much more to do. Give the children a time for reading which will be a broadening of the mind by real cultivation.— Sel.

BE KIND AT HOME.

WHY is it that we are more kind and considerate to strangers than to our own? Why do we not consult our home one's convenience the same as our visitor's? How we daily worry those with whom we live by unkind words, by our tones and by our impatience. The confidence in us is certainly weakened by a habit which destroys the comfort of those around us. We cause confusion and extra work often, we know we practice self-indulgence, we are either cross or sullen, but we have only marred the happiness of our loved ones; those outside see nothing but harmony, for our people will cover up our shortcomings even at the cost of their suffering. We would be classed with the uncivil and uncultivated if we answered strangers as we often speak to the members of our family. There is a charm in kind words and acts. The weary, tired wife, who is burdened with so many cares and trials; make lighter her load, smooth her way through life by being kind and showing a just regard for her feelings. When the husband comes home from his work, forget for a time your own troubles; remember he too has his vexations. Speak kindly. Let him find in his home, in place of the cross, fretful wife, peace, and allow him to live in its hallowed joys. To the father and mother, who have endured so much for you, whose forms will soon be aged, and on their brows you can now trace lines of sorrow—be kind to them. These little ones that bring so much sunshine into our lives, to them be very kind; if they do well tell them so; if there must be punishment, let them meet it in the day time so that the weary feet and brain can rest in bed happy. Let the father's and mother's caress be the last link between the day's pain and pleasure and the night's rest. If there is an erring brother, sister or friend speak only the kind word that it may sink into the heart. Be not harsh; you do not realize the temptations that beset the path. Load yourself at the beginning of each day with kindness, with real helpful words and deeds. The old song, "Kind Words Can Never Die," is right. If the ruling genius of home is kindness no misfortunes can make the home very unhappy.—Sel.

"It is committed to all mothers to educate; how are we doing our work."

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

Two hundred and sixty-four years ago, the first church building to be used exclusively for that purpose was built in Boston.

Expecting to receive government aid, the M. E. Missionary Society contemplates the establishment of leper asylums in India.

Bishop Keane, who for nine years has been rector of the Catholic University of Washington, has been given the title of archbishop by the Pope.

A large church building opposite Tammany Hall, N. Y., which has been unused for some time, will be opened as a beer garden Nov. 1. Surely the devil is getting the advantage.

Twelve murders committed by the men who patronize the 28 saloons which have been licensed for the special benefit of 8,000 workmen engaged in digging the Chicago drainage canal, show the real drift of man if left to choose his course.

That no affinity exists between the Moslem and Christian may be deduced from the interpretation given by the Turks to the singing of "Ow'ard Christian soldiers marching to the war" by Armenians. This was not the introduction to a crusade as was recently done in Oregon.

Debt is a monster to be discarded wherever found. Even our charitable and missionary societies have proven this to their sorrow. Notwithstanding all the efforts to prevent it by the Eiffel tower is to be surpassed by a structure in Chicago from which the view of obtaining a cessation of dynamite outrages, the Porte granting a general amnesty to Armenians and promising to carry out reforms throughout Asia Minor. Little faith, however, is placed in the Turkish promises. A monarch who could have the face to deny publicly that the Armenians have not been protected, can not be believed, especially when he makes glowing promises. His mendacity is also encouraged by the absurd leniency of the Powers."

There seems to be no limit to the aspirations of the carnal mind so far as altitude is concerned. The Eiffel tower is to be surpassed by a structure in Chicago from which no one can not be believed, especially when he makes glowing promises. His mendacity is also encouraged by the absurd leniency of the Powers."

"Several hundred Armenians have reached Marseilles, driven out of Constantinople, some of whom are destitute of all means of support. As to union, there can be no true union except on this basis."

The Pope seems to be firm in his denunciation of the pope's sur of Episcopalian bishops as being in any sense superior to that of any other bishops. We believe in the communion of saints, the Holy Church, and we believe in the Holy Ghost, whose presence and power, revealed in the sanctification of believers, is sufficient to separate the spirits of the blessing of Christ the true head of the Church. As to union, there can be no true union except on this basis."

MAHJED.

DAVIDSON—BRENNEMAN—Married, October 15, 1896, at the home of the bride's brother, A. Brenneman, Good Hope, Pa., by Elder Jonathan Wert, Elder Henry Davidsson of Abilene, Kans., to Sister Kate Brenneman, of Mechanicsburg, Pa.

OUR DEAD.

BOWMAN.—Bro. William Bowman, of Whiptile, Ont., died Oct., 8, 1896, aged 71 years, 3 months and 8 days. For 11 years Bro. Bowman was afflicted with spinal paralysis, and the last 6 years he was entirely helpless. He bore his affliction with much patience. The deceased leaves a wife, 5 sons, and 7 grandchildren to mourn their loss. Services conducted by Bros. Abram and C. Winger. Text Rom. 8:18.

SCHLAGENWEIT.—Died near Loyalsiscove, Pa., Aug., 29, '96, Sister Catharine Schlagenweit, aged 86 years, 7 months, and 29 days. Of a family of ten children, six sons and four daughters, only four sons survive her. She leaves 34 grandchildren and 30 great-grandchildren. Funeral services by Rev. John Eisenmenger of the German Baptist Church. Text Isa. 26:20, Interment Sept. 1, in the family burying ground.

EMIG.—Died at Boiling Springs, Cumb. Co., Pa., Oct., 7, '96, Sister Esther Emig, aged 68 years, 6 months, and 7 days. The deceased died at the home of her son-a-law, Bro. Alvin Gutshall, where she has resided for a number of years. Her silhouette was consumption, from which she suffered for a year past. Sister Emig was born in Lance, Co., Pa., and was the daughter of Jacob and Elizabeth Burn. For 20 years she has been a member of the church and possessed virtues and Christian graces by which all who knew her may profit. Services held in the Brethren Church at Boiling Springs, by Bros. T. A. Long and Jonathan Wert. Text, Ecc. 7:1. Interment in the Springville cemetery.