Before we can approach God as our father, we must meet man as our brother.

If you want an unconquerable conviction of a truth, get the experience of that truth.

The sin which appears in the most glowing colors frequently contains the most deadly poison.

Many truths are fixed in the human heart which reason can neither comprehend or define. Living experience is needed.

Many of our dismal failures come from our choosing as our own the duties of others, and failing to act well the part which is assigned to us.

A clean life is the best proof of a pure heart. The experience of some strange emotion is no evidence that a man is sanctified. A cleansing from sin precedes holiness. A powerful testimony is at par only when it is backed up by a godly life.

Bernard finds the resemblance of a "light burden" in the flying bird, which indeed supports its own wings and yet is borne heavenward by them. Are our burdens sanctified to the degree that they bear us above the mists of carnality and worldliness?

In order to make progress in divine life, one must have confidence in Divinity. Many remain beginners simply because they fear to move. They fear to move because they have never been able to accept by faith the widness of the liberty in store for such whose heart condemns them not.

HUMILITY.

Humility is a spirit. It cannot be seen with natural eyes. Only such who have the gift of "discerning spirits" can comprehend its inner and outer workings. All the outward show a man can make is not humility. True, it may be the sign of that virtue. Nevertheless it may be the token of darkest arrogance and of the most deep-seated pride. Many a soul has had pride in its very imagined humility.

That sombre saint who cannot remember the text until the sermon is finished but can tell all about the pride on the outside of the congregation after a fortnight, has indeed need of looking to the inside of somebody in order to get right with God and have real victory over the "pride of life" within his own soul.

You may talk about your brother or sister; you may cover yourself with forms; you may make church-rules and legislate; but these can never make a soul to be humble at heart. This virtue does not spring up spontaneously in man's mind nor grow in nature's garden. It is the fruit of the Spirit. It must be spiritually discerned. It belongs to the new nature and is a part of its very self. It is prominent in the true Christian's character. And no wonder—the Son of God Humbled Himself. In every act of His life this virtue stands out prominently.

It is the humble who shall be exalted. Not those who "expect to be exalted" because they "have been humble." Oh the deceitfulness and utter depravity of man's mind!

The true secret of living which must characterize the man and woman of real living God-power is, humility of mind.
The time is short.

1. Cor. 7:29.
The time is short:
If thou wouldst work for God, it must be now.
If thou wouldst win the garland for thy brow,
Redeem the time.
Shake off earth's cloths!
Go forth with staff in hand while yet 'tis day.
Set out with girded loins upon the way,
Up! linger not!
Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
Oh, pilgrim, on!
Let not the flood
Sweep thy firm feet from the eternal rock;
Face calmly, solemnly, the billows' shock.
Fear not the storm.
Withstand the foe:
Die daily, that forever thou mayst live;
Be faithful unto death, thy Lord will give
The crown of life.
With His reward
He comes; He tarries not; His day is near;
When men least look for Him will He be here.
Prepare for Him.
—Horatius Bonar.

For the Evangelical Visitor.
ALONE WITH JESUS.

To-day I am in the fields all alone. Above, the warm autumnal sun is brightly flooding the earth with its genial rays, making pleasant the soft refreshing breeze that comes from the distant northland, gently rustling the blades of the sere brown grass, which like spirit voices whisper as they pass by unseen on some mission of mercy. With eager heart I listen if they have any loving message for me from the dear ones who have left these earthly scenes for the land of rest. As I calmly meditate upon the works of God around me, my thoughts are uplifted and go out into the unknown future where I soon must be. A blessed, holy peace fills my soul with joy that tells me I am not alone. How precious the thought that Jesus does come and dwell in the human hearts of His true followers wherever they may be—among the crowded throngs of men, in the silent and lonely wilder-
necessary to keep us humble. Not being taught entire consecration, I found it to be a hard way—a way of sinning and repenting mixed up with formality, feeling in my heart that I was not doing God's will. After moving to Arizona, which is considered a heathen land by many in the eastern states, four years ago, through a dear Sister of Arizona the will of God was revealed to me. Praise God! that teaching became more forceful to me every year. Since searching the Scripture I found the same doctrine from one end of the Book to the other.

After spending the summer in California and attending holiness meetings, I was still more impressed that "without holiness I should never see God." Also being impressed of God's tender love to me in sparing my life and blessing me in different ways, I felt wonderfully indebted to Him. Grieving over years of wasted time, I was in misery as I never was before. Then came the Spirit of God telling me to put all on the altar and be wholly His. Then up came the devil and says, "Oh yes you had better make such a fool of yourself; you are all right; some people think you are a good Christian and you are quite prominent and if you keep this way you will soon get an office and be a great man." Then the question came. What will you be in God's sight? Oh let us consider what we are in God's sight!

Then the work began. I said from my heart, God, I will serve Thee if all friends and relations turn against me. I will be Thine and Thine alone. I now consecrate all to God. I lay all on the altar of God and by His help I will leave it there, believing that God will sanctify and give the witness of the Spirit not many days hence.

Dear readers, do not be satisfied with anything less than a full consecrated life; otherwise we cannot be as clay in a potter's hand; otherwise we cannot keep the first and great commandment.

Oh let us have faith in God and his word. "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His son cleanseth us from all sin." God help us to walk in the light. Again, "I beseech you therefore Brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."—Rom. 12:1. Was this spoken to sinners? Not! this command is for the brethren. Consider what this means. God will not reign in a heart where there are so-called little sins. So then let us give God full possession, which He will only take after a full and complete consecration is made. Not only consecration in part, but the whole. Not only of all we have in this world, but all we ever expect to have and all we ever expect be. Then only can the blood of Jesus Christ cleanse us from all sin. Then only can we say we know we have a building of God, a house not made with hands, eternal in the heavens. Then only can we say when we are asked the question whether we are Christians—"Yes." Praise God! without this consecration I fear we would have to say, well I don't know; at least I hope so. I guess my neighbor can tell more about it than I can. Oh, let us get out of the rut, Brother: Do we know it when we yield to Satan and sin? Yes. Why not know it when we yield obedience to God and walk in the light? Brother, Sister; let us examine our heart. Have we love, joy, peace, and long suffering, which are the fruits of the Spirit? If we have not the Spirit of Christ we are none of His. Or have we envy, hatred, malice, or selfishness? If so for God's sake come to Him and have it dug out and rooted out. These are the things which will sink us lower than the grave. Oh God! fill thy people with that love which goes out to our neighbors, to our enemies, to those that despitefully use us. Then also, to our dear Brethren and Sisters of different denominations. God help that more of that love may be manifested. I do not believe that heaven is divided into departments for different Sects. Oh no: we believe God's children will be together and have fellowship one with another.

Then Brother A, what will you do with brother B when you would not recognize him here on earth? and Brother B, what will you do for Brother C whom you have no use for because of differences of understanding, light, and wisdom? Oh let us not strain at gnats and swallow camels, but plunge out into the Ocean where there is nothing to catch and hang onto but God.

Let us learn a lesson from nature's sea. I have learned, after living on the coast part of this summer, that there is but little danger for a good swimmer out in the deep sea where the swells are wide and mild. But near the shore there is danger. Why? Because of the breakers which overcome a man and get him under, choking and strangling him. Then he will grasp and hang onto floating sticks, sea weeds, and many other things which have no foundation. Oh let us keep out of the breakers and get in the deep sea, breakers are caused by shallow water. Many who are drifting and struggling in the breakers in the spiritual sense are trying to keep as many as possible in the same condition. Brother and Sister, take warning; get out into the deep before you are swallowed up in the whirlpool which always
forms in the breakers. Oh, reader if you have not made the full surrender—if you are hanging to friends, self houses, lands, gold, silver, reputation, or any such thing—those are shore lines I beseech you to cut. Oh, let us make our calling and election sure. Let us stand on the promises of God that we may sing with the poet:

"Glory, Glory, Jesus saves me,
Glory, Glory, to the Lamb;
Oh the cleansing blood has washed we,
Glory, Glory, to the Lamb."

S. B. STONER.

Glendale, Arizona.

For the Evangelical Visitor.

WITNESSES.

And ye are witnesses of these things.—Luke 24:48.

OUR Savior spoke these words to His disciples shortly before His departure from them. They were spoken to show that in reality they were witnesses. The reader may not fully understand the meaning of the Savior's words, but to those who journeyed with Him in the flesh, witnessed His resurrection, and were endowed with power from on high, it would be very plain. O what joy and peace when they were filled with that great gift of God and could converse with each other, saying: "Did not our heart burn within us while He talked with us?"

O dear sinner, God is ever speaking to us and if we are only willing to hear Him we can be filled with the love of God today as well as in the apostolic times. But we must be willing to accept the calling of God.

What a pleasant salutation, "Peace be unto you" was on several occasions spoken by our Lord. The peace which comes from God alone is one of the best gifts we could desire. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7: 7.

Now concerning the witnesses referred to—we can all be a witness for God. We must be a true and loving witness if we purpose to enter that blissful shore. The above named chapter contains so much truth and instruction that I hope every reader will read it. It seems it was necessary that the Savior should open their understanding so that they could fully realize what repentance and remission of sins meant even to them. Now come the words of our text: "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high."

The time had now come for the blessing and they were filled with great joy. What rich and blessed promises are held out to the sinner! These promises are for all. How we should rejoice in the consolations and hope of the scriptures.

Now concerning our witnessing. We may be called upon to witness in many ways for God. It may be in the public services. It may be with the sick or afflicted by prayer or testimony. It may be in company with our unconverted friends or neighbors. In many ways we may be living witnesses. Holy men of old were living witnesses.

David speaks out his testimony in the fortieth psalm: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

We find much in Holy Writ concerning the testimony for the Lord. Unwillingness often arises because we have our minds to much engaged in earthly things. Because we are fast passing away, we should be concerned foremost about our eternal salvation.

Time waits for no one. "Be ye therefore also ready for the Son of Man cometh in such an hour as ye think not." Dear reader are you ready? If not, do not delay.

Yours for the Kingdom,

J. M. MYERS.

Upton, Pa.

For the Evangelical Visitor.

FROM JAPAN.

BELOVED in the Lord: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever."—Psa. 125:1,2.

We feel to praise the Lord as never before for the promises that are given to those that will trust in Him. Not only are they given, but we have realized that he verifies every one of them to us. The one just quoted came very forcibly to us this morning. Praise the Lord! Since we have been here in this land we have felt the Lord round about us as we never felt him before. He has, indeed, been a defence unto us, making us as a "defended city, and an iron pillar, and brazen walls against the whole land." Glory to Jesus! What we enjoy cannot be expressed in words. Would to God that all men realized what is in store for them! Many are starving for the want of the bread and water of life simply because they will not improve the opportunities of taking those things that are set before them. Thousands of others are dying because they know not that it is in store for them. Oh, that there were many more to go to these darkened parts of the world to tell them of the bounties that their Father has in his storehouse for them.

There needs to be a great awakening among the children of God. Many are lulled to sleep by the cares
and deceitfulness of riches and are
not awake to the fact, as they ought
to be, that souls are perishing all
about them. They have settled
down in their easy nests, content
with their fine carriages and horses,
and dressed with all the finery that
Dame Fashion could demand of
them, occupying their regular place
in church, and throwing into the
mission box a few pennies, or per­
haps a dollar or two, while the con­
gregation sings,—

"Rescue the perishing, care for the dying."

—and thinks he has done a good
service to God that day. Some may
not be following the fashions of the
world, and may be trying to follow
God in the line of dress, yet they
are as selfish and care as little about
them, as the ones that are perishing as the
class formerly described. Such
are some of you, dear readers. It
is to be feared that it will be with
you as it is said it was with the fool­ish virgins, that when the midnight
cry comes, "Behold the bridegroom
cometh, go ye out to meet him,"
that you will not be ready. — Matt.
25:1-12. Dearly beloved, "It is
high time to awake out of sleep: for
now is our salvation nearer than
when we believed; the night is far
spent, the day is at hand: let us
therefore cast off the works of dark­
ness, and let us put on the armor of
light; let us walk honestly, as in the
day; not in rioting and drunkenness,
not in chambering and wantonness,
in strife and envying. But
put ye on the Lord Jesus Christ, and
make not provision for the flesh, to
fulfill the lusts thereof." — Rom. 13::
11-14.

The Lord is manifesting himself
to us in the work. Our meetings
are interesting and the Lord won­derfully blesses us in preaching the
Word to the people. Last Sunday
was a blessed day for us. Two more
were buried with Christ in baptism.

The one was one of our Japanese
helpers. The other was a China­
man who confessed Christ at our
meetings about four months ago.
He is very earnest. We were very
careful to give him instructions on
all lines. When he first came to
Yokohama he was an unbeliever.
May he be kept true to God, is our
prayer. Amen.

There has also a work opened up
for us among the sailors. Your
humble servant has been given the
privilege of going aboard all vessels
and men-of-war to sell Bibles and
and distribute papers and tracts to the
sailors. In this way we will be en­
abled to preach to people of all na­
tions. We believe this opening to
be of the Lord, and are looking to
him to give us souls as the reward
for our labors. Bless His holy
name!

Continue to pray for us that God
may use us in any way to the salva­
tion of precious souls.

Our hearts were gladdened a few
days ago by the arrival of reinforce­
ments. Rev. W. P. Ralston, of
Shenandoah, Iowa, has come to join
us in the Lord's work here. He is
a man full of faith and the Holy
Ghost—just the kind of workers
that are needed to labor among this
people. If he would have looked at
his body one would have thought
that he was not a proper one to go
across the water as a missionary, see­
ing that he is so crippled. The
reason, no doubt, that such ones are
sent by God is because He can't get
those that are straight in body.
There is no doubt but what God
can use the dear brother in this land.
He has already found a place in a
school where he will teach English
and hold meetings once or twice a
week. He did a great deal of mis­sionary work along the way, visiting
quite a number of towns and cities
in the states of California and Wash­
ington. He came trusting the Lord
for his fare, telling no one but God
alone of his needs, and he was won­
derfully supplied. I say this for
the encouragement of others who
are taking the same way. God is no
responder of persons, and what he
will do for one he will do for
another. If God calls you to take
this line he undoubtedly will supply.
Bless His holy name! The life of
the true missionary is not one of
luxury and ease but is one of sacri­
ifice and toil. Yet we have learned
to love that way with all that it
means.

Yours for the salvation of a lost
world,

D. W. Zook.

Yokohama, Japan.

THE LORD'S COMING.

The Doctrine of the Second
Advent has become so estranged
to the world and even formal
Christianity, that the truth as taught
in the Word is really being accepted
as a dead letter; even by the majority
of clergy today. The Hope in
Jesus has been exchanged for the
Hope of entering heaven and to
find a soul who actually longs for
and prays the returning Lord to
hasten His appearing causes one's
heart to rejoice.

A. E. Bishop in The Gospel
Message gives some timely thoughts
on this subject:

The fact that the Scriptures give
so much space to this subject should
lead us to believe it has great
practical value for Christians. We
should beware how we treat it.
The estimate of the Scriptures
should be our estimate.

1. It gives hope and cheer to the
Christian personally—Rom. 13:11,
12; John 14:1,3; Rom. 8:12, 15, 17,
24; Phil. 3:21; I Thes. 4:13, 14.

2. It gives hope and cheer as to
the future of the earth and man­
kind. Rom. 8:19-23; Isa. 2:1-4;
Rev. 20:2; Psa. 96:11-13.

3. It gives the Christian patience
The tendency of man's philosophy is believed. Not reason and philosophy, but faith. Not reason and philosophy, but the Word of God. It makes them limited and the certainties few. It disenchants the world and keeps us from seeking its reward. It gives loyalty to civilize the heathen, but it always humanitarian zeal, and mere desire to command, "Go ye into all the world." It opens the Scriptures. It gives faithfulness in service. It makes Christ a personal reality to them as not before. He not only was and is, but is to come. It has always kindled anew quickened zeal for saving the lost. Nothing like a sight of Him makes us burn for those for whom He suffered. It has always kindled anew the zeal for carrying out the great command, "Go ye into all the world." It does indeed spoil sectarian zeal, and mere desire to civilize the heathen, but it always makes apostolic missionaries, who count not this world dear unto them and are willing to "Fill up what is behind of the sufferings of Christ for His body's sake, the Church." It opens the Scriptures. It rightly divides. It gives loyalty to the Word of God. It makes them rich and full. This doctrine gives a stalwart faith. Not reason and philosophy, but what God has said is implicitly believed. It gives contents to our faith. The tendency of man's philosophy is not only to weaken faith but to rob it of fulness, so that the scope is limited and the certainties few. Pre-millennial truth is rich and full. One has recently said: "There is no true and saving religion, no piety originating in and resting on the Spirit of God, which does not anxiously move towards and center in Christ and His promised coming."

"When the Church ceases to utter this prayer (Rev. 22:20), to look and long for it, as the crown and goal of their faith and hope, when they make light of it and treat it as a fable, and regard all concern about it as fanaticism, they show and prove that they do not belong to the elect body which is His Bride."

ASCERTAINING GOD'S WILL.

To know the will of God is the desire of every soul who wishes to enter the bliss of the purified. The following, relative to George Muller, is given by N. S. Wright in John Three Sixteen:—

During the first visit of George Muller to this country the pastors of Newburyport and vicinity were invited to meet him in a social interview, during which the conversation turned upon the question how he ascertained the will of God in special cases.

For forty-eight years, he said (this was in 1877), he had sought to be guided by the will of God, and since he had adopted these methods of learning it he had never had occasion to retrace a step or to feel that a single decision so formed was otherwise than the will of God. This is Mr. Muller's plan:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression; if so, I lay myself liable to great delusions.

3. I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all He will do it according to the Scriptures, and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate His will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me and guide me aright.

6. Thus, through prayer to God, the study of the Word and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and then if my mind is at peace, and continues so after two or three more petitions, I go ahead accordingly. In trivial matters and in transactions involving most important issues I have found this method always effective.

These are certainly wise and safe steps, and if Mr. Muller has proved their efficiency for so long a period, and with so great satisfaction and certainty, we may well adopt his methods for ourselves.

AFRICA FOR CHRIST

NASMUCH as our people have an eye to foreign labor in the mission cause we think the following from the pen of G. H. Agnew in The Vanguard will be subject matter for profitable reflection and we hope decisive action on the part of some consecrated soul:

What will you do toward bringing this dark continent to the feet of
Jesus? Have you not halted long enough? Have you not postponed doing something long enough? Listen to the voice of God and "today, harden not your hearts." Not only are there millions of natives in heathen darkness in Africa today, but there are also thousands of English, Dutch, Malays, Hindoos, Arabs and other nationalities who need your labors, your exhortations, your prayers.

Let me tell you something of some of the towns in Africa, especially in the southern part. The first I would mention is Cape Town, a healthy place, it (as well as most of the towns I will mention) is recommended to healthseekers. Cape Town has probably a population of sixty or seventy thousand, a great many of whom are Malays, Dutch, and Kaffirs. Now who feels called to start a mission among the Malays in Cape Town? For a population of 60,000, surely four workers are not too many, and they are needed right away. *Is there anything in this for you? Cape Town is easy of approach, being the first town in Africa reached by the steamers from England.

A little farther up the coast from Cape Town is Port Elizabeth, a town of about twenty thousand of different classes. Other towns, Graham's Town, King William's Town, East London, Graaff Reinet and others are all in the English Cape Colony. In Natal we find Durban, Pietermaritzburg and many other smaller towns. A good work could be done among the coolies in Natal, as many of them can read and tracts of literature could be distributed among them. Then in the Transvaal there are some large towns. Johannesburg is said to have about a hundred thousand population already, and the wickedness which abounds in all new towns is to be seen there to perfection. A mad rush for wealth, hundreds dying, and murders and robberies the order of the day.

Then again, Barberton, Pretoria and other Transvaal towns as well as Kimberley, the great diamond center, are all open to the Gospel and all need blood and fire workers, those who "in the hottest conflict" "go forth to die." The Dutch are a so-called religious people and are easily approached on religious subjects. One who has a knowledge of German could easily learn Dutch. Is there no one on whom God has let the real light shine, the real death to sin, who feels called of God to come and help get out Dutch tracts on holiness, the crucifixion, cleansing, worldly conformity, secret societies, tobacco and dram drinking? Here is a large field to work in and the reward will be sure.

I am hoping soon to get out tracts, etc., in Portuguese. We need them in Dutch and other languages so that the true light may shine unto the ends of the earth. Time is short. God has money, will He not give it to spread his everlasting Gospel? He will, believe Him, trust Him, ask Him to do it. Ask him if he would have you come out to Africa and help take the land for His beloved Son. Amen.

**"PUT ON" PIETY.**

**MEN** are creatures of imitation, and often this imitation extends to their religion as well as to their other acts. They try to do as others do, talk as other people talk and feel as other people feel; though frequently their imitation lacks the elements of honesty, sincerity and truth.

A man who desired to become a Christian was very particular to inquire of another person who had professed to be converted just where he went to meeting and the precise spot where he knelt down; and then going to the same place and kneeling on the same spot he thought he would find the same blessing the other man had found.

One man, becoming interested in the ministration of a certain evangelist, wished to buy his Bible, which was freely marked and annotated. The preacher would not sell it. He then asked the privilege of having the marks copied, and hired a man to go through it and copy every mark and every note. When he had done this the evangelist told him that now he only needed to hire somebody to thumb the book for about six months and then he would be equipped!

There are certain things which do not come by purchase, or education, or imitation. They must come spontaneously and honestly, if they ever come. There are persons who try to imitate some preacher or teacher whom they have learned to admire; they copy his attitudes and imitate his tones, his voice and his gestures, little thinking that that which is reality in him is empty hypocrisy in them. Usually such persons deceive no one but themselves. Every body sees that they strut in borrowed feathers, that their airs, their tones, their gestures are put on and are but an empty sham, destitute of all power, energy, and healthful influence.

A genuine penny is better than a counterfeit shilling. A living dog is better than a dead lion; and the utterance of an honest, frank, blunt, faithful man, however ignorant and limited he may be in his abilities and education, is worth more than any amount of pretentious sham which is palmed off for learning or religion. All this "put on" humbug should be discarded, and "in simplicity and godly sincerity," men should serve the Lord with gladness and faithfulness.—Sel.
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Abilene, Kansas, December 1, 1896.

BENEVOLENT FUND.
Benj. Bert, Moonlight, Kan., 50c.

Our mailing-list will be revised Jan. 1, 1897, in pursuance of which we have been obliged to send notices to delinquents. The arrangement which we purpose to adopt requires that we hear from you no later than Dec. 15.

Because of our purpose to make some changes in our books and mailing-list, we have been obliged to remind some of our delinquents. Our subscribers will remember that the work is altogether new to us, and if any mistake should at any time occur do not hesitate to frankly address us.

Our death notices remind us of our mortality. Within the month past our aged Sister Bert and Bro. J. Allison have been called from our own immediate circle. We are pained at heart for the loss. The inspiration which such men and women give to those who follow after is not to be compressed into a small space. It was spontaneous in them, unconscious to themselves. The very countenance while in the embrace of death partook of the angelic.

Through the kindness of our friend T. D. Allen, of Kingstown, Ont., a copy of The Theatre by W. Leeds has been sent us. This is an essay upon the non-accordancy of stage-plays with the Christian profession. It is neatly gotten up in pamphlet form of eighty-four pages, being an enlargement of a series of articles which appeared in a weekly periodical of the Society of Friends. The writer has well succeeded in presenting to the public a work on this subject which is fitted for reading aloud in families and for perusal by the young.

Our attention is called to a number of mistakes in the abstract of a report by our Bro. J. H. Myers, of Mechanicsburg, Pa., which appeared in our last issue. We are abundantly willing to bear our part of the responsibility, and as our brother has the same spirit, it can easily be settled between us. We are sorry, however, that we have unconsciously printed untruth, and we hope all will think no evil. 1. Glen Falls should read Glen Mills. 2. On page 346, Thursday morning should read Thursday evening. 3. Bro. Stover is a member of the Brethren in Christ instead of the German Baptist society. 4. Left this city (Phila.), should read arrived at Harrisburg.

Bishop Turner, in the Voice of Missions, says, "Persons not accustomed to writing articles for the public press should rewrite their articles a half a dozen times, so as to make them readable for some one besides themselves." The above does not apply to every writer for the Visitor, yet it requires more time to prepare those articles which need correction or reconstruction than it does to write our editorials. Some correspondence comes to our desk which we are sure the writers thereof could not read themselves if suddenly turned upon them in some unexpected hour. Even proper names are quite frequently not legible. Yet we are supposed to be conversant with every person and place in the United States and Canada (?)

CHURCH NEWS.
LOCAL CHURCH NEWS.
DICKINSON COUNTY, KANSAS.

The meetings in this county during the past month have been of unusual interest. Although some things were difficult of interpretation by the carnally-minded and even to such who are believers, yet the real stirring up of the Spirit in many—the conviction of sin—the leadings to consecration and separation—are features in this work which our soul cannot but admire.

S. DICKINSON COUNTY, KANSAS.

The Feast at Newbern church, South Dickinson Co., on the 14 and 15 of November was a season of soul-feasting to many of the dear brethren and sisters. The weather was favorable to a large gathering and many were present from a con-
considerable distance. About one hundred and fifty members commemorated the Lord's suffering and participated in the ordinance of Feet-washing. A protracted meeting was held in connection with the Feast and we are sure that many souls have been stirred to reach for higher attainments in the Christ-life.

FROM THE FIELD.

CHICAGO MISSION.

I n sending in his monthly report, Bro. Shirk expresses thanks for the interest taken in the Mission. They feel the loss of Sister Bert's labors in her absence. He thinks it would be much encouragement to the mission work in this place if a number of young brethren and sisters could find work within reach of the mission and give their attendance and help. The Sunday-school is doing nicely and the attendance at the mission good.

The following is the report for the month ending November 15:

EXPENSES.

<table>
<thead>
<tr>
<th>Item</th>
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<tr>
<td>Lord</td>
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<tr>
<td>Stove repairs</td>
<td>2 25</td>
</tr>
<tr>
<td>Bowl and oilcloth</td>
<td>99</td>
</tr>
<tr>
<td>Milk</td>
<td>75</td>
</tr>
<tr>
<td>Stationery</td>
<td>1 65</td>
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<td>Coal screen</td>
<td>68</td>
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<tr>
<td>Chimney and burner</td>
<td>25</td>
</tr>
<tr>
<td>Lumber, etc.</td>
<td>39</td>
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<td>Moving</td>
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<tr>
<td>Groceries and provisions</td>
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<tr>
<td>Hall rent</td>
<td>12 00</td>
</tr>
<tr>
<td>Four tons nut coal</td>
<td>25 00</td>
</tr>
<tr>
<td>Half ton shaft coal</td>
<td>1 25</td>
</tr>
<tr>
<td>Drayage</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
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DONATIONS.

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<tr>
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</tr>
<tr>
<td>Ellen Eppley, Iowa</td>
<td>2 00</td>
</tr>
<tr>
<td>Grandma Eppley, Freepoint</td>
<td>1 00</td>
</tr>
<tr>
<td>A Sister, Freepoint</td>
<td>1 00</td>
</tr>
<tr>
<td>T. S. Doner, Out</td>
<td>1 00</td>
</tr>
<tr>
<td>John Freimoyer, Hope, Kan.</td>
<td>3 42</td>
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<tr>
<td>A brother, Ohio</td>
<td>1 00</td>
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<tr>
<td>Andrew Kneagy, Iowa</td>
<td>5 00</td>
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<td><strong>$16 86</strong></td>
</tr>
<tr>
<td>Amount due Mission</td>
<td>$41 36</td>
</tr>
</tbody>
</table>

H. N. & N. L. SHIRK.

6001 Peoria St., Englewood, Ill.

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.

H. Hanson, of Santa Monica, Cal., says God's plan is that man should pull down sin and crime and thus destroy the kingdom of darkness. We should build up righteousness as these only are the foundation principles of the kingdom of light. The elements of infidelity oppose these principles because they know not the only true God and Jesus Christ whom he has sent.

Maud E. Hout says her experiences are such as to increase her faith in God. She comprehends faith to be a very simple thing and that it proceeds trust. She testifies to having more trust than when she first believed. The contest within her is clearly between spirituality and carnality, and faith anchors the soul in rest. She desires a deeper realization of this salvation.

J. K. Landis, of Palmyra, Pa., in commenting on John, the tenth chapter, gives prominence to the truth that both sheep and shepherds must have a knowledge of a change of heart—having been born again. The leaders in the fold must know the language of their society, else their voice will be the voice of a stranger. No affinity can exist between them and the sheep. All who enter into the fold through Christ are brethren—sheep of one fold—the invisible church. * We may have been converted and yet envelop ourselves in the Pharisical cloak the same as many of Christ's hearers, assuming to know the truth and even manifesting a conceit in such knowledge: nevertheless they were not included in this salvation. Let us heed the warning.

HOW SPIRITUAL POWER IS LOST.

Power is lost through self-indulgence. The one who would have God's power must lead a life of self-denial. There are many things which are not sinful in the ordinary understanding of the word sin, but which hinder spirituality and rob men of power. I do not believe that any man can lead a luxurious life, over-indulge his natural appetites, indulge excessively in dainties, and enjoy the fullness of God's power. The gratification of the flesh and the fulness of the Spirit do not go hand in hand. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary one to the other."—Gal. 5:17. Paul wrote, "I keep under my body, and bring it into subjection."—1 Cor. 9:27; see R. V. Greek. Note also Eph. 5:18.

We live in a day when the temptation to the indulgence of the flesh is very great. Luxuries are common. Piety and prosperity seldom go hand in hand, and in many a case the prosperity that piety and power have brought has been the ruin of the man to whom it has come. Not a few ministers of power have become popular and in demand. With the increasing power has come an increase of pay and the comforts of life. Luxurious living has come in and the power of the Spirit has gone out. It would not be difficult to cite specific instances of this sad truth. If we would know the continuance of the Spirit's power we need to be on guard to lead lives of simplicity, free from indulgence and surfeiting; be ready to "endure hardship as a good soldier of Jesus Christ."—2 Tim. 2:3. I frankly confess I am afraid of luxury—not as afraid of it as I am of sin, but it comes next as an object of dread. It is a very subtle but a very potent enemy of power. There are devils
today that "go not out but by prayer and fasting."—Rev. R. A. Torrey, in Evangelical Messenger.

A BAD SPIRIT.

O NE of the standing complaints against men who labor to reform the abuses which prevail in church or state is, "They have a bad spirit.

If they only had a good spirit it would make a difference, but they have "such a bad spirit."

Now one great difficulty in this cause is, the Lord has to use such instruments as he can find. Some people who have such "a good spirit" and who complain of the bad spirit which others have, never think of correcting anything themselves; they will allow men to lie, misrepresent, delude, and deceive people, and say nothing about it, being either to blink to see, or too timid to speak; and hence as these people who have "a good spirit" say nothing and allow things to go to ruin and perdition, other people, who are not quite so smooth-spoken are called to stand out and tell the truth and shame the devil; and then they have to be reproved and abused because they "have a bad spirit."

Why do not the people who have such "a good spirit" take hold of matters which they see and admit are wrong and faulty? Why do they not reprove sin and rebuke iniquity, and bear witness for the truth, and do it in "a good spirit?" The fact that they refuse to do these things with "a good spirit" leaves them to be attended to by other people whom they say have "a bad spirit." The truth is you cannot make a plough-share out of putty, and a good hammer must have a steel face.

But what is a bad spirit? Did John have a bad spirit when he looked on the most pious people in the land, as they came marching down from Jerusalem to be baptized and called them a race of snakes, and asked them how they could escape the damnation of hell? Did Christ have a good spirit, when speaking of the religious leaders of his own time, he pronounced his woe upon them as scribes, Pharisees and hypocrites? Did Elijah have a good spirit when he derided the priests of Baal on mount Carmel? Did Paul have a good spirit when he withstood Peter to the face for his dissimulation, and said to Elymas, the sorcerer, "Oh full of subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?"

This matter of a good or a bad spirit is important. People are liable to be mistaken about their spirit, the apostles themselves were mistaken, and our Savior said to them, "Ye know not what manner of spirit ye are of." There is a spirit of truth which goes with truth, tells the truth, and sanctions truth even if it is rough truth, and which abhors all error, and there is the spirit of error which cares little for the truth, but sometimes goes with very smooth words. The apostle said, "Let no man deceive you with vain words." It is possible that Christians may be deceived and deceived with "vain words," and the Apostle Paul speaks of some who "with good words and fair speeches deceive the hearts of the simple."

There are people who are perfectly willing to have you tell the truth about wicked men in general, about their enemies, about members of all sects, with which they are not connected; they like to hear people tell the truth about other folks, and they have great faith in the whole truth, in a plain outspoken gospel, but the moment you dare to speak and tell the truth about them and their doings as plainly as you wish them to tell it about others, you will find that circumstances alter cases. They are glad to have sins rebuked provided they are the sins of other people, but if any man undertakes to tell them their faults, they make things exceedingly uncomfortable for him.

It is a sad thing for men to have "a bad spirit," but so long as men who have "a good spirit" hold their tongues, and suffer iniquity and wrong-doing to go on without re buck or reproof, whenever the time comes that any one speaks out against such things, we may be sure that they will be among the first to accuse them of a wrong spirit. If we have "the spirit of truth," and tell the truth, somebody will complain, and those who can present untruths in the smoothest and most pious style will be likely to complain most bitterly when un welcome truth is told.—Sel.

THE KEY OF THE CHRISTIAN LIFE.

T HE gospel is summed up in the Apostolic words, "Believe on the Lord Jesus Christ and thou shalt be saved." It is extremely simple. It is something which every one can understand, and it is something which everybody can do. Believe and be saved. It requires no learned priest as intercessor; no long schooling in divinity; no skilled lawyer to prepare and present the plea. Just believe. It is so simple and plain that it is not above the budding intelligence of the child; and it is equally possible to the limited powers of the most degraded savage. This is one of the reasons why Christianity is a truly universal religion. It addresses itself to all men, it is accessible to all men, it is perfectly suited to human needs.

But to believe is not a single, separate act once experienced and never renewed. As an initial act it procures admission to the kingdom of Christ; but the ne-
cessity of believing is not less after such admission than before. Those who begin to believe must continue to believe. True belief is necessary to that vital union with Christ which begins only to grow stronger and more perfect. Belief is not only continuous but it should be progressive. I believe that there is a realm of literature, rich in all that can inform the mind, charm the imagination and enrich the whole being. In this belief I begin to study the alphabet of the language in which this body of literature exists. It is easy to learn to distinguish the characters, but hard to ascertain their value in words, and harder still to grasp quickly the meaning of sentences. But I persevere, and every stage of acquisition confirms my belief, steadies my purpose, and adds force to my determination to go on until I know fully what I thirst to know. Every succeeding chapter brings new beauties in language and thought to my enraptured attention, and things are revealed to me of which I had no conception when I began to learn the alphabet.

Faith is the key not only to the Christian life but of the Christian life. You cannot use it to enter and then throw it away. If you do you will remain always in the vestibule, and never see the beauties of the temple. There is little profit in learning the alphabet if the beginner does not mean to go further and learn to read. The belief which is sufficient to admit to the kingdom of God may not be very large; it cannot be in many cases. In the child it is not of the intellect so much as of the heart. A distinction is to be made between what may be characterized as intellectual belief and belief of the heart. The child's belief in Christ is the sweet and simple trust of the childish heart. It is not full and rich and strong, as the faith which comes of culture in life's school of discipline, and which with clearer and ever-broadening vision sees God and the things of God.

A child may know that she is an heiress, and that $100,000 is on deposit in a bank subject to her order. She believes it; but she knows little about the value and uses of the money, or about the bank where it is deposited, or about the rules of banks, the process of drawing checks, and other facts which all trained financiers have at their fingers' ends. Her faith in the fortune in her name is real, but it is limited. Later on, it will lead to full knowledge of all that the possession and control of a large sum of money involves.

There is before every sincere believer a great realm to be explored and enjoyed. "Lord, I believe; help thou my unbelief." This is a prayer we need to offer, not only at the beginning of our Christian life, but daily to the end of our probation.

A popular preacher is quoted as saying, "Not 'believe,' but 'be' is the thing." The two are not alternatives. One must believe in order to be; and one must be as the result of believing. Believe and be. The two are joined together. "As a man thinketh in his heart, so is he."—The Independent.

RECENT DISCOVERY.

The London Standard contains an account of a remarkable discovery made near Worms, Germany, in the way of a burying ground belonging to the Stone Age, or an age dating beyond the time of Adam. But when the testimony is all sifted, we feel assured that a date will be assigned the skeletons discovered within the limits of the life of man on earth, as laid down by Moses in Genesis. About seventy graves have been examined, or only a part of the very ancient burying ground. Over one hundred vessels and ornaments have been found in the graves. Not the slightest trace of a metal has as yet been discovered in the graves; on the other hand, the presence of arm rings of blue and gray slate is curious. In the most recently opened graves of women three arm rings made of slate were removed from the upper arm of one skeleton, four from that of another and six from the lower arm of a third skeleton. In a man's grave there was on the neck of the skeleton a small conically polished ornament of syenite, not perforated, but provided with a groove for the string. The other ornaments from the graves consist of pearls, mussel-shells made in the form of trinkets, perforated boar's tusks and small fossil muscles. These ornaments were worn by men and women alike. Ruddel and other fragments, which were used for tattooing and coloring the skin, are also frequent. In hardly a single case was there missing from the women's graves the primitive cornmill, consisting of two stones, the grinding stone and the grain crusher. The men's graves contain weapons and implements, all of stone, with whetstones and bones for sharpening purposes. They consist of perforated hammers, sharpened hatchets, axes and chisels, as well as of knives and scrapers of flint. That there was no want of food is shown by the many vessels, often six or eight, in one grave, and the remains of food found near them, the latter being bones of various kinds of animals. Several successful photographs have been taken of the skeletons as they lie in the graves with their belongings, so that their appearance, after a repose of thousands of years, can be preserved for all time. Should these turn out to be the oldest skeletons yet discovered, it will prove at least one thing, and that is,—the primitive man was not a monkey. Some people are not willing to believe what the Bible
EVANGELICAL VISITOR.

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says of the intelligence of man in the beginning, but they do not know
how to get around the many discoveries that we are making, relative
to the antiquity of man.—Gospel Messenger.

HOW A REVIVAL BEGAN.

SOME time during the latter part of May last, several young girls
in the district school were talking together, and expressed much sorrow
that there were no meetings in the place. There is an Advent chapel
near the school-house, but not a male member, and scarcely a female,
that could be got to pray with them. But there was a man at work in a
field near by, who was known to be a praying man, and the girls decided
to ask their teacher (who was a Catholic) to go and ask the gentle­
man to come and pray with them. She assented, and after one or two
seasons of prayer, a meeting was appointed at the chapel. Very soon
a profane man and a hard drinker arose and requested prayers, which
increased the interest to such an extent that they decided they must
have help. Accordingly they sent to Rutland and got a young evange­
list to come, who spent a week or more with them, and the interest has
increased so much that up to the time of my information nineteen had
been baptized, and others were expected to go forward soon. Surely
God hears the prayers of his people; and I could but think that the
"strong crying and tears" of other days had come in remembrance before
Him in connection with this case.—D. Bosworth, in the Light Bearer.

THE DEVICES OF EVIL SPIRITS.

A RECENT article in the New York Independent told of a
dream which the writer had of a prayer-meeting, which Satan tried
with all his might to spoil.

Among other devices he met people as they were coming in, and
persuaded them to sit back as far as possible. He said to them: "You
are tired, and should not be expected to take any part. Moreover,
you are not prepared and should wait for the moving of the Spirit;
besides, others can speak and pray more to the edification than you;
then, it will look more modest if you do not put yourself forward at the
front of the meeting."

The plot succeeded. It reminds one of the old minister who said to his
people: "Brethren and sisters these empty seats in front are full
of evil spirits; come forward, and crowd them out." It is said that in
parts of our land exhortation like this is needed.—Exchange.

LOVE.

LOVE is needed by the poor and de­
graded more than anything. They
need love more than they do money.
If we gave them less gold and more
affection they would be better off in
heart, mind, and estate.

Love is the redeeming element;
love is the pith of the gospel; the
axis on which all turns. And men
grow surprisingly lovable as soon as
we begin to love them, startlingly interesting as soon as we begin
to be interested in them. And
we shall find in people just as much
heart as we have heart to find in
them.

As soon as we begin in a Christ­
like way to love people, we shall
discover that they love to be loved.
They are in our power, if our power
is heart power.—Dr. Parkhurst.

TRUTHS.

THE tongue is to the heart what
the thermometer is to the
weather.

A Bible Christian has no time to
apologize for sin.

Faith never comes to a wall too
high for it to surmount.

Never believe a man to be a hyp­
ocrite without a clear evidence.

Pure religion never made a man
sorry he had it.

Faith goes on and shouts, "We
are fully able to go up," while unbe­
 lief turns back and says, "You
can't."—Pentecost.

WHAT IT COST HIM.

WHAT is the value of this estate?" said one gentleman to
another, with whom he was riding,
as they passed a fine mansion, sur­
rrounded by fair and fertile fields.

"I don't know what it is valued
at; I know what it cost its late pos­
sessor."

"How much?"

"His soul."—Sel.

WILFUL IGNORANCE of our duty
to God and man is inexcusable;
and to adopt a creed or system of
worship, or a sect or denomination,
without being fully open to any
conviction for something better, is
wilful ignorance. Such is our
state if we cannot go to the Scrip­
tures and inquire with a sincere
desire to know the will of God, rath­
er than to ascertain whether it is
not thus and so according to our
belief or desire. Faith comes
through love; therefore no one can
be in true faith unless he loves God
and the neighbor—loves to know
the truth and do good. Devils be­
lieve in God; but they cannot call
on him as "Abba, Father."—Ex.

Tobacco robs God. It cheats him
of time which ought to be given to
his service, of influence which is
ever on the wrong side, of money
which should go to spread the Gos­
pel. Many a young man spends a
hundred dollars a year on tobacco
who never thinks of giving five dol­
ars for missions.—Ex.
"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.

Indian tribes in Alaska are begging for relief from the destructive vices by degraded whites.

000,000, inhabitants without finding salvation. And yet this is said to be the actual condition of things.

"The field is the world."—Matt. 13:38.

Did you help sing?

"The field is the world."—Matt. 13:38.

For the Son of man is come to save that which was lost."—Matt. 18:11.

The missionary ranks need filling up. One mission on the Gold Coast of Africa lost thirteen workers in a year. The need for workers increases. The cold world has no interest in these matters. Does God call you? Rather God does call you. Have you an excuse?

The World Wide Missions tells of a chief of a West African tribe, who, when dying, said to the missionary who had commenced work among his people: "White man, I don't know the day when I have not heard about your learning and your power. Why did you not come sooner? You have come now, and these eyes are too blind to see you, and these ears are too deaf for me to hear you. If you have any message, give it to the young men; you are too late for me."

In an address in this city on the eve of Nov., 10, by R. W. Crichton, missionary to Venezuela, some startling statements were made. Within seven days of New York City, a republic with two and one half million and less than a dozen missionaries. Men of three score and ten dying without ever having heard the story of Jesus' love. Cities of twenty to thirty thousand inhabitants with no one to give a ray of light and hope. A searching question was asked: "If it were your father, mother, sister, brother, what would you do?" These people have the same right to know of the eternal salvation from sin as I have. Whose fault is it that they have not heard of it?

Under "Missionary Training" A. E. S. in The Vanguard says: "The
missionary must know Christ by a heart experience, as enthroned within and possessing all his affections, desires and faculties. The education and training of the schools with only a shallow religious experience, will never make effective soul-winners either at home or among the heathen. Such training is calculated to puff people up. The intellectual must be kept secondary to the practical and spiritual preparation. The training that is needed, is such as humbles and mortifies self and brings death to the old nature, and deliverance from opinions and habits that are selfish in their tendency. Where are the young men and women who are willing to take the discipline and training the apostles received, that they may be all that God would have them? God wants those who are willing to take the way of reproach and tribulation, and those who will endure "hardness as good soldiers," who are willing to be pruned and purged and to lay down their lives for Him and precious souls."

FACTS ABOUT AFRICA.

AFRICA is equal in area to Europe and North America combined, and comprises nearly 12,000,000 square miles. Its population is estimated at from 127,000,000 to 167,000,000.

One-sixth of the heathen population of the globe is found in Africa.

There are probably about 14,000,000 more heathen in Africa than there were ten years ago.

Of the languages and dialects, five hundred have never been reduced to writing.

Human sacrifices—hundreds of victims annually—are still offered in some parts of Africa. Cannibalism exists in several places. Gross superstition prevails everywhere.

Among the Masai, a woman has a market value equal to five glass beads, "while a cow is worth ten of the same—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.

THE BLISS OF LITTLE THINGS.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
And may the wisher's wish be
To set the echoes ringing!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
The burden of another,
God give me love, and care, and strength,
To help my toiling brother!

—Conservator.

"The secret of success lies in two things: Doing only what is worth doing, and doing thoroughly everything that is done."

Many persons measure their greatness by what they do and forget that the more important thing is the mind or purpose in which it is done.

Henry the Great of France said: "The gratification which may be derived from revenge is but momentary, while the pleasure of forgiveness is everlasting."

"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 casedown: your burden is always with you."

"A ten year old boy, when on a full run, slipped and fell, bruised his knee, blued his skin, and peeled his nose; and instead of whining and crying he sprang to his feet and, renewing his gallop, was heard to say, 'Thank the Lord, I still live!' That boy will be heard from years hence."
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 114:12.

BOYS MAKE MEN.

Let us try and add some pleasure To the life of every boy; For each child needs tender interest In its sorrow and its joy. Let home charm your boys by brightness; They avoid the household when It is cheerless. Make them happy, For remember—boys make men.

—Selected.

"Men and women are co-workers. He has strengthened her and she has encouraged and helped him in the great enterprises for good and bad in every age."

"The physical and moral well-being of men are closely and vitally related, and a really firm and reliable moral character can be better built by far upon the basis of sound health."

"A child brought up in an atmosphere of books will absorb a certain amount of culture from his very surroundings. As soon as a child has learned to turn over the leaves of a book without tearing them give him books of his own."

"If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprocy, or thunder stroke, I beseech you by all angels, to hold your peace and not pollute the morning, to which all the house mates bring serene and pleasant thoughts by corruption and groans."

"Nothing can soothe and strengthen the nerves like plenty of sleep, and nothing will make children so cross and fretful as to be wakened in the morning, depriving them of their quiet, refreshing sleep. Children should become habituated to retiring early as it is necessary for them to have ten or eleven hours sleep. Bed-time can be made very pleasant to the little ones by talking over their play through the day, or by reading or telling them a story."

One great fault with the mothers to-day is discontent. They are dissatisfied with their positions, their homes, and their surroundings. Each one thinks that every other woman has better opportunities than she has. We all have our own special opportunities, if we would make the best of them. The woman that is making her home a happy restful place is doing God's work. Do whatsoever your hands find to do with a glad heart and willing spirit, and don't think you are the only woman working under difficulties. There are many besides yourself who realize how hard it is to go through the burning fire of economy, self-sacrifice, and the many troubles of life, and come safely through better and brighter women.

—Selected.

Under the subject of Evil Literature the Churchman gives the following timely thoughts: The increase of juvenile crime and suicide is something alarming to any thoughtful citizen. But it is not to be wondered at when so many households of the country receive with their morning supplies a copy of some "illustrated" daily journal, the contents of which are frequently not one whit better than the "penny dreadful" which boys were once taught to eschew as the very personification of evil. "There is no conviction of sin, and consequently no sense of need of the atonement!"

exclaims the lecturer. How can there be, when the heads of families, who are so careful about the adulteration of their milk and their bread do not have any scruple in allowing the members of their households to read the daily papers, adulterated with the poisonous combinations of sensual frivolity and open crime? Adapting the words of a great modern writer, whose son is at present the editor of the London "Times," we may say: "The literature of the day prepares the crime; the criminal commits it."

THE SANCTITY OF HOME.

MAJOR McKinley, in addressing a company of aged men and women, "early settlers of Northern Ohio," said: "It is a proud pleasure to me to be able to credit to my wife and to my mother whatever good things my fellow countrymen ascribe to me. To wife and mother, mankind is indebted for those high moral qualities, gentleness, truth and virtue, which are so indispensable to good character, good citizenship, and a noble life. Our whole political fabric rests upon the sanctity of the American home, where the true wife and mother preside. They teach the boys and girls purity of life and thought, and point the way to usefulness and distinction. The world owes them more than it can ever repay. The man who has a pure and true love for mother and wife requires no bond for his good behavior and can be safely trusted in every relation in life."

These are significant words from a doubly significant source. Mothers and wives occupy a most important relation to the present and coming manhood. The world's best great men have, almost without exception, acknowledged their debt to the helpful influences of the sanctified motherhood of the world.

God designs that mothers and wives shall be the leavening agencies unto righteousness, in the home, as the centres of moral and religious training of rising generations, that they may come forth, from these nurseries or the race, young men and women established in the principles of truth and righteousness. —Evangelical Messenger.
Our Times.

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

The Hall of Science in Old Hall street, London, which for more than twenty years had been the headquarters of an aggressive school of atheists, has recently passed into the hands of General Booth of the Salvation Army.

"The Orthodox Russian Church is to establish an organ in the United States, to be published at New York City, at first as a bimonthly. It will be printed in parallel columns of Russian and English, and is intended for the support and increase of its membership in America."

The Indian of Alaska is fast dying out because of the liquor curse. It is probable that by the time civilization demands of him to make ready for the white man there will be very few Indians left to yield up their rights. Being hard workers and hard drinkers, the depressing influences of alcohol leave him in a physical condition altogether unfit to withstand the elements.

Reliable statistics show that the English brewing syndicates are making enormous profits by their business in this country, mostly from the poor at the expense of their profits by their business in this country, while New York City has 655 churches, mostly from the poor at the expense of their profits by their business in this country, New Zealand, 1,500,000 — Australia, exclusive of British Guiana, etc., 1,600,000; Australia, 4,000,000; South Africa, India and other colonies, 2,000,000. This includes only the people whose mother tongue is English, no account being taken of the vast number who speak English but have another tongue. The increase in the number of English speakers is said to be fully 2,000,000 annually. No other language of modern times has made such rapid progress. Three hundred years ago the 3,000,000 or so who spoke English resided principally on the British Isles. Now it is spoken more or less in nearly every country on the face of the earth. It is a remarkable fact that while the English in their colonies and off-shoots have absorbed millions of aliens, there is no record of any great body of English speakers having become absorbed by any other race. In the United States there are millions of Germans and other foreigners who have merged with the English in a single generation, they losing even their family names; and the children in many cases do not understand their parents' language."

Before the world can be deduced from the following:— The missionary societies are our basis of hope, and will be for many years to come. There are 280 of these associations, with 3,000 missionaries from foreign lands, and native preachers and teachers to the number of 250,000. A hundred million dollars is annually invested in missionary work, and in round numbers 2,000,000 of human beings are directly associated with these missions either as members or close friends. The Scriptures have been translated into 220 languages, spoken by nine-tenths of the human race, and 160,000,000 copies of the Bible have been circulated since the century began. Four-fifths of the continent of Africa are already under European control. Forty missionary societies, 700 foreign missionaries, and 7,000 native preachers are at work, and about 1,000,000 of the population are already under Christian influence.

As a comment on language, the following clipping from The Rom's Horn is significant:

"One of the remarkable facts connected with the spread of the Gospel in foreign lands is the wonderful growth of the English language and its use as a vehicle for the dissemination of religious knowledge. When after the Reformation, the Bible was issued in English, there were but 6,000,000 or so who spoke English language, while now it is spoken by more than 115,000,000 scattered all over the globe. Speaking of this the Educational News says: "It is distributed as follows: United States, 65,000,000; British Isles, 38,000,000; Canada, exclusive of French Canadians, 4,000,000; West Indies, British Guiana, etc., 1,600,000; South Africa, India and other colonies, 2,000,000."

Wells.—Died, at the home of her parents near Hesper, Waterloo county, Ont., of heart failure and a combination of other diseases, Nov. 5, '96, Mary Margaret, daughter of William and Margaret Wells, aged 26 years and five days. The deceased had been failing in health for several years. She cried unto the Lord shortly before her death, asking for the evidence of a blessed hope—passing peacefully away. Services conducted by Rev. Bean, of the Evangelical church. He read from John 11:1-4. Text, Jeremiah 15:9: "Her sun is gone down while it was yet day." A large assembly of sympathizing friends and neighbors were present.

Witmer.—Bro. Joseph Witmer, of Hesper, Ont., died Nov. 5, '96, aged 64 years, 8 months, and 23 days. He was a member of the church for about 50 years. He was twice married. A wife, 7 children, a number of grandchildren and also great-grandchildren survive him. He had been confined to his bed the last ten weeks of his life, principally of old age. He was waited on with the kindest of attention by his daughter with whom he lived. Funeral services conducted by Bro. George Tyson, of Pennsylvania, and John Wildfong, of Hesper, Ont. Text, Rev. 14:18.

Brubaker.—Died, near Shaefferstown, Pa., July 8, 1896, Bro. Daniel Brubaker, aged 69 years, 1 month and 18 days. Bro. Brubaker had been a minister for a number of years. He sounded the trumpet clear and certain, reproving sin and iniquity. He was kind and generous, always ready to distribute to the necessity of the saints. Services were held in the home meeting-house. Burial in the cemetery near by. He leaves a sorrowing wife and 5 children to mourn his departure. The Brothurehood also keenly feels the loss: but our loss is, we feel confident, his eternal gain. Services conducted by the home brethren. Text, 2 Tim. 4:7,8.

Allison.—Died, November 16, 1896, at his home on North Cedar St., Abilene, Kansas, Bro. John Allison, aged 78 years, 9 months and 21 days. Deceased was born in Lancaster county, Pa. In 1873 he moved to Clay Co., this state, where he lived ten years. Since then he has resided at this place. Four sons, one daughter and a large circle of friends mourn his departure. Bro. Allison labored for 35 years in the ministry, most of the time being an active worker. He was loved and respected by all who knew him. He leaves evidence of a hopeful departure, joying in the prospects of being with Him whom he has faithfully served. Services were held in the Brethren church on the 18th, Elders Samuel Zook and Jesse Engle officiating. Interment in the Abilene cemetery.

Married.

Dohner—Uley.—Married, November 19, 1896, at the home of the bride's parents, by Elder J. B. Wingert, Bro. Moses Dohner, of West Milton, Ohio, to Sister Emma Uley, of North Hampton, Ohio.