Thanksgiving Day will make its annual return before another issue reaches our readers. Will some heart be gladdened by you? Can you stir some one to gratitude toward God? Will the day stamp pleasant memories in your home?—not necessarily by feasting but it may be by implanting more definitely in the minds under your influence the consciousness of a wideness in the graciousness and mercy of God here-to-fore not seen or known.

Victory by Faith.

Paul said to Timothy, "Fight the good fight of faith." This comes to us as a part of the Word of Life. In it are implied principles of life or death. It is called a fight of faith. We need to be sure that the Promises of God are constituents of our faith.

In this warfare we do not want fanaticism, but we do want earnestness. Giants are found to be well settled in the very part of Canaan whereon our eyes are fixed. Can we say with Caleb that the land whereon our feet have trodden shall be ours? This is the language of faith.

Too many who claim to be in the battle either do not expect to meet giants or do not say, "The land shall be ours." We must gird ourselves and move on. Our purpose must be to fight and to win. We must believe the promises of God.

A great hindrance to the victory which, in our lives, should follow faith is our ignorance of the actual promises contained in the Bible. If we believe the Word let us read and know for ourselves the elaborateness of God's promises.

Another hindrance to these victories is that we do not appropriate these promises to ourselves. We have them in store for others or for ourselves in some future experience. We forget that now is the day of salvation—the day of victory. We dare not quietly stand by waiting for our fellow soldier to strike the fatal blow. We will never reach the richness of Canaan if unbelief is paramount in our life. We cannot reach any attainment unless we believe such attainment is within our reach. We must fight the fight of faith.

Giants live in the choicest of Canaan's territory and they are well fortified. They have settled down to stay and are well established. They may be known as discouragement, despondency, roots of bitterness, jealousy, passion, fleshly lusts which war against the soul.

Do we know that "there remaineth therefore a rest to the people of God"? Will we appropriate the promise to ourselves? God promises not only the pardon of sin but the salvation from sin. Let us rise to our opportunities and with deliberate zeal say, "the land shall be ours." God's promise is written in the Book and it cannot fail even to us if we believe.
WE SHALL BE LIKE HIM.

"We shall be like Him"—blessed thought. Also, we are not like Him now.
Less patiently we bear the cross,
Less meekly do we suffer loss,
Than He who our redemption bought
With thorny crown on dying brow.
"We shall be like Him"—blessed thought!
"We shall be like Him," free from sin;
On Him temptation lost its power.
We shall be pure without a stain,
When we that blistful state attain;
Aye! pure without and pure within.
"We shall be like Him,"—free from sin.
Within my soul it soundeth clear—
If we would there his likeness know.
Our lives must something of Him show,
To know that you are among the "lit­
tle flock" whose treasure is in heaven,
And whose "fellowship is with the
Father, and with his Son Jesus
Christ."—Matt. 6:20; 1 John 1:3.

For the Evangelical Visitor.

DELUDED.

IT is a solemn thought that the eternal destiny of the soul depends upon our choice and actions in this life.

A young man seeks a bride and is charmed with the beauty and flattery of one of the fairer sex, and without inquiring into her true character, the marriage is hastily consummated; but he soon learns by sad experience that she is not worthy of his hand and heart, and finds himself deluded, and has a lifetime before him wherein to repent.

So with a young lady who has been tenderly reared, with a mind well cultured, and possessing all the qualifications for usefulness in society. She receives the addresses of one of our fast "young Americans" who is prepossessing in appearance and enticing in his manners, and by fair speech gains her affections. They enter the marriage relation: but as soon as the "honeymoon" is ended the young man proves treacherous, remains out until late hours, and frequents the gambling houses, the race ground and the saloon. On his return, the wife of his bosom, whom he vowed before God and the minister to love, honor, and comfort, finds his breath impregnated by the odor of strong drink, and thus he continues from bad to worse until life becomes a burden—death only ending the sorrows of her deluded life. Such may be numbered "le­gion." There is no subject in the universe in which men and women manifest so much indifference as the destiny of the soul. Yet all who believe in the authenticity of the Bible will readily admit that it is paramount to every other consideration. A man is about to pur­chase a farm. He finds one well located and of excellent soil. He is, however, not disposed to pay his hard earned money without first

For the Evangelical Visitor.

DELUNED.
in every true Christian like the mainspring in a watch, is the leading and propelling principle by which no one can be deluded.

During the reign of slavery in the south we were told that on a spring morning a certain slave holder sent one of his young slaves into a field to plant corn. In the evening when called to report he said: "Oh massie today I cheated the birds." "Tom how do you do that?" "Why massie I covered up the hills but put in no corn." "You are a fool: go out and do the work over," Tom was deluded. So in the history of our ministry we have known a number of persons actuated by sinister motives who sought membership in the church and feigning themselves to be very pious; yet the germ of Divine grace had never been planted in their hearts, and after practicing their deception, their actions soon demonstrated that they were "Achans in the camp." We may for a time succeed in deceiving men; but we can not deceive God who is the searcher of all hearts and will judge righteously.

Kind reader: suffer us to say in conclusion, Time is short. Eternity is just before us; opportunities are fleeting; professors are asleep; the wicked wax bolder; satan is intensely active; heaven is beckoning; hell's mouth is yawning. Men and women are dying; the day is far spent; the Saviour, "The Bridegroom cometh" may be heard any hour and there is no time to idle. Heaven and hell is before us.

Important journey, awful view:
How great the change, the scenes how new. The golden gates of heaven displayed, Or hell's torments flames and gloomy shade. Yours for honesty and truth, 

John PoHL
Chambersburg, Pa.

CLIPPING of the following article from the pen of Bro. F. Elliott, which appeared in The Liberal, of Richmond Hill, Ont., has been sent us.

To the Editor of The Liberal,
Sir:—The readers of The Liberal, or any local paper, have no doubt noticed the great number of church parties and entertainments. These are usually followed a week or so later by glowing accounts of their success, or otherwise. The province of the local paper is to chronicle local events, and I am finding no fault with that. Sometimes I wonder if there are not many thoughtful minds disturbed and pained by those modern ways of "raising the wind" for church purposes, yet fear to speak out there convictions on the subject.

All evangelical churches claim to take the New Testament as their only standard in faith and practice. The divergence between the teaching of the Book on this subject and the practices of modern churches, is, to say the least, extremely wide. The Epistles, as all will freely admit, were written to Christians only, and not to sinners. Plain, practical rules were laid down, fair and equitable to all, and simple enough for all to understand. Paul says: "Upon the first day of the week let every one of you lay by him in store as God has prospered him," etc.—1 Cor. 16:2. In 2 Cor. chapter 8, St. Paul requires a willing mind; then the offering is accepted "according to what a man hath, and not according to what he hath not." He exhorts to liberal sowing in expectation of bountiful harvests. Yet to insure perfect free will he adds: "Every man as he hath purposed in his heart so let him give; for God loveth a cheerful giver." This, in short, was the Apostolic precept and the Primitive practice until Constantine corrupted the church with worldly honors, and the dividing line between the church and the world became broken down. Not a single precedent can be found in the New Testa-
ment to justify any Christian church in asking aid of sinners for the Lord's cause. I admit that Paul accepted hospitality from heathen at Melita, and I think churches too are safe in taking a free, unsolicited offering from outside the church. One thing is certain, if the Apostolic plan were adhered to there would not be the useless extravagance, display, and cold formality so painfully evident in modern churches.

There is one promise extremely precious to the average clergyman and church managers of the day. It is Prov. 27:27: "And thou shalt have goats' milk enough," etc. Of course we apply this figuratively, like many other obviously literal passages are applied. The Bible in many places calls the Lord's people his sheep, while the unsaved and unbelieving are termed goats. The latter class have been for ages past, and are still, an overwhelming majority. Unfortunately too they seem to have the most money. The promise above quoted has its human side, to insure its fulfillment. If you are to have "goats' milk enough" you must furnish the pails and do the milking. A certain receipt for hare soup says "first catch your hare." This applies here. Goats are often very wild and not naturally inclined to come and be milked by sheep, but by a liberal salting in the shape of a church party great numbers of goats are attracted and deftly milked to the tune of twenty-five or fifty cents, or more. Of course it is understood that the appointments of the party are as nearly as possible to goats' tastes, and the sheep appear and act as nearby like goats as they can, and it is remarkable how successfully they carry it out.

When first these public "goat-milking" were introduced the attractions offered were very mild and simple, but as time has passed it has been found more and more necessary to consult the tastes of the aforesaid goats. Some of them on account of their desirable milking qualities have been persuaded to make the sheep-fold their home, without the usual process of being transformed into sheep (conversion). Through their influence the sheep have laid many excellent qualities aside in order that they (the goats) might feel more at home and induce others to follow their example. Now it is plainly evident that these domesticated goats should know to a dot what would draw their wilder brethren, hence their names figure prominently on entertainment committees. As a result of such sagacious management, it is needless to add, the flow of goats' milk is increased wonderfully.

A certain mythological individual called Terpsichore, formerly held in holy horror by the sheep, has been engaged to preside at some of these "goat milkings," and it is safe to say that he has made it (financially) a booming success. To serious minds, however, it seems an incongruous combination—Terpsichore and Jesus of Nazareth. The strains of the waltz and the polka to draw people to pay money towards paying for an instrument with which to play, "Crown Him Lord of All!" to pay for a stylish church that repels the poor; or to supply a high-toned cleric with "goats' milk enough." When church members and open sinners dance together to benefit the cause of God; when boys learn their first lesson in gambling in the church lottery, grab-bag or fair; when a stuffed donkey is placed on the platform and blindfolded saints and sinners pay to try to hook its detached tail to its normal position; when a sweet-faced maiden is placed in the aisle of a church for any foul-mouthed libertine to kiss if he pays his quarter; when ministers discourse wit and humor to perishing sinners; when lacrosse and football matches and bicycle clubs are carried on in the name of churches, and many, many more things too numerous to mention, is it not enough to make angels weep and devils laugh? Is it any wonder that infidels deride or sceptics scoff, while thousands of poor souls go drifting down to ruin?

Why abuse the Jesuits for the motto, "The end justifies the means," when we ourselves so faithfully carry out the principle. Why stand impotently asking, "How shall we reach the masses?" when you are neutralizing and nullifying all your spiritual influence by such worldly proceedings. Do not people see that it is spiritual adultery of the deepest dye? Do they no longer believe St. James, who says, "The friendship of the world is enmity against God?" May I ask, is not this unsanctified "goats' milk" a curse instead of a blessing? Is it not paid for too dearly in the loss of spiritual power, in the softening of the message in the fear of scaring the best milkers away? Does it not weaken and destroy the solemn reverence for God's house, for His Word and for His ministers? Can we expect it, when one night the minister causes sinners by his wit to be convulsed with laughter, and a few nights after the same voice tells him to flee from the wrath to come? No wonder it fails to startle him. When Noah preached about the coming deluge he emphasized it by working away at the ark. So if ministers and churches expect a trifling world to believe their report they must live and act as if they believed it themselves. The religion of Jesus Christ requires no grand nor costly temples or aristocratic appointments; it is a democratic institution. Its worship is spiritual and simple, not artistic and mechanical. The Great Shepherd has "all power in heaven and in earth," and he owns all the "silver and gold and
the cattle on a thousand hills.” He is able and willing to provide for the simple needs of his bride (the Church) and while he says “Woe unto them who go down to Egypt for help,” He will lead His flock “into green pastures and by still waters,” where, free from the deleterious effects of goats’ milk, they can “grow in grace and the knowledge of our Lord and Savior Jesus Christ.”

Richmond Hill, Oct. 6, 1896.

For the EVANGELICAL VISITOR.

I WAS much impressed while reading in the VISITOR about obeying God in small things if we wish to have greater things entrusted to us. As I have set out “saw my journey to pursue”, I want to follow where-so-ever he may lead. I have been impressed with the words, “Why stand ye here all the day idle?” They say unto him, ‘Because no man has hired us.’ He saith unto them, ‘Go ye also into the vineyard.’” This seems to be a command: and while reading God’s Holy word, how many such commands we do find! How this should impress every mind as we see the golden sheaves lie ungathered to waste upon the plain! Oh that we may be able to sing with the poet, “We shall come rejoicing, bringing in the sheaves.”

Ho, reapers of life’s harvest! Why do you stand with rusted blade? Thrust in the sharpened sickle and gather in the grain while the golden morn is passing. If we only stop to think over the world, what a large vineyard it is. No wonder the Master says, “the harvest truly is great but the laborers are few.” He also says, “Awake thou that sleepest, arise from the dead.” This also comes in the line of a command which we might profitably apply in this line of thought. How can we think of sleeping when there is so much to do? The Master calls for reapers; and shall he call in vain?

I sometimes think we should be like obedient children. Parents like to have their children see the work and then go ahead and perform it; An obedient child will often finish the work it has to do and then ask, “What shall I do next?” So I think our heavenly Father would be pleased to have us do. It seems however with a great many of us it is not enough that He says “go.” Sometimes He must use the rod. Oh that we would oftener think of the precious ones who are perishing all around, and also those who are in utter darkness! How it must grieve the Master to see them perish thus! Of whose hands will the sons be required? Let us stop and think. Especially should we think upon and decide as to the consistency of having four, five, and sometimes even more ministers of the gospel at one meeting. We might compare it to an overloaded table, while there are starving souls somewhere. How many are starving for the bread of life while we have plenty and to spare! The harvest truly is great. Oh! Where are the reapers?

There’s a work for me and a work for you: Something for each of us now to do. May we not go home empty handed.

Glen Dale, Arizona.

M A R Y B Y E R.

For the EVANGELICAL VISITOR.

DEAR readers of the VISITOR, I must tell you more about the love of Jesus and what he has done for me. I experienced something the past six months that gives me great joy. I can say in reality that Christ is living in me, and the life I now live in the flesh, I live by faith in the Son of God. We are the temple of God as long as we do well. Jesus can cleanse from all sin; and when the heart is pure and clean Jesus makes it his abiding place. He will help us to fight the battles manfully.

I must often say, “What a wonderful Savior is Jesus my Lord.” The unconverted look at the Christian as not having any enjoyment. But no wonder: our life is hid with Christ in God. The Christian’s secret of a happy life is only found in true obedience to God’s Word, and sweet communion in the secret chamber when all is silent—when none can hear but God alone. I thank God for the sweet peace I can realize in my soul and also for the opening of God’s Word to me. I feel to say some times with the disciples when they walked with Jesus to Emmaus, “Did not our heart burn within us while he talked with us by the way and while he opened to us the scriptures?”

I find the greater part of my experience in the fifth chapter of Romans. My desire is to cling close to the “Rock that is higher than I.” I cannot thank God sufficiently for the trust he has given me. These words, “If ye abide in me and my words abide in you,” are very precious to me. They increase our faith when we believe them in reality, and as long as we are obedient we can say they are for us.

There is great joy in a life of trust. I hope and pray that God’s professed followers may all step out into the fullness which is intended for us, and get to the place where we can enjoy all that God has in store for us in this life.

I ask you all to remember me in your prayers.

M AR Y A N N S TAUF F E R.

For the EVANGELICAL VISITOR.

FROM JAPAN.
My help cometh from the Lord, which made heaven and earth. He will not suffer my foot to be moved; he that keepeth me will not slumber. Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”—Ps. 121.

Praise the Lord! This promise is very precious to us this morning, here in this far-off land. Our hearts are filled continually with love and gratitude to the dear Lord for the wonderful care which he has had over us in days that are past, and for the promises which he has given us for the future. Praise the Lord! Another summer is almost past and gone. During this summer we have been kept in good health continually. We look back over the summer’s work for the Master with pleasure. Although we have not been able to see the fruit of our labors, we have sown the seed, and we have the promise that in due time we shall reap if we faint not.” Bless the name of the Lord!

During the last six months your humble servant has been led to give up his breakfast and spend that time in meditation upon God’s Word and in prayer. It has been a great benefit to my soul. I always have loved the study of God’s Word. But it becomes sweeter and sweeter every day. We can say truly with the Psalmist that we were fed upon the finest of the wheat; and with the honey out of the rock.” The “Law” of God has been more to me than my meat and drink. “O how I love thy law! It is my meditation all the day. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word.”—Ps. 119:97,101–104,113,114.

We can see manifestations of the workings of the Holy Spirit upon the hearts of others. Our meetings keep up well in interest and attendance. Some seem to be very much interested. Our prayer is continually that they will become more and more interested until they find Jesus precious to their souls. Some of the converts seem to be very earnest, while others have gone back unto their idols. I don’t believe the devil ever worked harder to deceive God’s little ones than he is working these days. He undoubtedly knows that his time is short. Therefore, dearly beloved, it is necessary for us that we are watchful and prayerful continually. The time is near at hand when our Lord will come for His saints. Only those that are watching and ready will go with Him in to the marriage feast of the Lamb.

We begin a Sunday-school for the Chinese next Sunday, Sept. 20. We have felt for a long while that the Lord would have us start one, but did not feel it was the Lord’s time for us to begin until a few days ago. We expect to teach nothing but the Bible. Before the war they had a Sunday-school for Chinese here. But we are informed that they taught the English language more than the Bible. They would like to learn more about God, and were very glad when we told them that we would begin a Sunday-school. Praise the Lord! We hope our readers will not forget to pray for this work that all that is done may stand the judgment fire. We realize that “unless the Lord build the house they labor in vain that build it,” because “every man’s work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon he shall receive a reward. If any man’s work shall be burned he shall suffer loss: yet he himself shall be saved; yet so as by fire.”—1 Cor. 3:13–15.

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

Your Brother in the holy war,

D. W. ZOOK.
Yokohama, Japan, Sept. 18, 1896.

BE A SUNSHINE CHRISTIAN.

THIS is a weary, tired world; it hasn’t much sunshine. About all there is comes from the great Sun of Righteousness shining through the disciples of Jesus. There is much glitter, a good deal of burnished brass, but little real warm sunshine in the hearts of men, only as it comes from Him. And this makes your duty clear—mine too. Go out into the new year with sunshine in your soul, in your face. It is a libel on Jesus Christ to go about with a long face. “Why should the children of a king go mourning all the day?” True, why should they? Many of us have interpreted Christianity to mean a pious groan or a holy moan. An evangelist was holding meeting in a church where I was pastor; he was running things on the “sad” line; we felt bad in nearly every meeting. He did a blessed work, but we might have done a double if we had learned a lesson a little girl taught me near the close of the meetings. She was standing in the hallway, talking to a companion of hers. Her face wore a troubled expression; she was on the way out of the meeting. “I am
not going in there any more; aren't they awful sad in there?" And she went away. As I remember it now, we didn't win a child to Jesus in that series of meetings.

Put sunshine in your religion—no, no that is wrong; if your religion doesn't put sunshine into you, quit it, and get another kind; you've got a spurious religion. I know a good man, but his face is hard and sour; he interprets religion to mean sadness. While everybody has confidence in him, nobody would think of getting some of his religion. He looks as if he lived on pickles and persimmons three hundred and sixty-five days in the year.

Ah, yes, Jesus was "a man of sorrows;" but He was always scattering sunshine into other lives. He came to take sorrow away; He drank the cup of humanity's sorrow that we might not need to drink it. "That my joy might remain with you, that your joy might be full." Fill up on His joy, and then go out into the world, scattering sunshine into other lives.—Selected.

**FAITH.**

T**he** office of faith is not to know, but to trust, and the nature of real and deep trust is to follow whether one does not know. The difficulty with many people in our day is that they want to know too much, to know everything, to know altogether beyond the limits that few years of experience can reach; to know, in short, the unknowable. The true mind always confesses that it only knows in part. The heart that trusts will often say, justice and judgment are the habitations of God's throne, while the mind that questions will often have to say, that clouds and darkness are round about Him.

The simple saving faith of the Scripture does not enter into the interminable tangle of metaphysics, science or theology, but invites the weary and worn of the world to trust and obey a powerful and loving heavenly Father.

The valuable faith studies and loves Jesus from the cradle to the grave; and from the grave to the throne; feels and acknowledges that human sin and need brought him into this world; hears the Sermon on the Mount as the voice of eternal wisdom; and believes and proclaims that all who follow Jesus will enter into eternal glory.

The doctrine of "salvation by faith" rests on this logical basis, that the soul that lives by faith will live a better and higher life than the soul that lives by theft, or in gluttony, or through plunder, or for strong drink, or for money, fame or any carnal pleasure. Faith has wrought wonders in the history of the world. Knowledge is also advancing to accomplish great things. But the achievements of knowledge in science, and art, and commerce, and manufacture, do not in the least throw into the shade the achievements of faith. We walk by faith and not by sight in many ways. Columbus set sail in faith, and not in knowledge, and discovered a new continent.

David Livingston was sustained and inspired by mighty faith, and in a sense discovered another continent. America and Africa are fruits of faith. The greatest and most successful and most beneficent ventures of commerce and manufacture are often ventures of faith, and not works of knowledge. In religion, faith plays a great part, as well as knowledge. Faith ventures into the unknown, and leads to knowledge.—The Christian Guardian.

**SIGN OF CHRIST-LIKENESS.**

**CHRIST LIKENESS** is to be striven after by every disciple of Christ; but attainment in that direction is not likely to be recognized by the one who strives. Others may perceive its signs in him, but he will not perceive them in himself. The nearer he attains to the likeness of Christ, the more clearly he can see how far he yet is from the Pattern to which he seeks to be conformed. When Moses had been in the mount with God, his face shone with the light of his Divine communion; but he "wist not that his face shone," although those who looked at him saw the light of that glory so vividly that they were unable to bear it. When Peter and John were imprisoned for Christ's sake, their very enemies "took knowledge of them that they had been with Jesus;" but the apostles made no claim for their proofs of Divine fellowship. Paul grew more conscious of his failings and lack as he grew in the likeness of his Master, and his satisfaction was not in his attainment, but in his pressing on toward the yet unattained. We can see proofs that others are Christ-like, and, if we are making any gain in the struggle in that direction, others will see signs of it in us when we are not ourselves conscious of any progress. If, indeed, we think that we are gaining, it is pretty good proof that we are not.—S. S. Times.

**THE LORD'S MONEY.**

A** Man** had some money. Part of it he called his own, part of it was the Lord's but he thought he could do better with the Lord's money than anybody else, and so he held onto it and invested it. He had various promising schemes, but they failed, and the investment brought no returns. He lost but yet he did not sacrifice his own interests, nor cut off his luxuries, nor realize on his investments, that he might make good the loss. He just went on as usual, only considering that the Lord's part of the business had turned out unfavorably. The Lord's money was lost but his saved.—Common People.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety
Published in the interest of the church of
the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.

ELDER SAMUEL ZOOK, Editor.
All communications and letters of business
should be addressed to the Editor.

PUBLISHERS’ NOTICE.
To Subscribers.—Our terms are cash in advance.
1. When writing to have your address changed, be sure to give both old and new address.
2. The date on the printed label will show to subscribers when their subscription expires.
3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.
5. To the Poor, who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
6. Communications for the VISITOR should be written on one side of the paper only. Write all business letters on separate sheets.
7. Communications without the author’s name will receive no recognition.
8. To Correspondents.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
10. Entered as second-class matter at the Post office at Abilene, Kansas.

Abilene, Kansas, November 15, 1896.

We are thankful to those who responded to our call for the May 1, 1896 number of the VISITOR, and yet we are in need of a few more copies.

Much as we appreciate the words of commendation by our friends, we purpose to act on the principle that the approval of God is more than the praise of men.

By request of Bro. Henry Davidson we give special notice that he is not connected with the office of the VISITOR, and any mail intended directly for the paper should not be directed to him.

We purpose shortly to have Vol. IV of the VISITOR bound. Those wishing one of these volumes should report to us at once as only a very few extras will be bound. We should know by Dec. 1 if you want a copy.

We notice that the noted evangelist, D. L. Moody, will conduct a series of Bible studies through the columns of The Ladies’ Home Journal. We are satisfied, judging from the initiatory step in the November number, that these articles will be worth a careful perusal by every candid seeker after truth.

We believe the friends who choose to contribute to our support prefer to act according to the Bible plan. In view of this we do not feel to publish announcements of donations, believing that all such gifts are given in the name of the Lord and as to one of His little ones. A standing expression of gratitude is hereby given to such who have either directly or indirectly given aid and also to such who in the future may choose to do so.

CHURCH NEWS.

LOCAL CHURCH NEWS.

We are informed by letter that Bro. J. W. Hoover and wife of South Cayuga, Ont., have been appointed by the Mission Board of Canada as Mission workers in Canada West during the coming winter. They purpose leaving home about the middle of the present month.

NORTH DICKSON CO., KAN.

The Lovefeast at Zion, Oct. 31 and Nov. 1, was a season of spiritual refreshment to many souls. The attendance was large, the interest good, and the order praiseworthy. The weather having been favorable, a number of brethren and sisters came from quite a distance to enjoy the comemorative services. We trust the bonds of fellowship have been strengthened and the resolutions to reach after higher attainments may be effected.

A protracted meeting, commencing before and continuing after the feast, was also held at this place.

FROM THE FIELD.

ON OUR MISSION.

To all the Dear Saints in Christ Jesus: may grace, mercy, and peace be multiplied; Amen. “Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy life is renewed like the eagles.” Praise the Lord.

Our present report dates from September 23rd, when, owing to a severe cold, we had to abandon the public services. We rested two weeks in which time we were, through the mercies of the Lord, largely restored to health. To Him be all the praise and glory given.

“Come and let us exalt His name together for He hath done excellent things.” On Sunday evening, Oct. 4th, we again resumed our labors at Reich’s church near Maytown.

A fair interest and attendance was manifested, yet not as we had expected it to be. In the two weeks that elapsed, the interest seemed to go down. The farmers were very busy with their corn and it would seem with some as though corn were of more value than souls. Whether such excuses will justify those who profess to belong to the family of God—who are spoken of as pilgrims and strangers—we will not be the judge, but will commit judgment to
Him who judgeth not according to appearance but with righteous judgment. After the meeting at Reich's we held meeting for one week at the Canoy church. Part of the time the weather was wet; the meetings were not very largely attended and were of no special interest, after this we held meeting for one week in the U. B. church, at Falmouth, a few miles north of Bainbridge. This meeting was well attended and was of more than ordinary interest. The christian people took an active part in the services and seemed to enjoy a plain Gospel. The meeting closed on Saturday night, Oct. 24, with a full house.

Many were the God bless yews as we bade good bye with the dear saints. We found here some real earnest Christian people whom we hope to meet at Jesus' feet in the sweet bye and bye. On Sunday morning the 25th we attended the regular meeting of the Brethren at Canoy church. As we expected this to be the last regular meeting among the Brethren, the Lord gave us liberty to speak from these words: "Understandest thou what thou readest?"—Acts 8:30.

On Sunday evening there was a meeting at Elder J. M. Engle's home. We had a full house and the power of God was felt by many. One soul volunteered for Jesus and others were deeply convicted. On Monday evening there was a meeting at the house of Bro. John Shank. Had a full house and a good meeting. Some were deeply convicted of the need of a better life, and we hope some of those will volunteer for Jesus ere long. On Tuesday evening the 27th we filled an appointment in Mt. Joy, in the Evangelical church. The attendance was good and impressions were made which we hope will be fruitful of good works. This closes our labors for this part of Lancaster county, at least for a time. We have met many kind and loving hearts and made many friends. All our need has been supplied, and we believe that He who said, "A cup of cold water given to a disciple in the name of a disciple shall not be without its reward," will also in His own way reward all who have administered to our wants.

We leave Mt. Joy to-day to spend a few days in Lancaster, and then go farther east as the Lord opens the way. As doors open we hope by the ability which God giveth to labor in the vineyard of the Lord and raise the cry of the need of workers who for the sake of Jesus and the gospel will take the old Bible way and go into all the world and preach the glorious gospel to the millions who have never heard of Jesus. We are led to raise the cry, "Go ye" as Jesus said: although some may think we are full of the missionary spirit, yet Jesus was a missionary and we cannot see how we can have the spirit of Christ and not be a missionary at heart. If we have not the missionary spirit how can we obey the command of Jesus, "Pray ye the Lord of the harvest to send laborers into his harvest." All who love the Lord Jesus and have his cause at heart, pray for us that we may be humble and true to God.

Yours till He comes,

NOAH ZOOK.


A VISIT.

THE following is a report is substance, by Bro. J. H. Myers, of Mechanicsburg, Pa:

On the morning of September 26, wife and I left our home for a visit eastward. After arriving at Harrisburg, we parted company for a season. My wife with other company left for N. Y. City to attend the Christian Alliance Convention which was in progress for fifteen days. I left for Elizabeth-town where I was met by Brother Aaron Martin and wife who also conveyed me to the Canoy Church where a council was held during the afternoon. Attended meeting in the evening: also the next day the preaching services at the Canoy Church. Here it was my pleasure to meet our dear Brother and Sister Noah and Mary Zook and Sister Fannie Hoffman. The afternoon was spent in company with a number of God's children at Bro. A. Martin's where our aged Brother David Martin, who is unable to attend services, resides. Sunday evening was spent in Elizabethtown at a German Baptist meeting.

On the 28th we went to Lancaster City where we were kindly entertained by Sister Hess and family. Here we spent several days. Visiting the City Mission, attending various meetings, and making private visits was the order at this place.

On the morning of November 2nd, we left for New York City, where I met my wife and we were soon comfortably seated in the tabernacle where the C. A. was convened. Here we listened to the truth of the Gospel and many were the blessings we enjoyed while at this place. The powerful testimonies, the filling by the Holy Ghost, the Spirit's witness, together with the many warm hand shakings and God bless yews, were things which will not soon be forgotten in connection with these meetings. The language of Canaan was spoken and it was real soul stirring to meet workers from nearly every state in the union and also from foreign fields. On Sunday, 11th inst., we had the pleasure of hearing D. L. Moody speak twice.

On the 12th we left New York for Philadelphia, visiting in this city, as also at Glen Falls and Souderton. Held meetings as opportunity af-
forded. At this last place we met our esteemed Brother Christian Wisemer who has labored much in the Lord. He is about 80 years of age and enjoys fairly good health. On the evening of the 16th we met quite a number of God's little ones together with neighbors in the house of worship near by. Here five souls were received for baptism, which ceremony was performed on Saturday p.m. in the presence of a large concourse of people. Here we also enjoyed a feast to the soul while in the commemoration of the suffering and death of our Blessed Lord. We must speak a word of commendation for the Sabbath School work at this place and we pray God to bless the efforts put forth to His glory.

On Thursday morning we returned to Philadelphia, where we were kindly entertained by our Bro. Peter Stover. We spent several days here holding a meeting in their home, and on Sunday we accompanied them to Germantown where the German Baptists, of which Bro. S. is a member, have their regular services. By request we will state that the Brethren are invited to hold meetings in this circle when convenient. We believe an open field to be here.

On the morning of the 25th we left this city, and after stopping in Harrisburg and visiting the Home, we arrived home on the 26th, after an absence of four weeks. We praise our dear Father who has kept us. We were frequently asked relative to our church, our faith, our dress, etc., while in New York city. Praise the Lord, we need not be ashamed of our doctrine, faith, or apparel when we have Jesus with us.

Some said, "You preach by your appearance." Hallelujah to our God! We found a fellowship in the testimony meetings. A colored Sister met us on the street and said, "I want to shake hands for the Truth's sake." We might say much more relating to visits to the various missions, but we will refrain. May our God have all the praise, even to the looking for and the hastening of the coming of Jesus.

For the Evangelical Visitor.

A VOICE FROM THE SLUMS.

All glory to Jesus! These are certainly perilous times and days of woeful spiritual adultery, but the soul of him whose mind is stayed on God knows no fears. Hallelujah! The battle is a fierce one and wages long and hard but the voice of our Captain is very reassuring: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"—Luke 12:32. "Lo, I am with you always, even unto the end of the world"—Matt. 28:20.

Since our last writing, we have been busily engaged in doing with our might what our hand finds to do. The Lord has been very gracious in delivering us from the hands of bloody and deceitful men when we first came to this city, the way seemed dark and closed, but our Lord graciously gave us peace and trust in our soul while he verified his promise, "Behold, I have set before the an open door, and no man can shut it"—Rev. 3:8.

We find abundant opportunity for definite personal work as we go from saloon to saloon, along the streets, and through the lanes of the city. Our soul has been greatly blessed by doing what we can for Jesus' sake and to help rescue the lost ones. We see many sights that make us sick at heart and the Great Physician is needed for our inner as well as our outward man. We see in men in the very prime and pride of life go reeling and staggering from saloons, gambling-hells and brothels. It is indeed a dark page that might be written. We cannot begin to paint it to our readers. Sufficient it is to say that Satan is almost lord paramount and his kingdom seems to be established. But our heart is trusting in God, and he surely will verify his promise, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him—Psa. 26:5,6.

We see men and women, boys and girls, smoking, chewing, drinking, and gambling. Oh, how sad! Will no one come to their rescue? Our Savior said he came to call just such persons to repentance. Our days are spent in tract and personal work along the streets, in the saloons, tobacco shops, billiard-rooms, and rail-road depots. Our evenings are spent in evangelistic meetings, prayer meetings, bible classes, etc. It has pleased the Lord to open the way many times for the holding forth of the truth. Our work is to sow the seed by distributing tracts and papers in the slums and from house to house. What the result will be is with God. The day of rewards will reveal what is hidden.

The Lord has been pleased to give us some souls. All glory to Him!

Any one desiring a more explicit report are invited to correspond with us. Our address will be found below. We request an interest in prayers and sympathy of all God's children who have the spirit of Christ, and love to see souls reached who are drinking the very dregs of the devil's cup.

Yours for souls,

EBER ZOOK.

224 W. Walnut St., Lancaster, Penn.

"No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the Epistles were written in a prison. The greatest thinkers have all passed through fire. Take comfort, afflicted Christians! When God is about to make preeminent use of a man, He puts him into the fire."
I. A WIFE'S SUBMISSION.

"David said . . . Call me Bathsheba. And she came."—v. 28.

A woman may "tell His disciples" that He is risen, and goeth before, as the Marys did.—Mk. 16:1, 6, 7.

A woman may pray as the "women" did in the upper room, at Pentecost.—Ac. 1:13, 14.

A woman may quietly expound the way of God to a man "mighty in the Scriptures," as Priscilla did.—Ac. 18:24-26.

A woman may speak "to edification, and exhortation, and comfort," as Philip's four daughters did.—Ac. 21:9.

A woman may be the "deaconess of the church," as Phoebe was.—Ro. 16:1.

A woman may labor much in the Lord as Mary and Tryphena and Tryphosa and Persis and others did.—Ro. 16:6, 12.

A woman may labor with a Paul "in the gospel" as Eutodias and Syntyche did.—Phil. 4:2, 3.

But in praying or prophesying or laboring, let her wear always "a covering on her head," in sign that she is under the power of another. 1 Co. 11:5, 10, Marg.

Let her be careful not to teach, nor to usurp authority over the man, but to be in silence; for she is not to be ordained a preacher, or an apostle.—1 Ti. 2:7, 12. She may not hold an official position in the church, hers is not the place of government, but of submission. A woman's voice should not be heard in an official meeting when discussion is going on. In the church disorder chapter, God bids a woman to "keep silence in the churches" in any time of "confusion" and He deigns to add the reason, "for they are commanded to be under obedience" and must quietly "ask their husbands at home" when they do not understand.—1 Co. 14:33, 34.

Why is there discord in so many Christian homes? Why are there so many saloons filled with men, and churches not? Why are girls and boys of tender years drifting into awful sin? Because wives do not take the lowly place God assigned them; because in all too many households the woman is the head of the man; because God's word is disregarded. He says, "Teach the young women to be obedient to their own husbands."—Tit. 2:4, 5. "Wives submit yourselves unto your own husbands as it is fit in the Lord."—Col. 3:18. "For the husband is the head of the wife, even as Christ is the head of the church."—Eph. 5:24. The head does the thinking, planning and arranging and the body is always obedient to the head. Woman in relation to man is never to assume responsibility. She is as the body to the head. But all subjection is to be as unto the Lord.—Eph. 5:22. It is the motive back of any action that makes it either bad or good. Every deed should be done "not as pleasing men, but God."—1 Th. 2:4. The wife who indulges in any pleasure to please her husband or to win him to Christ will only drag him down. The wife who obeys her husband to please the Lord will lift him up. An ungodly husband commanded his wife to go to the theater with him. She quietly went, not to

A very lengthy original poem on Christian Meditation has been sent us from Fall City, Neb. The purpose of living, the repulsion from sin, the spirit of separation, the satisfaction felt even in pain and suffering, and the hope expressed, we believe to be the real language of the author. Because of its length we choose not to publish.

Bro. Samuel J. Edwards, of Sippo, Ohio, sends a poem of which we choose not to publish. Because of its length we believe to be the real language of the author.
please her husband or even to win him, but "as unto the Lord." She made the theater a closet and communed with her Savior. Presently her husband turned to her and said, "Wife, you aren't taking it in." "No," she answered, "I could hardly be supposed to enjoy a play." After a little he said again, "Wife you don't enjoy it one bit." "No, I did not come to enjoy it, but to please the Lord, and because you desired it." In a few moments he said, "Wife, you don't care for it and it is stupid, let us go home." On the way home he said, "Wife, I will never ask you to go to the theater again as long as I live."

And speedily he who had never been won to Christ by "the word," was won by "the conversation" of his wife.—1 Peter 3:1

All subjection is to be in faith, for "whatsoever is not of faith is sin."—Ro. 14:23. God says, "The unbelieving husband is sanctified by the wife."—1 Co. 7:14. The wife must believe it and see God in her husband and God will meet her in her husband. She must see the will of God in all of the trials the enemy is permitted to bring. Judas betrayed Jesus, the devil crucified Him, but God permitted it, and Jesus did not say, "The cup which Judas hath given me, shall I not drink it?"—Jno. 18:11. He looked beyond the treachery of Judas, beyond the malice of the devil, and saw only His Father's hand.

A woman whose husband was cross and unkind, determined to recognize only a Father's love in every trial that came to her. Walking one day with her husband, she saw an overhanging cherry tree and said, "Oh, husband, how I would like some of those cherries." "Get them, then," he said gruffly, and walked on. She looked up and said softly, "Yes, Father," then reached up and could pick just one cherry. As she ate it she said, "Thank you, Father," and joined her husband. He said, "Wife, what makes me so cross to you? I'm like a bear. I don't see what makes me so cross." And he was not afterward. God made him a gentle, considerate husband.

A lady once besought Mr. Moody to pray for her unconverted husband. "How long have you been married?" asked Mr. Moody. "Twenty years," she replied. "What have you done to bring him to the Lord yourself?" "I have talked to him. I have prayed for him. I have tried to get him to join the church." "And you have been his wife for twenty years?" "Yes, sir." "There must be something wrong somewhere," said the evangelist, shaking his head. "You ought to have got him to the Lord before this time. "Have you always lived like a Christian before him?" "I'm afraid not, always." "Have you ever got out of humor with him, and said spiteful things?" "Yes, often." "And what did you do then? Did you apologize and tell him you were sorry for it?" Oh, no; I never did that. I could not." "Well, then, there is where the trouble is. It is not your husband that I ought to pray for, but yourself. When your heart once gets right and makes your life right, it won't be long until God will get into the heart of your husband." And it wasn't long afterward until the prediction was fulfilled. The heart of the wife became full to overflowing with the love of God, and her husband was converted.

A year ago a wife, separated from a drunken husband, was baptized in the Holy Spirit. She promised to do anything God asked of her and the word came, "Go back to your husband." She said, "Lord, I'll go to China, or India, or Africa." But He said, "Go back to your husband and love him to Jesus." The struggle was short but sharp. She went and took the place of subjection. In three months the husband was saved and their home is a center of power and he is one of the workers.

Not only are the prayers of an un submissive woman hindered but her work also. A missionary went out calling one afternoon against her husband's express wishes. She thought her obligation to the church required her to go. But she could get no entrance to a single house. Either the people were not at home or they refused to admit her. At last she cried out, "What does it mean, Lord?" And the spirit in her answered, "Go home." She obeyed and found her husband ill and alone and sadly in need of her. Then she saw that she had forgotten the injunction, "Wives submit," and that she should have trusted the Lord and obeyed her husband, rather than sought to please the church. * * *

A furious, or sullen and sour professor of the gospel, instead of recommending religion, more effectually teaches men to hate it than does a drunkard or a blasphemer. And the same authority that condemns drunkenness and the drunkard, declares harsh tempers the fruits of the flesh, and forbids them in the flowers of the Lamb.—Gospel Trumpet.
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.

SEND ME.

"Let none hear you falsely saying,
There is nothing I can do,
While the souls of men are dying
And the Master calls for you.
Take the tasks he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I; send me, send me.'"

God's only Son was given to be a missionary.

The "oil and two pence" showed part of the Good Samaritan's Missionary characteristics.

"There is too much singing, 'Take my silver and my gold, and putting nothing but copper and nickle in the basket.'"

Among the population of the United States are about 100,000 Chinese. Only about 10,000 are supposed to be reached by Christian influence.

"There are the question of to-day is not,
'Shall we send the gospel to those who are in darkness?' That was long ago a settled point. The great question now to be settled is, how shall the work be done?"

If we aim at anything less than to acquaint every nation and creature with the glad tidings of salvation, we will fail in our calling. Every saved soul is entrusted with the word of reconciliation.

You love to sing:
"Fly abroad, thou mighty gospel,
Win and conquer, never cease;
May thy lasting, wide dominions
Multiply and still increase;
Sway thy sceptre,
Saviour! all the earth around"

What are you willing to do?

The expense of Foreign Missions depends much on the manner in which they are carried forward. Only self sacrificing men and women are wanted in this sphere. It is said that the average expense for 93,000 converts under the labor of the Moravian brotherhood has been less than $6.

"The foundation of the light-house deep down in the sea, unseen by any one, are as essential as the lamp that shines out from the top and seen by all. You may not be the missionary set in heathen darkness to give light, but as one of the unknown supporters of that missionary you are necessary to the steady burning of that light."

Some one has said recently that there were fifty thousand people in Chicago now who in the morning do not know where they can lodge for the next night, or where they can get a morsel of dinner; besides these there are thousands who live in places where many of us would hesitate to enter.

"Life is real, life is earnest." Mission work is not dreaming; there is an awful reality in poverty and sickness and lonely suffering of these poor people.—Young People's Paper.

WHY SHOULD THE CHURCH CULTIVATE THE SPIRIT OF MISSIONS?

An answer to the question may be most readily reached by first defining what is meant by the phrase "The Spirit of missions."

1. The spirit of missions is the spirit of sympathy. To give to the heathen under constraint of fear lest we displease the Lord if we withhold comes far short of Christian giving. Sympathy is the fellow-feeling that makes the whole world kin and kind; that moves the less unfortunate to rush to the rescue of the less fortunate. The world is in ruin. Sin abounds, and death reigns. But "the grace of God that bringeth salvation" works slowly from heart to heart. The kingdom of heaven is like leaven, which is first leavened and then leavens. From heart to heart, by vital contact, the kingdom of God comes, and in the same manner it passes on and out. Sympathy, heart fellowship, shows itself by being lowly with the lowly, poor with the poor, bound with bondman, in tears with the sorrowing, and bearing the burdens of the heavy laden.

2. The spirit of missions is the spirit of sacrifice, of self-denial. The missionary must make sacrifices and endure privation much beyond the ordinary lot of the ministry. He must leave all country, friends and home—not expecting to regain them again, but laying all of them, with himself, upon the altar of the Lord. He must meet the heathen on terms of social equality, make himself one of them, and give them his life, in order to win them to Christ. While doing this he must receive the aid, not only of the Holy Spirit, but also the Church of Christ. Those who remain behind must share in his sacrifices. Their wealth must be given with deep longing affection, and prayers which can not cease without sin.

3. The spirit of missions is the spirit of faithful service. The Lord said: "Lift up your eyes and look on the fields; for they are white already to harvest." Make it a subject of prayer. He said: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

The first question which the Holy Ghost awakens in the heart of the new-born child of God is: "Lord, what wilt thou have me to do?" The liberated soul recognizes that the call of God is not to ease or sloth; but to service, and that not in the line of his own choice, but according to the divine will. "What wilt thou, O Lord?"—Ex.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

TRUE TO THYSELF.

Choose well thy friends, act well thy part,
In life's mysterious plans,
Remembering that "A foe to God
Is never true friend to man."
Judge not to harshly when thou seest
A fellow creature stray;
 Thou knowest not what temptations have
Betrayed him on the way.
Be true to God, true to thyself,
True to thy fellow man;
So shall life's truest joys be thine;
Well spent its fleeting span.
—Christian Observer.

Practice is the key to the treasure house of knowledge.

Never attack the character of another; you will be sure to injure your own.

"We learn wisdom from failure more than from success; we often discover what will do by finding out what will not do, and he who never made a mistake never made a discovery."

"Little deeds of love and kindness cheer the downcast spirit, and fill the aching heart with gladness.

Minutes, hours, and day make the year; so the smaller acts and thoughts of life prepare us for eternity."

GOD'S MONEY.

I ONCE read of a boy who had two pennies given to him. One was intended for the missionary box and the other for his own use.

While he was playing with them he lost one. Which do you think it was? He thought it was the missionary penny. How would you have decided in such a case? Don't you think he loved himself more than he loved God? All the pennies we get are a trust from God. We should be careful to spend our money only for things which are needful or in a way which will bring glory to God.

THE BASKET OF WATER.

My son," said an Arab chief, "bring me a basket of water from the spring."

The boy tried and tried to fill the basket, but before he could get back to his father's tent the water leaked out. At last he returned and said: "Father, I have tried to fill the basket but the water will not stay in."

"My son," said the chief, "what you say is true. The water did not stay in, but see how clean the basket is. You may not be able to remember all the good things you hear; but keep trying to treasure them, and they will make your heart clean and pure."—Ex.

WHAT TO TEACH OUR BOYS.

Not to tease girls or boys smaller than themselves.

When their play is over for the day, to wash their face and hands, brush their hair, and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind to their sisters as to other boys' sisters.

Not to grumble or refuse when asked to do some errand which must be done, and which otherwise takes the time of some one or other who has more to do than themselves.

To take pride in having their mother and sister for their best friends.

To be a gentleman at home.

To cultivate a cheerful temper.

If they do any thing wrong, to take their mothers into their confidence, and above all, never to lie about anything they have done.—St. Louis Observer.

STREET-CAR POLITENESS.

A FRIEND of mine was in a cable car the other day. After taking his seat he presently began to be very uncomfortable; for everybody seemed amused at him.

Glances were leveled in his direction, girls giggled, elderly ladies drew their faces into a pucker, and the atmosphere of the place was as electric as the fluid which sent the car through the space. After a short interval the puzzled gentleman discovered that it was not he who was the object of mirth to his comrades on the road, but a poor, shy, blushing, tearful, trembling, frightened girl who was sitting by his side. She, poor child, was dressed in an outre fashion, which did not please the set of people in that conveyance; and evidently she had met with an accident, for her clothing was tumbled and torn, her face was bruised and cut, and one hand had been wrenched and seemed to be paining her very much. I can imagine nothing more brutally ill-bred and rudely ignorant and unfeeling than the behavior of those silly girls and boys, and still more silly grown-up people in that car. Can you? They were laughing at a child who had met with an accident on her wheel!

One of the first rules to be adopted by a thoroughly polite person is this: Never show surprise, except of the genuinely gracious kind—the kind that expresses cordial interest and pleasure. Never laugh at an awkward predicament, as, for example, a fall or a mistake made by another. Be careful never to pain any one, friend or stranger, by ridicule, or by thoughtless plain speaking.—Ex.
health and home.

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

To-day.

"No thought of the morrow!"
No harrowing cares!
The trouble we borrow
Is the trouble that wears.
God's grace is sufficient
For the evils at hand,
And we by his mercy, are able to stand,
If only we trust him
And patiently bear
The burden which He sees good to prepare.

"No time like the present!"
Believing this is true,
Each moment is precious
Each day the year through.
'Tis only by making
The most of to-day
That happiness comes and continues to stay.
In view of this, therefore,
God help us to have
A very bright present
As long as we live!

Will Thanksgiving be a day for giving of thanks in your home?

If the statistics of insurance companies can be relied on, the total abstainer has a lease on thirteen year of life above that of the inebriate.

A great truth has been expressed in saying that a pleasant voice in the home carries a charm to convince and attract which words cannot effect.

"Let go some of the work and take time to rest—a real rest. By this we mean don't carry a load of things on your mind and feel like a criminal because you don't do them. No wonder you look careworn, your burden is always with you."

The bright side.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles—so have others. None are free from them. Trouble gives sinew and tone to life—fortitude and courage to man. That would be a dull sea, and sailors would never get skill, where there was nothing to disturb the face of the ocean. What though things look a little dark, the lane will turn, and night will end in a broad day. There is more virtue in a sunbeam than a whole hemisphere of cloud and gloom.—Selected.

Obscure heroism.

How useless our lives seem to us sometimes! How long for an opportunity to preform some great action! We become tired of the daily routine of home life, and imagine we could be far happier in other scenes. We think of life's great battlefield and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes.

In the sacred precincts of home we have many chances for heroism. The daily act of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing seed which will bring forth some sort of a harvest. Well will it be for us if the harvest is one that shall bring us blessing and joy.

Mama.

Making children happy.

The rearing of children is a subject which always has been and always will be a source of much discussion. We shall never arrive at the point when the application of labeled rules will meet each day's experience; but there are general principles which ought to give definite aim to our government. We assume that all good mothers wish their children to be obedient, truthful, intelligent, but do all teach them to be happy? Some may say: "This is too evasive a thing to be controlled, children are naturally happy." Thank God, the dear little ones do start upon life's pathway with hearts ready to absorb all the sunshine that comes to them, and now is the opportunity to make their world so rich, so beautiful, that its rays may stream over into nature life, and carry with it some of the freshness and enthusiasm that gladdened childhood's days.

No hardships or trials can so paralyze the will or make existence such a tread-mill that life is not worth living. We believe that through the period of childhood the heart and intellect can be so trained and interest so multiplied that however dark the day may be which follows, the feeling will never come that it is not worth living. As to the plan to be pursued in this education, we would put first and above all the force of example. Let the home atmosphere be bright and cheerful, and all disagreeable things kept in the background. This will far outweigh all desired teaching. Make your children feel that you regard ill temper and being cross very serious faults, and making those about them happy the right expression of a right spirit. The cultivation of love for animals is an important element in a child's education. Nature in all its varied forms should be a daily lesson, and impressed upon the sensitive mind, will be through life a source of joy. Try to keep them from looking upon their tasks as disagreeable duties and encourage them to feel that there is great satisfaction in being useful. Children so trained are the ones who push forward and make a career of usefulness and honor.—Womankind.
OUR TIMES.

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

A recent item in the Bosphorus shows that the population of the world increases at the rate of three persons per minute.

Pilgrimages from Southern France to the Eternal City have been organized and under the guidance of the Bishops will move to Rome in a few months.

As woman is finding relief from the corset curse, fashion demands that men should be enslaved. The Prince of Wales seems to have led in the Satanic invention.

The scarcity of food in India has become the source of much anxiety even to the government officials. Famine seems actually to be threatening certain provinces.

An assembly of nine hundred and ninety-one men and nine women. Another consisting of fifty-two women and five men. Where might this have been? The former was in prison. The latter at a prayer meeting.

Recently massacres have been held in this country and Europe protesting against the existing condition of things and appealing to the societies and creeds of all nations, together with the Powers, to interfere in the seemingly unfinished work of the Sultan in allowing the Armenian massacres to continue.

The several branches of the Mennonite church purpose to meet in conference at Berne, Ind., on the first day of next December. The purpose of such meeting is to form a united conference of such branches of this church as believe in and teach as a definite, conscious heart experience, the doctrines of regeneration and sanctification. It is hoped thereby to give mutual assistance in missionary work.

Although an occasional lull seems to quiet the Armenian agitation and an occasional report would ease the public mind, yet the truth remains that Turkish barbarities continue. The recent slaughter of 5,000 Armenians in all quarters of Constantinople shows how much the authorities are disposed to yield from pursuing their atrocious design.

Thousands of male Armenians have recently been deported from the capital to the interior, where they have secretly disappeared under the authorities. On the situation of Turkish affairs, the Independent gives the following:—The Constantinople correspondents announce that the situation in that city is causing grave anxiety in diplomatic circles throughout Europe, and that the question of the deposition of the Sultan is again prominent. The Turkish Government has denied the assertion that it is planning to arm the Moslem population; but two irredeemable and twenty platoons on every male Moslem, and another increasing a certain number of regular taxes. The announcement is made that the money is to be used in procuring arms for the third class, or veterans, men who have already served in the regular army and the reserve. This, however, is manifestly equivalent to the arming of the population, for it includes every male Moslem who is not already under military orders. In pursuance of this there have already been large purchases of arms, and the tension in the city is extreme. The wholesale deportation of Armenians following on the massacre has created a great deal of inconvenience in the city, so that trade is almost at a standstill. From the interior little additional information has come, and the situation appears to be about the same. Fuller details with regards to the massacres at Eggin show that it was one of the most cold-blooded atrocities that has been committed at any time.

MARRIED.


OUR DEAD.

COWEN.—Died, near Martinsburg, Pa., Oct. 18, '96, Elizabeth, wife of Bro. Jacob Cowen, aged 74 years, 1 month and 24 days. She was a faithful member in the church and bore her affliction with much resignation. Funeral services in the Brethren's church, Oct. 30, by the home minister. Interment in Spring Hope cemetery.

GROFF.—Died, September 2, 1896, Sister Barbara Ann Groff, of Upper street, Wilmot, Ont., aged 37 years, 11 months and 1 day. Sister Groff had been a member of the church for over 23 years. Her illness which brought on death was consumption. Services were held in the Mennonite church on Upper street, after which she was taken to Lower street and buried in Geiger's cemetery. She leaves a sorrowing husband and a family of six small children to mourn her departure. Services conducted by Bros. Tobias Bowman and Aaron Hanaparger. Text, Psa. 39:4.

BARNHART.—Died, near Troy, Ohio, October 20, 1896, Bro. Tobias Barnhart, aged 86 years, 3 months and 2 days. The deceased was born in Lebanon county, Pa. In the year 1829 he was married to Sarah Bashore, and in 1833 emigrated to Ohio. He was an ancestor to 8 children, 27 grand-children, and 19 great-grandchildren. Bro. Barnhart had united with the church about 60 years ago and for many years served in the office of deacon. He died of pneumonia, having borne his affliction with patience. Funeral services in the Christian church. Text, Rev. 14:13.

ENGLE.—Died, in Elizabethtown, Pa., October 17, 96, of typhoid fever, Irwin H. Engle, aged 31 years and 7 months. Deceased was the oldest son of A. B. and Fannie Engle, of West Donegal. He leaves a wife and one child. His sickness lasted but little more than one week. Funeral services held in the German Baptist church in Elizabeth-town on the morning of the 18th. Text, John 14:5. At 2 p.m. services were also held at Reich's church. Text, Psa. 39:4. Interment in the adjoining cemetery. The deep sympathy of the massacres for the family wassurely expressed in the unusually large assembly at both Places.

RICHARDSON.—Died, at Elkton, Mo., Nov. 1, 1896, at the home of her son, Andrew Richardson, Sarah Richardson, widow of Stephen Richardson who died Dec. 1894. She was born in Blair county, Pa., April 15, 1825. She was married Jan. 25, 1846. There were born to this union eleven children, six of whom are still living. She was converted in 1855, and with her husband united with the Brethren in Christ and continued in the faith until death. The remains were brought to Sedgwick for burial where she, with her husband, had lived for many years. She was laid to rest by the side of her husband in the Hill Side cemetery. Services conducted by J. H. Eshelman.

BERT.—Died, at the home of Bro. Samuel Bert, near Moonlight, Kans., Nov. 3, 1896, Sister Catharine Bert, aged 77 years, 9 months, and 1 day. Deceased was a widow of Bro. Peter Bert, who preceded her to his rest a number of years ago. Sister Bert had been a member of the church near all her life, having been converted when fifteen years of age. She was enjoying good health up to one-half an hour before her death, having been to the meeting at Zion church, a distance of about 8 miles, on the evening of the 2nd inst. Sorrowing friends and relatives met at her home and proceeded to the Bethel church on the morning of the 7th. She was loved and respected by all who knew her and her character and Christian grace are worthy to be thought upon. Services were conducted by Elder Samuel and S. H. Zook. Interment in the Bethel cemetery.