
H.N. Engle
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**LIMITATIONS TO FAITH.**

It is a truth we are so slow to comprehend, that, "according to our faith so it will be unto us." We testify: believing on the Christ; yet so much depends upon the size of our Christ. If we look upon Him as being merely a justified Christ, then justification will be the limit of Christ within us. If we believe Him to be a sanctified Savior—both as being set apart and as being clean—then we find no rest until we are separated and cleansed from whatever we believe our Christ to have been separated and cleansed from. If we believe Him to have all power, we do not limit that power in our own bodies, because as He is so are we in this world if at least we believe on the Son of God. Do we accept the truth relative to the "translation of the saints" as taught in 1 Cor. 15: 51, 52 and 1 Thes. 4: 17? Praise God! We testify to His power in the sanctification of the soul to renovate the whole being. These are not mere mental affectations, but actual manifestations of the Christ in us to the strengthening of our faith in Him who is our hope of glory.

Conscious of this truth that education is not salvation. Nevertheless, a saved soul will allow itself to be educated.

What is your highest ambition? The attainment of fame in social, business, or educational circles? To make a mark as a literati or comedian? Or is it to be like unto the Son of God?

And now you believe the Word of God? Have you ever entered a state of being "whiter than snow"? Is it not humiliating to the soul to meditate on the wondrous grace of God? "Not of works lest any man should boast."

Did you say Social Purity? What the world needs and that which the elect must have is Matrimonial Purity. Oh the corruption even in the high places of social and religious circles! When the Bridegroom comes to effect an affinity it will be the virgin souls which will be sought out. Are you willing to pay the price? Do you long for the fellowship of a pure Christ?

You say you have been called unto salvation. Do you think God would repent of His calling? Do you really expect to be heir with Christ Jesus and partaker with the Sons of God—the Bride. Is it not time you should make corresponding dispositions for the future of your life? Fix your eyes upon Jesus. He is the author and finisher of your faith. He endured the cross and despised the shame.

Have you ever seen a beauty in Holiness?

How about that resolution which you made?

Any hypocrite may have the most finespun theory of the Christ-life but the practical Christ-life must have for its environment an honest heart.

We are in sympathy with educational advancements and yet we are conscious of this truth that education is not salvation. Nevertheless, a saved soul will allow itself to be educated.

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"I HAVE CALLED YOU FRIENDS."

Oh! word of mending holy,
My raptured ear attends!
For hearts bereft and lowly,
"Lo! I have called you friends!"

Thou in whose wondrous being,
The seed with manhood blends,
All knowing, and all seeing
Even thou hast called us friends!

Borne down with human weakness,
And sense of sinful ways,
Our hearts would faint with meekness
Accept the servants' place.

But while that pity seeking,
Which thy compassion lends,
We hear thee gently speaking,
"Lo! I have called you friends!"

Oh! joy of walk in union!
Till life's rough journey ends;
Oh! wonderful communion!
That thou should call us friends!

-A. B. Gadsden.

For the Evangelical Visitor.

WAR.

A SERMON, BY W. O. BAKER, LOUISVILLE, OHIO.

Scripture lessons, Isa. 60:12-22; Matt. 5:38-48. Text, Micah 4:3-5: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none of them shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For he shall judge among the nations, and rebuke strong nations, and shall say to them that wander in the vineyard, Go, ye into the vineyard which my Beloved had made, and did plant; go ye, eat the fruit thereof, and be full. For the mouth of the Lord saith this: Because the beast have taken away from mine inheritance, and have cast out my dweller without a house; and my kinsmen have been a prey to the sword without a place of habitation; therefore said my soul: I will not make mention of them, neither shall I speak any more in the name of my God. For he said: Truly in vain is saved he that waiteth for man; and he that expecteth righteousness from man perisheth. Forasmuch as every one of these four and a half million of lives and one hundred and sixty-five millions of dollars for each year of the period." I. THE ILLS OF WAR.

1. The cause of war.

The war preparations of the world cost two billion, or, two thousand million dollars. According to recent estimates, England will this year, spend $300,000,000 for war preparations. This outlay has been doubled in 15 years. The annual cost of the armies and navies of Europe has reached the bewildering sum of $15,000,000,000, and is now on the increase.

England since 1837 waged thirty-seven wars with twenty-seven different nations. With some it had two, and with some, three wars. A neighbor that quarrels with twenty-seven of its neighbors and comes to blows, ought to pray for the spirit of peace. The United States had eighteen wars. The revolutionary war cost $135,193,703; the war of 1812-14, $109,150,003; Mexican war $100,000,000; the civil war, $6,189,929,000. Total, $6,532,272,615. Our standing army consists of 25,000 men but it is probable that it will be increased to 35,000. Since 1865 our navy cost us $70,000,000, and recent improvement cost the nation $26,000,000. Our annual pension bill is $120,000,000 for decrepit and nondescript soldiers together with their widows and orphans.

2. The horrors of war.

In the war of 1812-14 there were killed 1,877; wounded, 3,737; total, 5,614. The rebellion consigned 300,000,000, men to their graves. "The wars of European and American nations, during the period of the last hundred years, destroyed over four and a half million of lives and fifteen billion, two hundred million dollars of the proceeds of human industry. This is an average of fifty thousand lives and one hundred and sixty-five millions of dollars for each year of the period."

The horrors of war loom up prominently when it is remembered that to every one of these four and a half million of lives, life was as sweet as it is to us, and that these soldiers had fathers and mothers; brothers and sisters; and some had wives and children, and that they were cut off in the prime of life or maimed and crippled, to eke out a miserable existence the remainder of their days, dependent on the government for subsistence. The horrors of a battle can scarcely be imagined by us civilians who know nothing about war. Two large armies moving towards each other
with destructive weapons determined to conquer, must result in death and maimings. When the deadly volleys begin to be fired the bravest fall, the groans of the wounded add to the terror of the roar of cannon, the peal of the musketry, and the battle yell.

We quote the closing sentence of the description of the battle of the wilderness by Gen. Horace Porter. This was a hotly contested battle and on both sides there were over 36,000 men killed, wounded, and taken as prisoners of war.

"All circumstances seemed to combine to make the scene one of unutterable horror. At times the wind howled through the tree tops, mingling its moans with the groans of the dying and heavy branches were cut off by the fire of the artillery, and fell crashing upon the heads of the men, adding a new terror to the battle. Forest fires raged; ammunition trains exploded; the dead were roasted in the conflagration; the wounded,rose, l by its hot breath, dragged themselves along with their torn and mangled limbs in the mad energy of despair, to escape the ravages of the flames, and every bush seemed hung with the shreds of blood-stained clothing. It was as though Christian men had turned into fiends and hell itself had usurped the place of earth."

With what anxiety the relatives watch for the account of the battle in the dailies to get a glimpse of the names of the dead and wounded. What awful news the account will be to some one; for each one is some one's son—some one's brother. Who can calculate the heart aches suffered, the tears shed, by bereaved parents, brothers and sisters, wives and children, over the slain in battle.

3. The sad consequences of war. (1.) Financial Results.

(a.) The country pillaged—cities, towns and private buildings burned or otherwise destroyed; railroads, bridges, timber and fences are destroyed, land rendered unavailable for farming by throwing up fortifications and digging trenches. It takes money, labor, and time to undo the damages as it is impossible to undo it all.

(b.) A heavy war debt; large appropriations for pensions, the loss in labor of the best physically.

This involves the taxpayers in previous taxation.

(2.) It breaks down the moral barriers against crime and sin in general.

(a.) Debauchery is fostered; drunkenness and lewdness are common.
(b.) Property is less safe; foraging may be extended into civil life.
(c.) Worst of all human life is at a discount during war and this influence is felt for a long time after the war ceases.

(3.) The country is filled with maimed and crippled soldiers, widows and orphans, and aged parents often without support.

(TO BE CONTINUED.)

For the Evangelical Visitor.

CHILD TRAINING FOR JESUS.

DAVID KILHEFNER, Manheim, Pa., Dear Bro:—Nothing is more forgotten by parents than the solemn, radical fact that life belongs to God from its very genesis. Generation is a divine ordinance, and not the gratification of lust.—Gen. 1:28; Psa. 127:3; Mal. 2:15. It is the divine purpose that all children should originate as God himself became flesh—through the Holy Ghost. Sin has poisoned life at the fountain: but the divine incarnation is to reverse the order of the fall.

The more completely the Holy Ghost rules soul and body, the more thoroughly will the effects of sin be counteracted, and every member yielded unto God as the servant of righteousness and holiness. Rom. 6:13, 18, 19, 22. Not a fibre or function is to be reserved for self. The incarnation denominates the whole of human nature. "To me to live is Christ."—Philipp. 1:21. Not only now and then, but in every thought, purpose, and act.

"Train up a child in the way he should go, and when he is old, he will not depart from it."—Prov. 22:6. "Train up." From whence, and to what point? This settles the whole question. It begins with the first throb of life, and continues to the last breath. Jesus claims it all. Where He began to redeem man, there must we begin. How sacred the genesis of life is, God has shown by the vestal origin of His Incarnate Son. Begin in Christ, train for Christ, abide in Christ, and the end cannot be problematical. "He will not depart from it." The "life hid with Christ in God," cannot be lost.

Holy origin, holy environment, holy training, holy persistence, has God's unviolable pledge of eternal security.

The church in general has yet to learn God's estimate of childhood. Few families can be found where the unfolding of the infantile mind in the interests of eternity is the supreme object. It is the greatest work in the world to create a popular spiritual atmosphere in which the young of the community inhale the very elements of holiness. There is no institution on the face of the earth to-day that fosters this sentiment so strongly as the Sabbath School. Let the divine idea of society be fully realized and the church will find in this fact her firmest pillar and grandest triumph.

The hope of the church and of the world always lies in the christian nurture of childhood.

Neglect society and the family will be blasted and the church will be a body of death. "Train up" pertains to all the relations of life.
The social relation is the devil's great soul-trap, and it is there that the victory of the church is lost or won. The training in the family must be maintained, advanced, and perfected in the corporate. The training must ever be "up." Christ is the goal, the inspiration, the type. He must be Alpha and Omega in the family, the Sunday school, the church, everywhere. Every arrangement in the house, by the way, in the school must remind the child of the presence, authority, claims, and of God.—Dent. 11:15-21.

Your zeal, my dear brother, hath provoked very many to noble ambition and more self-sacrificing labors. —2 Cor. 9:2. Your affectionate, patient ministry in the Sabbath-school and Bible class is contagious. If you spend your life in leaving the church and community with God's idea of child training, you have accomplished a nobler work than if you were President of the United States. To revolutionize the popular mind in this matter is a stupendous work. One generation will not do it, God is a slow worker, because human souls are the most difficult objects in existence to deal with. To wear out a prejudice, or establish a new idea, or introduce a new costume, or method may require successive generations. But Christ said, "My Father worketh hitherto, and I work," and "we are laborers together with God."—John 5:16, 1 Cor. 3:9, 2 Cor. 6:1.

Be not discouraged: the work is large, the time is long, the methods are many, the power unseen—silent, yet mighty. It is a glorious thing to work for Jesus, and nothing is more glorious than to train and mould childhood in the knowledge of beauty of Holiness. Millions of souls are in hell that might be saved if they had been "trained up" according to Divine directions. The Christ-Child is the model for all children and the type of all parentage. God is both Father and Mother of humanity. "Whatsoever is the all-inclusive word of life.—Col. 3:17.

C. H. BALBSBAUGH.
Union Deposit, Pa.
For the Evangelical Visitor.

CONVERSION.

W HAT is necessary to salvation?
"And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

2. What is the general sense of the word "conversion?"
"A turning or change from one state to another."—Webster.

Water is converted or changed into ice; forests and rough places are converted or changed into fruitful fields and pleasant habitations; and man, perverted by sin, must be converted from a state of sin to one of holiness, in order to be saved.

3. What two steps are necessary to make this change?
"I have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ."—Acts 20:20,21.

4. Of what is it necessary to repent?
"Repent ye therefore and be converted that your sins may be blotted out."—Acts. 3:19.

5. What is sin?
"Whosoever comitteth sin transgresseth also the law; for sin is the transgression of the law."—1 John 3:4.

6. What law does one transgress when he sins?
"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

"For he that said [margin, that law which said], 'Do not commit adultery,' said also, 'Do not kill.' Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."—James 2:9,11.

7. What part does the law act in repentance?
"Therefore by the deeds of the law there shall on flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. 3:20.

8. When Paul was converted, what first brought conviction to him?
"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7:7.

9. What more then conviction is necessary to true repentance?
"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."—2 Cor. 7:10.

10. What does true repentance involve?
"Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him."—Isa. 55:6,7.

11. How will genuine repentance be shown?
"Bring forth therefore fruits meet for repentance [margin, answerable to amendment of life]."—Math. 3:8.

12. What besides repentance is required in conversion?
"Repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:21.

13: Who is Christ, that one should believe in Him?
"For God so loved the world, that He give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

14. What has Christ done for us that we should be saved through Him?
"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

15. In order for one to be cleansed from sin, what is required of him?

"But 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. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:7-9.

16. What should be ones relation to sin after repentance?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?"—Rom. 6:1,2.

17. How does one become dead to sin?

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6:6.

18. What is done with the "old man" after he dies?

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. 5:17.

19. When truly converted, what does every one receive?

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. 3:8,9.

20. Can any one be a Christian without having the Spirit of Christ?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?"—Rom. 6:1,2.

21. What precious relation is sustained when one has the Holy Spirit?

"For us many as are led by the Spirit of God, they are the Sons of God."—Rom. 8:14.

22. Can it be known when this relation exists?

"The Spirit itself beareth witness with our spirit that we are the "Children of God."—Rom. 8:16.

23. When one thus stands complete in Christ, what is he?

"Therefore if any man be crucified with Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. 5:17.

24. Of what character are the "old things" which are to be put off?

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. 3:8,9.

25. What will the new man acquire?

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."—Col. 3:12-14.

26. Where will the soul's affections then be found?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."—Col. 3:1,2.

27. Having done all this, what will be the final result?

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3:3,4.

GEO. W. KILIAN.

Nappanee, Ind.
the other fatally injured. O you believe it with your heart, for your heart is bleeding with sorrow, and you hasten to where your loved ones are lying. Every detail of the sad calamity is borne home to your heart with a vividness that is intense. The future looms up darker still. The cheerful voices are silent. Their chairs are vacant. Their garments folded and hid away with sacred care. Two lonely graves contain all that is earthly of your darling boy and girl. Yes, with the heart you have believed it all.

Well you have read in the Bible that in the garden of Eden a terrible catastrophe took place, where one sinful act wrecked God's fairest and noblest work of creation, wrecked it physically, morally, and spiritually. Toil and sorrow, disease and death, followed as the result of that one sin. Sin became inherent in our very nature "for all have sinned and come short of the glory of God." "Dead in trespasses and sins." We also read how that in the fullness of time God sent His Son. We read the wondrous story of His blessed life; the sad history of His trial, His sufferings and death. Mentally we view his resurrection and ascension to glory, and peruse the testimony of his holy Apostles to the saving power of the gospel of Christ. Yes, yes, you say, I believe it all—every word. Alas! it is only mental assent to the truth; the devils also believe the same truths) and tremble.

Thank God! There is a power that can reach the heart, even His Holy Spirit. That voice which whispered in your inmost soul and showed you your lost and undone state: that unseen but deeply felt influence that made the preacher's discourse so heart-searching that it seemed to reveal all your past life and pass it in awful review before you. What caused those tears of contrition to flow, those knees to bend, and those lips to break forth in agonizing prayer? What caused you like the prodigal to resolve, "I will arise and go to my Father"? Let the poet answer.

"Sinner it was a heavenly voice,
It was the Spirit's gracious call:
It bade thee make the better choice
And haste to seek in Christ thine all."

Yes, you who perhaps but a short time ago prided yourself on your respectability, your morality, your standing in the church, your strict observance of its ordinances, etc., are now a lost sinner "bruised and mangled by the fall." As in the accident referred to, as long as it seemed to be strangers who were suffering you remained unmoved; but when the Spirit (the messenger) made it real to you that that which was dearest of all to you—your own soul—was hovering over the brink of hell, then it was when you believed with your whole heart that you were lost and undone.

"With the mouth confession is made unto salvation." We have abundant precepts and examples to prove the necessity of confessing our needy condition and our groanings for deliverance. The Jews by Peter's Pentecost sermon were "pricked in their hearts" and cried "What must we do?" The Gentile jailor exclaims, "Sirs, what must I do to be saved?" Paul himself, in the presence of his fellow travelers, asks, "Lord, what wilt Thou have me to do?"

The writer well remembers when he was laden with guilt and shame, spending hours in praying and weeping. One morning the Spirit urged him to go to a certain prayer meeting and tell my trouble. Satan fought desperately to hinder me. He said, "You will never hold out and people will laugh at you." The Spirit said, "Go, or you will never find peace and pardon." For hours the conflict raged. Just before noon I got victory and told my wife that we would go to meeting tonight. We went and I sat behind an open door listening to the testimonies till I could forbear no longer. I stepped out, and even then, having my hand upon the door, Satan suggested that I should go out and get a drink and sit down again. God gave me power again, and with sobs and tears I told my story. O how vividly that scene rises before me now as I write it. Tears of joy followed and earnest prayers were offered on my behalf. After the meeting closed, loving brethren grasped my hand and spoke precious words of encouragement. I had not yet found peace, but by confession I received power.

Yes, seeking one, confession must be made unto salvation. Well say you, I believe in my heart that I am a lost sinner. I have confessed my sins to God and have forsaken them. I have confessed them before men and told my longings for peace and pardon. What next? Listen: "As Moses lifted up the serpent in the wilderness even so was (?) the Son of man lifted up that whosoever believeth in Him should not perish but have eternal life."

Dear soul you are just as helpless and powerless of yourself to behold your Savior as you were to realize your sins; but the same Spirit that showed you your disease will give you power and faith to look to the remedy. Like the serpent-bitten Israelites, you must look, look, look and live.

"To them He gave power to become the sons of God, even to them which believed on His name." Look hard; look in faith. See those nailprints in His hands and feet. See that pierced side. See that bleeding brow so lately crowned with thorns. Hear that agonizing cry, "My God, my God, why hast thou forsaken me?" Pause and reflect that thy sins formed part of the load that crushed Him. For thee He trod
the winepress all alone. Hark once more! "It is finished." The great ransom is paid. Behold thy substitute; for, "The Lord hath laid on him the iniquities of us all." Ah! you grasp it and you say with Thomas, "My Lord and my God." Before His cross your burden rolls away. The fetters are broken. A well of water springs up in your soul "unto everlasting life." Jesus is a glorious reality to your soul, crucified, risen, and glorified, the one "aktogether lovely and chief among ten thousand." Love fills your heart and His praises tune your tongue. You are now ready and willing to be baptized in the name of the Father, Son, and the Holy Spirit, for thus it becometh you to fill all righteousness.

Dear reader this is the meaning of our text. This is heart religion. So I found it; so did you, brother; and you sister. Now, if we walk in the Light, God will preserve our whole body, soul, and spirit blameless unto the coming of Christ. Let us, as we have received Christ Jesus the Lord, so walk in Him with believing, trusting hearts.

"Then in yonder sacred throng,
We at His feet will fall.
Join in the everlasting song,
And crown Him Lord of all."

F. ELLIOTT.

Richmond Hill, Ont.

For the Evangelical Visitor.

KEEP YOUR MOUTH SHUT.

DURING the year 1871, we were assigned to labour on a charge seventy-five miles from this place, and, while holding a series of meetings, a number of souls were won to Christ. Among the converts was an elderly lady of about 60 years which not only created joy and gladness among the people of God but seemingly in the entire community.

She was called a "Tartar," being a disturber of Peace and having an unruly tongue and an ungovernable passion. She gave evidence that "The work of regeneration was thoroughly done and was accordingly received into the church. In our Pastoral work we soon called to visit her with the design of speaking to her particularly in reference to her besetting sin, with however some degree of diffidence. But she soon relieved our mind by introducing the subject herself, saying, "Brother, I have indeed had an experience and I am determined by the grace of God to save my soul. I however apprehend one fear. I am naturally high strung, and, when excited, have an ungovernable passion for which afterwards I feel very sorry." We replied that we could give her an infallible "Recipe." She of course was anxious to know what it was. We replied that if anything occurred in her daily life to irritate or excite her mind, she should "keep her mouth shut," and by so doing, could easily "bridge her tongue" which has destroyed so much good.

We are now happy to report that our counsel was kindly received and the aged convert proved faithful. We were told that she died some time ago with an assurance of a blessed immortality. The Law may restrain but the religion of Christ only can reform.

We heard of a young man sometime ago who called on the proprietor of a large business house for a situation. Being asked what his qualifications were, he said, "All I ask Sir, is a trial. Yet I claim to know two things. I am perfectly honest, and I know when to keep my mouth shut." The young man was employed.

David understood this when he prayed, "Set a watch O Lord before my mouth: keep the door of my lips."—Psa. 141:3.

The tongue is indeed an unruly member that cannot be trained. Yet with all its advantages, it has done more harm than any other member of the body. The Apostle James says: "It is an unruly evil full of deadly poison, and defileth the whole body, and setteth on fire the course of nature and it is set on fire of hell."

But the grace of God, when properly cultivated in the heart, will teach us to bridge the tongue and to know the intrinsic value of "keeping our mouth shut."

When tempted to anger, wrath, malice, railing or shameful speaking, we should always be in mind the memorable language of Hagar, "Thou God seest me:" and we may add also, "Heareth us and will judge us in the great day when the Books shall be opened." Then our destiny will be fixed; for ever saved, or eternally lost. Yours in favor of Golden Silence. JOHN FOHL.

Chambersburg, Pa.

FOOD FOR THOUGHT.

If salvation is wholly by grace, why does man expect to attain to a holy life by works?

Our readiness to die for Christ strengthens our faith to live for Him.—2 Cor. 4:12.

The greatest treasure that we can lay up in this life is a heart brim full of the love of God.

God and Father is the title of invisible existence; Lord Jesus Christ is the title of visible administration.

We should not seek our gratification when it may have a tendency to counteract the edification of our brother or neighbor.

It is sometimes best that we abstain from the use of our liberties lest we offend weak believers or cause them to stumble.

If the things which the gentiles sacrificed are sacrificed to devils, is it consistent for the Church of Jesus Christ to accept the sacrifice?

If the Saints shall judge the world, is it consistent for them to engage in things that even the heathen would be ashamed of?

Let this appeal sink into the heart of every minister of the word and compel him to inquire, Who are the seals of my Ministry?—1 Cor. 9:2.
EVANGELICAL VISITOR.

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

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2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. Renewals may be sent in at any time, and your credit will be promptly shown on the label.
5. 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.

To Correspondents.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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.

2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

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

Abilene, Kansas, January 15, 1897.

BENEVOLENT FUND.
John Fike, Lost Springs, Kas., $ .50
Maria Ausherman, Ramona, Kas. 50
A. J. Heise, Hamlin, Kas. 2 00

We kindly ask of those sending money to us to be explicit in their statements as to what purpose it is intended to be used.

A postal note for $1.00 has been sent us from Paris, Ill., giving us neither name of the sender or any intimation as to what use is to be made of the money. Will you respond at once?

By request we state that those yet desiring the Almanac with Church Directory can be supplied by addressing Bro. Henry Davidson, at Messiah Rescue and Benevolent Home, Baily St., Harrisburg, Pa.

We wish to call special attention to those of our readers who are not included in our charity list to these facts: 1. Your name on the label is followed by "July '97." This indicates that you will receive the Visitor free until that date. 2. Every charity subscriber is expected promptly at that time to notify us if they desire to have the paper continued. Remember that you will be holding up our hands by so doing. If we do not hear from you we will take for granted that you do not desire it any longer.

We call attention to a few features in plan for the S. S. Times 1897. "The Senior Bible Class" will be conducted by Prof. F. K. Sanders, of Yale University. The "side lights" will contain articles on the character, life, travels, and contemporaries of St. Paul, by men of biblical research. It will contain descriptions of Bible manufacture and Bible circulation by men conversant with these matters. Work among convicted criminals, by D. L. Moody and Mrs. Ballington Booth, will be described, together with other features which we anticipate as helps in Bible study.

As we go to press we are apprised of the death of our beloved brother Cyrus Lenhart of this county. His presence has been missed from our assemblies for some months because of complicated ailments which Providence has been pleased to be the means of calling him from among the living. Although some of his friends were hopeful unto the last, yet life had to be swallowed up of mortality. Bro. Lenhart seemed to be in expectation of the end and tried to make preparations accordingly. He seemed to be resigned to the will of God. Deceased was widely known in the brother-hood and having been a kindly benefactor and wise counselor, his removal from our midst will cause a keenly felt vacancy. Thus "one by one", we are bereft of those to whom we have looked up as pillars.

We praise God because we can say that our connection with the Visitor was not effected by any inducements to run a large bank account. This work is being carried on, we trust, to the glory of God and not to the glory of any man or any company of men. To spread the "Glad Tidings" is our aim. If you owe anything on the paper, consider yourself as owing it to the cause. Remember that promptness is a trait which manifests itself in the business side of religion.

ACKNOWLEDGEMENT.
**EVANGELICAL VISITOR.**  

Bro. D. F. Shirk has removed his family to Chicago where he will spend some months in educational lines. We trust he may do some good for the Master.

Bro. A. G. Zook, of White Pigeon, Ill., who has been in this county for some weeks, returns to his home refreshed by joyful experience. His presence was much appreciated.

We are informed by letter that Bro. Samuel Hoover, of Middle-spring, Pa., was bereft of his wife. Funeral took place on the 7th. ult., but we are unable to give particulars at this writing.

We are informed by letter that Bro. A. J. Snively of Hope, Kans., continues to be afflicted in his eye and its removal is advised by the physician. He is deprived the privilege of reading and yet he wishes to trust Christ for his healing if thus be His will.

**AN APPEAL.**

[We hope the following, from the pen of Elder Samuel Zook, who is Treasurer of the Committee on Foreign Missions, will not return void but accomplish that whereunto it is sent.]

We would call attention to the fact that the committee appointed at last Conference is ready to act on the Foreign Mission work, but up to this time they have received no applications. Why is it? Does the Lord not speak to some hearts? Or is it because the Church is not praying the Lord of the Har-

vest to send laborers into His harvest? The field is white. The harvest is ready. Who will go forth in the name of the Master, filled with the Holy Ghost, ready to lay his or her life down for the cause of Christ's Salvation to the Heathen? It means something to be a Foreign Missionary. It means a full sacrifice of home, friends, and self—a perfect cutting loose. But Praise the Lord! When it is done for Christ's sake and the Gospel's we shall receive an hundred fold in this life and eternal life in the world to come. The Lord has provided money—somebody was willing to give it—but who will give himself? I believe the Lord has spoken to your heart. Just say, Lord, speak, thy servant heareth. And if the Lord tells you to go, don't do as Jonah—try to get away from the Lord—for as Jonah did not fare well, neither will you. But if you obey God he will go with you into the ship. We are ready and waiting to receive applications, but somebody must be willing to obey God or the work will be delayed while souls are perishing. If the Lord lays it upon your heart to give because you can not go yourself, please send your donations to Elder Jesse Engle, Donegal, Kansas, as he is the committee Secretary and will keep a correct account of all moneys received and hand it over to the Treasurer. The committee has not decided yet where the field shall be, but will decide when such workers present themselves as are believed to be called of God. South Africa has been spoken of: also South or Central America. No doubt the Lord will direct when the time comes that somebody is willing to go. Who shall it be?

"Discover what is true, and practice what is good, are the two most important objects in life."

**CHURCH NEWS.**

**LOCAL CHURCH NEWS.**

From North Dickinson Co., Kans., we have received the following:

The meeting at Bethel was a refreshing season to God's children and was continued for three weeks. One soul made a start for the kingdom and consecration of the believers was a prominent feature of the meetings.

**NEW YORK.**

Bro. D. Heise of Clarence Centre, N. Y., under date of December 28, 1896, writes: For the past three weeks we have had religious exercises at our church, which consisted of a season of song service for the Sunday school class, followed by preaching and social services. We had services each evening during the week and two on the intervening sabbaths and Christmas day. We were very much revived and many good resolutions were formed which we trust will bear fruit unto eternal life. Bro. Geo. Detwiler, of Sherkston, Ont., was with us and labored faithfully for the upbuilding of the cause of our blessed Redeemer. May the choicest blessings of Heaven rest upon his self sacrifice and labor of love.

**CHICAGO MISSION.**

Sewing School and Relief Department. Since no report has been given during my absence from the Mission, I give the following which includes from October 1, 1896 to January 1, 1897:

<table>
<thead>
<tr>
<th>DONATIONS</th>
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<tbody>
<tr>
<td>Polo, Ill., District</td>
<td>$ 5.00</td>
</tr>
<tr>
<td>Brethren at Rosebank, Kas.</td>
<td>$ 6.25</td>
</tr>
<tr>
<td>Barbara Engle, Abilene, Kas.</td>
<td>$ 2.00</td>
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<tr>
<td>Collection by a friend</td>
<td>$ 87</td>
</tr>
<tr>
<td>Barbara Shelley</td>
<td>$ 1.00</td>
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<tr>
<td>Jennie Shirk, Shannon, Ill.</td>
<td>$ 1.00</td>
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<tr>
<td>Amanda Brennan</td>
<td>$ 2.00</td>
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<tr>
<td>Roy Franklin, Ariz.</td>
<td>$ 50</td>
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**Total** | $ 18.60 |
Meeting closed on the night of the 25 of November. The evening following we had our first meeting at the home of Bro. Daniel Krubyl; then moved it to the Union-Ridge school house. The attendance at first was small on account of the weather being somewhat cold. As the weather became more pleasant, the attendance was better and the interest increased. As Bro. Zook came filled with the Spirit and Power, he was able to "stir up our pure minds by way of remembrance that ye may be mindful of the words which were spoken by the holy Prophets and of the commandments of us the Apostles of the Lord and Savior."—2 Peter 3:1,2.

We can say, Glory to God for the wonderful things the Lord is doing unto the children of men. We as a little band all see the need of a holier life to God. Will you dear brethren and sisters remember us at a throne of grace that we may lay down on the Lord's side and found a place to lament having taken pains in this direction. The story of Jesus and His love is peculiarly interesting to children, who, having no doubts about matters connected with religion which bother so many adults, eagerly drink in the story and implicitly believe in Jesus as their ever present Savior. How many of my readers have read that fascinating story entitled "The Young Cottager," which so well exhibits the power of the truth to convert the children? Every mother should read this story. It will inspire her to live a godly life. And no book could be better to place in the hands of the children. To children who are too young to read, it should be read with observation by the mother. Let me urge upon my readers to obtain a copy of this book. It can be gotten from the American Tract Society, New York City. If any of my readers know of a skeptical friend would it not be a good idea to send 10 cents to H. L. Hastings, 47 Cornhill, Boston, Mass., with directions for Mr. Hastings to send that friend a copy of his two excellent anti-infidel essays, "Inspiration" and "Skeptical Objections."

FLOYD C. Aldrick of Shenandoah, Iowa, who is interested in the salvation of souls and hopes shortly to labor in India as a missionary, writes:

The majority of the people of this land are entirely ignorant in regard to the awful condition of the millions of homeless, friendless, starving natives of India. The famine now raging in that country is the worst known since the year 1877. The viceroy of India recently reported that 72,000,000 of her inhabitants must perish in the famine before the next crop will be reaped, should there be any to reap. There are 40,000,000 people in India, who, in good times, live on one meal a day, and 80,000,000 who go to bed hungry every night, and these are now famine stricken. These people
can be fed and clothed for the small sum of three cents a day; but regardless of this they are perishing by the thousands, wandering about as do the stray dogs in our land, but not half so well fed. When you, a professed follower of Jesus, go to the hotel and pay fifty cents for one meal, remember that amount would keep for one day, seventeen of those who are now starving and passing from this life without any hope for the next, having never heard of our blessed Jesus. How many of us can face these facts with a clear conscience?

"What if your own were starving,
Feasting with famine and pain;
And yet you knew where golden grew
Bless fruit and ripened grain;
Would you hear their wail as a thrice told tale
And turn to your feast again."

Those in charge of the Mission Stations, especially in the Central Province, are permitted to see some awful sights as the children, seeking food, come to them, some with bones projecting through the flesh as a result of many days without food. Neither tongue nor pen can express their deplorable condition, and we hope the parents of this land whom God has blessed with sufficient means to make their children happy and comfortable, will once in a while take a thought—a solemn, prayerful thought—of the thousands of little boys and girls, for whom Christ died, who are without a kind father's and mother's care, and when night comes, instead of a fond mother to kneel with them at the bedside to say with them their evening prayers and talk to them of Jesus, bestowing upon them such love as only a mother can, and sealing it all with a good night kiss, in many cases they are without father, mother, and all the comforts of life. These are sad facts indeed, and we hope that as they are read by the hundreds of young people of this land, that it will touch a tender spot in their hearts, and as they hear the voice of the Lord saying, "Whom shall I send, and who will go for us," will answer with the courage that God alone can give, "Here I am; send me."

For the Evangelical Visitor.

EXPERIENCE.

I AM impressed to write what the loving Savior has done and is still doing for me. He keeps me day by day. I find in Him my all in all. I thank Him because He has given me the victory over the enemy.

Before I commenced in the work of the Lord, I read much in the Scriptures. I did not realize at the time that it was the drawing of the Father. I spoke to my companion about living a different life. He said I might do so but he was not impressed that way. I thought I would, but still wanted a little pleasure.

One Sunday evening we had gone to a grove where preaching had been appointed, not to hear the services, but merely to have enjoyment. However, I did not enjoy myself. My mind was taken up with thoughts concerning the judgement day. While I was pondering in my heart, Satan whispered, "You cannot go with your aristocratic friends any more." I answered, "Well if they are lost, I do not want to be."

I was convicted of my pride in dress, of which I was especially fond. The next duty was to say grace at the table before my family. It was quite a task for me to take the lead in this, but my companion soon followed. After this came the command of baptism. So I struggled on. One winter my hired girl made a start and we were so filled with spiritual conversation, how we ought to live, etc., that I was convicted of not having been a proper light to her.

One evening we went to prayer-meeting, and coming near the church, I saw a very narrow path before me. I then became willing to put away some of my idols which I loved to much until then. The next day, after attending to this work, the Lord gave me to feel of His rich grace. But by and by the love grew cold as I began to be slack in obedience.

My health began to fail until at last all hope was gone. The Lord wanted me to take Him as my physician for considerable time past but I was not willing. He showed to me that through neglect of the body the trouble was brought on. I repented, confessed to God, and promised to take better care now.

All my sins were arranged before me. Some of them were shown to me in my start; that was to make the crooked things straight. But now came a feeling of remorse. I thought my doom is sealed—lost forever—unless God extends His mercy. At last I could say "None of self and all of Thee." Then I could say from the depth of my soul, "Thy will be done." The scene had now changed and instead of sorrow I find joy.

He has now placed me in a position where I can trust Him for the healing of the body. I praise God for this that He has given me grace to become willing to offer my body as a living sacrifice, holy and acceptable which is my reasonable service I have consecrated all to God; home—husband—children.

We have need of more consecrated workers. Oh I feel sometimes as though I have scarcely time to do anything but to work the work of the Lord! My prayers are for those who are out laboring for God, that they may not grow weary in well-doing, for in due season they shall reap if they faint not. The time is coming when both they that sow and they that reap shall rejoice together. Your Sister in Christ,

ADD A WOLGEMUTH,
Florin, Pa.
CONFESSION.

IN the January Ladies' Home Journal D. L. Moody treats "confession of sins" as one of the five steps in true repentance. Speaking on this subject he says:

"But even when a person has become convinced of his sin and has been sorry for his transgression there must be the courage to confess it. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy," says the wisest of writers. An unconfessed sin is an ever-present foe. It makes a man cowardly, suspicious, and malicious. One unconfessed wrong has oftentimes ruined a man's whole life, deprived him of its joys, destroyed its friendships, and clouded his entire course.

The question naturally arises: to whom should a wrong be confessed? First, to God; for all sin is against Him. But confession must also be made to fellow-men. Confession must be as wide as transgression—no less, no more. We must confess to all whom we have wronged, on the one hand, but we need not advertise our sins to those whom we have not injured. If I have injured one man my confession should be to that individual; if I have wronged a number of persons, a company or a family, my confession should be to those affected by my action; and if I have sinned against society my confession should be public.

This step in repentance is, perhaps, the most difficult of all. We have not the moral courage to confess that we are wrong. It means admitting our hypocrisy and seeking to pass ourselves off for better than we are. Sometimes such confession may also mean disgrace and humiliation; but whatever the cost there can be no repentance—such as God accepts—unless there is confession to those we wrong, and full restitution, if in our power.

A woman once came to me and told me that she was unable to pray. Again and again she had tried to offer up petitions to God, but it seemed as though there was no comfort in her prayers. Every time she started to pray there came before her mind five bottles of wine which she had stolen. She then explained to me how a number of years before she had been employed by a gentleman as housekeeper, and had on several occasions stolen bottles of wine from his cellar. I told her that she must confess her sin and make restitution. But the old employer was dead and she did not know what to do. Then I advised her to find some one who represented his estate, and give to the representative an equivalent for what she had stolen. A few days later I again met her and learned that at last she had found peace and rest. She had made inquiry and found that her employer's son had succeeded the old home, and to him she made confession. She insisted that he accept a sum of money equivalent to what she had taken from his father, which he at first refused. But she persisted that he should, and thus relieve her conscience of the burden that she had so long carried. She was a new woman after that time and learned the joy of having "a conscience void of offence toward God and toward men."

How many others have some unconfessed guilt, trivial as it may seem in itself, that haunts their conscience day after day, robbing them of peace and rest, and denying to them the blessings of repentance, and the full forgiveness which follows the confession of a contrite heart.

HOW TO PRAY.

HOW necessary for us to know what right praying is. Doubtless it was with a sense of their need that the disciples, on one occasion, asked the Lord that He would teach them how to pray. Why this request? Had they never prayed before? Yes, but when they heard the Master pray they felt that they had never prayed. They saw how near to God He was, how strong His faith, how well He could express His wants and theirs. How poor and lame and faltering our prayers seem to us, when some times we catch a glimpse of what they ought to be, or listen to some dear old saint who has lived very near the throne for years.

At some dedicatory service it was asked, "Who will preach the sermon?" and an aged minister replied, "Any one may do that, but who will pray?" It was said of Spurgeon that his prayers were even more impressive than his sermons. And for one I never fear for the sermon if the Lord blesses me and leads me out in prayer. "Lord teach us to pray?" This was itself a prayer and of the best kind. It is short, simple, direct. It exhibits a deep sense of need. It is humble, reverential, appropriate. "We know not what to pray for as we ought." But the "Spirit helpeth our infirmities." We are taught to pray boldly, persistently, confidently. We are to pray expecting an answer. We are to be on the alert to discover God's way of giving us answer. His wisdom and goodness preclude answers that we might expect, but answers are sure to come. We are to pray for what the Spirit teaches us to ask. We should pray in the spirit of the New Testament; in the spirit of the coming kingdom, in the spirit of the Master. Prayer should have a deal of Gethsemane and Calvary in it. Infirmities attach to prayer as to everything else human. Do not be discouraged because you have painfully found this out. Keep on praying. God will teach you in time how to pray.—Herald of Truth.
EVANGELICAL VISITOR.

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.

MY JEWELS.

Shall I hold them back—my jewels?
Time has traveled many a day
Since I laid them by forever,
Safely locking them away;
And I thought them yielded wholly
When I dared no longer wear
Gems contrasting, oh, so sadly!
With the adorning I would bear.

Shall I keep them still—my jewels?
Shall I, can I yet withhold
From that living, loving, Savior
Aught of silver or of gold?
Gold so needed, that His Gospel
May resound from sea to sea:
Safely locking them away;
With the adorning I would bear.

J. B. Kelb recently wrote a letter from Bahia, Brazil, South America to the Converted Catholic of New York, in which he speaks of the conversion of twenty-two Catholics in that state, all brought about by the reading of the Scripture by one man. The writer states that some of these who are now converts, were, a few years ago, so enraged at a Protestant missionary who tried to preach the Gospel in their village that they pelted him with stones. Thus the good work of evangelization goes on. May God raise up many faithful laborers everywhere that His precious word may become known among all men.—Sel.

SLOW BUT SURE.

THE following from an exchange takes hold on practical Mission work:

The best training for foreign missionaries is not classical culture and literary polish. A series of street services, through doctrinal training, such as teachers are getting who are being diligently drilled in Wesley’s Sermons, etc., a practical experience in common-place affairs and actual contact with men and things, a chance to measure their strength with other men and pray out supplies, and to put what they know to test and use, is immeasurably more important than to seclude them in the gloomy shades of some theological seminary.

The ability to use a scrub brush or to patch a pair of pants or cook a wholesome hygienic meal, or to sling type for gospel tracts, or ransom the city slums, or tame a mob on the streets, is immeasurably more important to young men and women who expect soon to plunge into the depths of heathen desolation, than geometry or Greek. The jungles of Africa, or the bazaars of India, are not the sort of theatres suited for the display of literary attainments. Time is so precious and souls are perishing so fast, there is not much time to load up with collegiate polish. Twelve hundred an hour are sweeping into the dark river of death in India, and Africa. Not very many college graduates are willing to take the lowest place, and work among the fallen and outcast.

When Carey, the cobbler, was first called of God to foreign mission work in India, he stated his convictions in a church meeting, or a Baptist assembly. The moderator silenced him, saying, “Sit down young man, when God wants the heathen saved, He will bring it about without conferring with you.” After Carey had prayed his passage money out, and mastered his situation in India, his church made him D. D.

We are well supplied with place seekers. The great need of the church at the present day is an army of such men as Bishop Simpson, Bishop Taylor, and General Booth; men, who without a dollar can girdle this world with missionaries. A fire baptized band, crossing land and sea.

Qualification for the work: a ten day’s prayer meeting in an upper-room—Pentecost baptism—sanctified throughout.
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 SINS THAT WE FORGET.

The sins that we remember
They vex us many a day.
And many a night from weary eyes.
They frighten sleep away.
What grief and shame they cost us,
What tears of vain regret!
But haply there is more to fear
In the sins that we forget.
For who can measure mischief
An idle word has made,
Or tell the wrong that has been wrought
By merely right delayed?
The trifles hardly heeded
May be accusers yet,
And need of grace be sorest
In the sins that we forget.

SAVE THE GIRLS.

THE following in The Gospel Trumpet by W. A. Haynes is worth careful perusal by all our young people:

** Be sure that you are in a fit condition to go immediately to sleep, before you retire. If not, you should find something to be busied at among the household duties, or perhaps it would be well to spend an hour or two reading a good book—but never novels, they will hasten your doom—until you get your mind on those things that pertain to virtue and honor, then, falling asleep, your rest is perfect. Then the moment you awake, arise and busy yourself all day with something useful. If lustful feelings arise, dismiss them by thinking of something good. Take your stand that you would rather die than to submit to the cowardly and immoral, beastly passion.

Lewd thoughts are visitors that must not be entertained. They bring febrile excitement that overpowers the nervous system. They will draw a curtain over the window of true love, and shut out the graces that adorn the citadel of honor. Virgin purity is priceless. Preserve it and around the pure and lovely will cluster all the precious elements of womanhood. ** Seek such associates as have a reputation for things manly and courageous; try to indentify yourself with the feelings of all such, and with the principles that advocate a virtuous life. Invoke the help of God and he will surround you with an influence that will give you energy and fortitude to accomplish your aim.

** A good character is what you need. Character is a heavenly capital, and all who invest in wisdom's way will realize a profit of everlasting riches.

Let all see to it that the foundation is laid broad and deep upon the "Rock of Ages." Be honest with yourself and God, for "your sin will find you out." Your conscience will cast up before you the filth of your soul. The very wind will sigh forth your iniquity. Beware of a seared conscience or the things you once viewed with horror you can practice with shameless impunity.

It has been truthfully said that, "Character is a building, and every act a stone," and I will add—If every stone is a principle of integrity, added one by one, joined by the seal of holy love, a grand temple will stand in honor to God, and fairer than the costless marble, will stand a monument of power and praise to the spotless soul. Our mind and the faculties of the soul are tools with which we frame this great structure. So let all be careful to see that the workman who operates them is the hand Divine, not the infernal.

Remember that secret thoughts never expressed mould the character in indulgences of imaginary wrong. The lie never told for fear of being detected is the devil's brush that paints the windows of honor and affects the character as much as if the whole world knew it.

Would you labor for rubies? Character is worth more. Would you strive for a kingdom? A pure character will make you a queen in any nation under the sun, and give you a throne in glory. You have no time to waste, eternity is dawning; your moments are more precious than "thousands of gold." The wealth of worlds cannot buy one moment's rest in the world to come, while your time if spent in prayerful consideration will open to you an entrance into the storehouse of endless joys. There are characteristics of lofty sentiment embodied in your being, which, if cultivated by prudence and watered by heavenly graces, will contribute to an elevation of those noble faculties, which surmount every difficulty. ** You say you are poor. That is no disadvantage. God has given you purity, if you will but retain it; and that is a gem that makes the possessor greater than the king that sways an earthly scepter. It scatters gladness on the earth, and causes a rejoicing in heaven. You cannot afford to be perpetually calculating and adjusting chances. Your moments are "sands of precious gold." You may wait, doubt, and hesitate, until alas, you step into the river of death and the cold, dark waters bear you to your hopeless destiny. **

An Exchange says: A careful record of Yale college for eight years shows that non-smokers are twenty per cent. taller, twenty-five per cent. heavier, and have fifty per cent. more lung capacity than smokers. A recent graduating class at Amherst presented a similar difference in favor of non-smokers, who have gained in weight twenty-four per cent, over the smokers, and in height thirty-seven per cent, and also exceeded in lung capacity.
THE BRAVEST BATTLE EVER FOUGHT.

The bravest battle that ever was fought!

Shall I tell you where and when?

On the maps of the world you will find it not;

But deep in a walled-up woman's heart—

Of woman that would not yield,

Lo! there is the battle-field.

The bravest battle that ever was fought!

I was fought by the mothers of men.

Nay not with cannon, or battle shot,

But bravely, silently bore her part—

From mouthful of wonderful men;

With sword, or nobler pen;

'Twas fought by the mothers of men.

They fight in their walled-up town—

Yet faithful still as a bridge of stars,

Of woman that would not yield.

She fights in her walled-up town—

But deep in a walled-up woman's heart—

Of woman that would not yield,

To hasten the boy's race

And soldiers to shout and praise,

That bawling over bruises is unfruitful longing and tears of bitter disappointment which ought never to oppress their tender, innocent, loving hearts, nor mark their cheeks.

Is your husband a religious man?" "I am not quite certain. When I hear him speak in the prayer-meeting, I think he is; when I hear him speaking at home, I think he isn't."—Life.

Parents are to be blamed for the great army of men, who, from lack of any legitimate way of earning money, have gone on the downward path to destruction. Many of the poor convicts and "dead beats" would have been respectable men, had their parents given them a trade. We often hear mothers say, "My boy will get along; he can do most anything." But the important question is, "can he do one thing so well as to be able to command good wages?"—Sel.

TEACH CHILDREN.

That teasing is positively a crime.

That bedtime is not a "movable" hour.

That they must speak respectfully to the servant.

That bawling over bruises is unworthy sturdy beings.

That they should not appeal from the decision of one parent to the other.

That it is bad taste for them to tell all they learn of their neighbor's boys and girls. If their bygone days were more kept in mind, children would be saved from hours of fruitless longing and tears of bitter disappointment which ought never to oppress their tender, innocent, loving hearts, nor mark their cheeks.

There is something wrong when children do not care to be where their parents are, or do not feel free at their play when father or mother is near, and it ought to awaken thoughtfulness when a parent finds that his presence is no welcome thing. On the other hand, I know of few more pleasing sights or sounds than the glad shout of welcome which greets a father as his children catch a glimpse of his form in the distance, and the merry race for the prize of his hand to hold as he comes to his door. We need not be told that here is one who is not far from the circle in which his children move. It is this recognized sympathy which draws a child to his parents.—J. R. Loucks, in Herald of Truth.
Recently, after conversing on "religious tele­
eration," a friend whom we much respect
kindly consented to contribute the following
with which we heartily concord:

Dr. John H. Barrows, a Chicago minister
who was president and chief promoter of the
World's Parliament of Religions, has gone to
India to correct some false impressions which
he says the natives there have acquired con­
cerning the Christian religion. It will be re­
membered that the Parliament of Religions,
which was held in Chicago during the World's
Fair, was composed of representatives of
every well established religion on earth—Mu­
hammadanism, Brahmanism, Buddhism, Confu­
cianism, etc. Shortly after the Parliament
adjourned, Mr. John W. Foster, secretary of
state under President Harrison, went to
China and on his return said that the feeling
was prevalent among the Chinese that the
Americans were tired of Christianity and had
called the Parliament with a view of select­ing
a more satisfactory religion. The same im­
pression is abroad in India, and it is this
that has called Dr. Barrows there. The pro­
moters of the Parliament of Religions per­
haps were actuated by good motives, but this
trip of Dr. Barrows to India for the purpose
of undoing some of the mischief, we think,
amounts to a confession that the Parliament
was, to say the least, unwise. Imagine a
missionary being told by some Buddhist or
other heathen that the Americans themselves
have given up the Bible! Viewed in this
light, the possibilities for evil are aston­
ing. Dr. Barrows and his associates rep­
resent the so-called "liberal" Christians. Such
liberalism is pernicious. The way of life is a
narrow way, and it admits of no excursions
into foreign highways. One may be broad
in the sense of being in sympathy with other
denominations, but his liberality must not
extend to other religions. He may be tolerant
of other sects, but he must be intolerant of any
religion which has not Christ for a cornerstone.
He may be a broad churchman, but he must
be a narrow Christian. This is essential in
one who wishes to retain his living faith in the
God of the Bible.

CHARLESTON—MYERS—Married, Decem­
ber 31, 1896, by Elder Jonathan Wert at
home, Bro. John R. Charleston of Yocum­
town, York Co., Pa., to Sister Eliza Myers of
Mechanicsburg, Pa.

MARKLEY—HERR—Married, December 23,
1896, at the home of the bride’s parents
near Donegal, Kane Co., by Elder Jesse Engle.
Bro. Levi Markley to Sister Alice Herr, both
of Newborn Township.

KAUFMAN—WAGAMAN—Married, De­
cember 31, 1896, at the home of Bro. D. S.
Wagaman in North Dickinson Co., Kansas,
by Elder Samuel Zook, Bro. G. A. Kaufman
of Gourdine, Towamensing Township, and
daughter of Bro. D. S. and Sister Nancy
Wagaman.

PEIGHTEL—Died, near Roaring Springs, Blair
Co., Pa., Dec. 11, 1896, Sister Margaret
Peightel, wife of Bro. John D. Peightel, aged
6 years and 31 days. Deceased was ill but a
short time with typhoid fever but was re­s­
gined to the will of God. She leaves be­sides her husband, three children—one son
and two daughters—to mourn the depar­
ture of a loving Christian mother.

Funeral services held Dec. 11, at the home of
the bride’s parents, by Elder J. B. Wingert, Bro. Edward E. Engle of
Li’l’York, Ohio, to Sister Minerva C. Her­
ney of West Milton, Ohio.

OUR TIMES.

Relative to the Ottoman Empire, The Cos­
pul Newsletter says:
It seems that all the powers have now
agreed that Turkey must be brought to
terms, and the ambassadors in Constantin­
ople have been instructed to agree upon pro­
posals with a view of improving the situa­
tion in the Ottoman Empire. While details
are not yet completed, it appears that some­
ting is certain to be done, and that, if the
Sultan will not yield to fair and just require­
ments, it may not go so well with either
himself or his empire. Since all the powers,
including Russia, have united in this agree­
ment, and will probably act in concert, it is
not likely that the Sultan, or any part of
his kingdom, will offer any resistance.
We trust this means a better day for the Christ­
ian workers in Turkey, and that it means an
end to the Armenian sufferings.

We notice that prominent Jews are plan­
ing to restore the "kingdom to Israel." This
may seem a merely visionary scheme to
those whose minds have never been directed
in this line. That such a scheme is alto­
gether feasible and directly in line with
prophetic utterances cannot be denied.
Wealthy Jews hold heavy mortgages on the
Holy Land and their additional wealth might
easily purchase the "land of their fathers."
 chóng to them. In a recent meeting by a
strong committee of inquiry to watch the
Herzl’s plan must no longer be regarded as
their power of helping was diminished. Dr.
Gustave Holman Hunt, the venerable
English artist, Mr. Holman Hunt, who was
favored to restore the "kindgom to IsaTel."

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agreed that Turkey must be brought to
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Dr. Herzl’s scheme was fast becom­
ing a practical one. We herewith annex his
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