TABLE OF CONTENTS.

EDITORIAL—
  Special Mention ................................ 391
  Carnival ........................................ 399

POETRY—
  Till He Come .................................... 384
  Christian Battle Song ............................ 385
  One by a Time ................................... 389
  Soul Hunger, A. M. Eagle ....................... 399

ESSAYS—
  Sanctification ................................... 381
  The Creation of our Spiritual Hearts .......... 384
  Levi Sheets ...................................... 384
  Thinking of Home, Wm. Smith .................... 385
  Where is Safety, H. F. Steigerwald .......... 386
  I. To the Unconverted, Fannie Farmer ...... 388

SELECTIONS—
  When God is Silent ................................ 386
  Saved in a Signal Box ........................... 387
  Affinities ...................................... 387
  Faith ........................................... 388
  The Signs of the End ............................ 389
  The Pope on Protestantism in Rome .......... 389

TEMPERANCE—
  Health and Home ................................ 391
  Our Youth ...................................... 392
  Church News .................................... 396
  Missionary .................................... 397
  Obituary, Etc. ................................ 400

SANCTIFICATION.

I.—THE WORD OF GOD TEACHETH HOLINESS, OR SANCTIFICATION.

First: It is promised, Is. 35:8-10,

"And an highway shall be there: and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there but the redeemed shall walk there. And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Zacharia 14:20-21: "In that day shall there be upon the bells of the horses holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts, and all they that sacrifice shall come and take of them, and see therein, and in that day there shall be no more the Canaanite in the house of the Lord of Hosts."

This blessing was promised under the old Testament covenant.

Gen. 17:1-2: The Lord appeared unto Abram, and said unto him, "I am the Almighty God, walk before me and be thou perfect. And I will make my covenant between me and thee."

This covenant was with Abraham and his seed forever. Now, as God on entering into covenant, commanded him to walk before him and be perfect, the covenant itself must have secured the blessing of a perfect state of all such as take hold upon it by faith to the extent of its provisions. In perfect accordance with this view of the covenant, do we find the gracious promises of God.

Deut. 30:6: "And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

This clearly includes what is called being made perfect in love.

1 John 1:8-9: "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 our sins and to cleanse us from all unrighteousness."

Second: It is commanded: Lev. 20:7: Sanctify yourselves therefore and be ye holy, for I am the Lord your God.

Matt. 5:48: "Be ye therefore perfect even as your Father in heaven is perfect."}

2 Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Heb. 6:1: "Let us go on unto perfection."

1 Peter, 1:15 16: "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written: Be ye holy for I am holy."

Third: Saints declared to be sanctified.

Acts 20:32: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, that are sanctified."

Acts 26:18: "To open their eyes and to turn them, from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Heb. 3:1: Wherefore holy brethren, partakers of the heavenly calling, etc.

1 Cor. 3:17: If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

II.—SANCTIFICATION DEFINED.

Whereas, justification delivers from the guilt of sin, sanctification implies (a) a setting apart for God's service (b) a cleansing from the pollution of sin, and (c) a deliverance from the power of sin. (a) Eph. 1:4: "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (b) 2 Thess. 2:13: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning
chosen you to salvation, through sanctification of the spirit and belief of the truth.” (b) Rom. 6:22: “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” 2 Cor. 7:1: “Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Eph. 5:26: “That he might sanctify and cleanse it with the washing of water by the word.” (c) Rom. 6:22: “But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.” Eph. 5:27: “That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.”

1 Cor. 6:9-11: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.”

Col. 1:21-22: “And ye that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight.”

The above passages form the basis of the above definition.

III—SANCTIFICATION COMMENCES IN REGENERATION.

It is the universal Christian experience, as well as the teaching of scripture, that in conversion the power of sin is broken, the current of thought is reversed, the inclinations are changed; so that the things that were loved in the unconverted state, are hated and shunned. The formerly profane now speak the words of truth and soberness. The light-minded become sober, the proud humble, the dishonest honest, the prayerless praying, justification or conversion, and sanctification are treated of in the scripture as being in close relation.

1 Cor. 1:30: “But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption.

1 Cor. 6:11: “And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.”

In this passage, being washed, sanctified and justified are named as the result of the same process.

Acts 26:18: “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

In this passage, forgiveness of sins and an inheritance among the sanctified by faith, is predicated upon opening of the eyes, and turning from darkness to light, and from the power of Satan unto God.

Heb. 12:14-15: “Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.”

We learn from this passage, that holiness is essential to our admission into heaven; so we conclude that a measure of holiness must accompany justification, or the simply justified person will fail of heaven. Strict watch—care is still required lest we fail of the grace of God and a bitter root sprout and bear a defiling stalk. This we deem sufficient to show the beginning of sanctification. There is perhaps as much difference in young converts, as in new born babes. Some are born into vigorous life, others have but a feeble existence. But all are born, hence have a being. This difference results not from their justification, for all are equally justified, that is, their sins are all forgiven, but from the measure of sanctification they obtain with justification, and this is commensurate with the degree of consciousness of their fallen, sinful state, their hatred of sin and consecration to God.

IV—SANCTIFICATION COMPLETED.

That sanctification is rarely completed with conversion is a common experience. The great body of justified persons do not claim to be wholly sanctified, they still feel a proneness to sin. The poet describes their aspirations and experiences when he says:

O to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness like a fetter
Bind my wandering heart to thee;
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart; Lord take and seal it;
Seal it from Thy courts above.

In the ardor of our first love, these remains of “inbred sin” are in the background, but afterwards make themselves felt again. Nothing is more common in an experience meeting than to hear an experience of this kind: “When I was converted I thought that I was entirely delivered; but since, I have discovered that, I am still inclined to the things of the world and have sharp contentions with the flesh.”

We hear more of shortcomings than of progress in the divine life. Among the saints it was not so.

Job said: “I know that my Redeemer liveth.”

David said: “Come all ye that fear the Lord and will tell you what the Lord hath done for my soul.”

Paul says: “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.”

Peter exclaims: “Blessed be the God and Father of our Lord Jesus Christ; which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

John says: “We love him, because he first loved us.”

If we find our state thus differing from the saints, one of two conditions exists; we are either backslidden in heart or we lack something we never had. We will cite a
fied with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.

Paul, Peter, John, Stephen, Zacharias, Elizabeth, etc., were all filled with the Holy Ghost.

V. HOW OBTAINED.
The obtaining of this Grace has a human and a divine side. In some passages of scripture, such as Lev. 20:7, and 2 Cor. 7:1, man is represented as the active agent. We learn from this, that man has something to do in the accomplishment of this process, notwithstanding "God performs to will and to do within us of his good pleasure."

Man's part consists in consecration, in submitting his will to the will of God, in resisting the devil, striving against sin, rendering obedience to God, exercising a living faith, praying fervently, and trusting. All this can only be performed through God's help. To God belongs the cleansing, liberating, dedicating, and out-pouring of the Spirit and sealing. 2 Cor. 1:22.

The means employed.
First, obedience to the truth. 1 Pet. 1:22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

John 17:17: "Sanctify them through thy truth; thy word is truth."

These passages refer to persons who were regenerated but not wholly sanctified.

Sanctification, in its fullness, is the completion of a process begun in regeneration and may be completed as soon as a clear knowledge of its necessity is obtained and a perfect consecration effected. The following scriptures bear testimony to this completion:

2 Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

1 John 1:7: "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."

1 Thess. 5:23: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

This passage in the German version reads instead of wholly, through and through, having an emphatic repetition.

Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that holy spirit of promise."

Acts 2:4: "And they were all filled with the Holy Ghost and began to speak with other tongues as we are sanctified through the suffering of the body of Jesus Christ once for all."

Acts 2:4: "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

Paul, Peter, John, Stephen, Zacharias, Elizabeth, etc., were all filled with the Holy Ghost.

V. HOW OBTAINED.
The obtaining of this Grace has a human and a divine side. In some passages of scripture, such as Lev. 20:7, and 2 Cor. 7:1, man is represented as the active agent. We learn from this, that man has something to do in the accomplishment of this process, notwithstanding "God performs to will and to do within us of his good pleasure."

Man's part consists in consecration, in submitting his will to the will of God, in resisting the devil, striving against sin, rendering obedience to God, exercising a living faith, praying fervently, and trusting. All this can only be performed through God's help. To God belongs the cleansing, liberating, dedicating, and out-pouring of the Spirit and sealing. 2 Cor. 1:22.

The means employed.
First, obedience to the truth. 1 Pet. 1:22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

John 17:17: "Sanctify them through thy truth; thy word is truth."

These passages refer to persons who were regenerated but not wholly sanctified.

Sanctification, in its fullness, is the completion of a process begun in regeneration and may be completed as soon as a clear knowledge of its necessity is obtained and a perfect consecration effected. The following scriptures bear testimony to this completion:

2 Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

1 John 1:7: "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."

1 Thess. 5:23: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

This passage in the German version reads instead of wholly, through and through, having an emphatic repetition.

Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that holy spirit of promise."

Acts 2:4: "And they were all filled with the Holy Ghost and began to speak with other tongues as we are sanctified through the suffering of the body of Jesus Christ once for all."

Heb. 13:12: "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate."

Fourth, chastisement from the Lord.

Heb. 12:10: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."

Obedience to the truth, and the exercise of a living faith are man's prerogatives under divine guidance; the application of the atoning blood of Christ is God's prerogative in the perfecting of holiness. Chastisement is a stroke of love, that God applies for the health of the soul. In the acquisition of holiness, man's part of the work is generally gradual, not necessarily prolonged; God's is instantaneous, and will be accomplished as soon as man fulfills the conditions upon which it is promised. Therefore it may be said, that the work is both gradual and instantaneous.

Results of being Wholly Sanctified.

1st. What it does not do: It does not materially affect the knowledge or judgment of the individual. It does not remove the infirmities that cling to the flesh. It does not eradicate the passions, but restores them to their lawful uses. It does not exempt from temptation, nor from apostasy. It does not bring absolute perfection, neither angelic nor Adamic.

2d. What it does: Its effects are not mainly in the outer life; as conversion changes the whole tenor of the life, and produces a pure morality. It mainly affects the inner life: The entire man must become submissive to the will of God, hence it produces true humility. It perfects the love of God in the soul.

1 John 2:5; 4:17-18: It gives perfect peace.

Psa. 37:37: It renders implicit obedience to God.

1 John 2:5: It frees from sin.

Rom. 6:22: It gives heart purity.

Matt. 5:8: By it we are induced into the glorious liberty of the
children of God.

Rom. 8:21: The old man being crucified and put off.

Rom. 6:5; Eph. 4:24: The new man is fully put on.

Rom. 6:22: The end is everlasting life.

TILL HE COME.

"Till He come"—Oh, let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think, how heaven and home
Lie beyond that "Till He come!"

When the weary ones we love
Enter on that rest above,
When the words of love and cheer
Full no longer on our ear,
Hush! be every murmur dumb,
Let the little while between
Whsn the words of love and cheer
Fall no longer on our ear,
When the weary ones we love
Enter on that rest above.

All the sharpness of the cross,
Would we have one sorrow less?
All the darkness round us press,
Would we have one sorrow less?
All the sharpness of the cross,
Would we have one sorrow less?
All the darkness round us press,
Would we have one sorrow less?

The Creation of Our Spiritual Hearts.

* Number One. *

Text, Gen. 1:1-5.

In the first verse we read: "In the beginning God created the heaven and the earth."

The above verse tells us that God created all things, even the heaven and earth, and further on we read that He made every living creature, yes, the fowls of the air.

But we do not need to go back six thousand years, but we can apply it to the present age, yes to our very hearts.

Now dear readers, let us take this home to ourselves, and let us all examine ourselves, and see whether God has created a new heart within ourselves, and if we find that He has not, then it is high time that we go to work, so that He will create in us a new heart, before it is too late.

Now let us listen to the second verse, "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the waters." We can plainly see that the earth before the creation was shapeless, empty, and full of darkness, and it was also useless. So are our hearts before God creates them anew and makes us new creatures in Christ Jesus. Our hearts are without form, and void of any good thing, they also are full of darkness and full of sin.

The above verse tells us that God created all things, even the heaven and Earth, so He will also see that it is good in our hearts, and not God alone, but we ourselves will see it.

Now, in the second verse we find that God divided the light from the darkness. So it is also in our hearts. When the light begins to shine in our hearts, the darkness will not disappear forever, we will also have some dark nights, the sun will not always shine, nor will the moon or stars. The darkness will no more be as dense as it used to be, before the light shone in our hearts, but there will also be day.

The fifth verse, "And God called the light Day and the darkness He called Night. And the evening and morning were the first day."

The Day represents our joy and peace in our new created hearts, which we can feel. We need not feel that condemnation when we lay ourselves down to rest at night, but instead great joy in our hearts.

Why then dear readers will you have that condemnation resting on your hearts when you can feel instead such great joy and peace in it.

Night represents troubles, sorrows, trials, temptations, and such like as the Christian has to undergo.

But if we ever look to the Lord He will carry us through.

In the second clause we find, "And the evening and morning were the first day." This is to show us, that we will soon have joy, and also will soon have temptation, and when we have the first day and night we are not yet at our journey's end.

Your brother in Christ,

LEVI F. SHEETZ.

Florin, Pa.

O Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean. But will Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open, if I perish now! I commit my way unto Thee.—Livingstone.
Evangelical Visitor.

I have been thinking of my final home, of my Father’s house where the many mansions are.

The bright eternal city of the saints, with its golden paved streets and jasper walls so fair and beautiful, which the ransomed hosts alone shall see.

That glorious place of delight, where there is no need of the light of the sun, moon, or stars, for the Lamb is the Light thereof. Where the pearly gates are never closed, and no night shadows ever fall. Within which the faithful weary toilers of earth find sweet and blessed rest, forever safe with Jesus.

Thinking of home, of the pure River of Life that flows through the bright city of the saints, and of the trees of Life that stand on its evergreen banks, whose leaves are full of healing for its blessed inhabitants. Thinking of that fair land of bliss, and of the loved ones over there, dear friends of the long ago, who have passed over the mystic tide, with whom we walked to life’s further shore, and sadly thought as we watched them drift from our view, of the many happy days that we passed with them in the days of yore. And as I think of the dear homeland how my heart thrills with love for the blessed Savior, who gave His precious life a ransom for me, and the whole sinful race of men, to save our souls from an eternity of hopeless sorrow and misery.

How often, while thinking of that fair land of joy, does our heart grow homesick, and our spirit long to be at rest, where the ransomed sing of the wonderful love of Jesus the great Redeemer, and of His boundless mercy so rich and free.

Oh home! Our home forever! how sweet it soundeth, where all of the final faithful shall some glad day be gathered to join the white robed throng in the songs of praise to God for all His great goodness and love to us.

"The homeland, oh the homeland,
The land of the freeborn.
There is no night there
But aye, the faddless morn."

Stella, Kan. W. B. Smith.

As you read and hear the experiences of others there are sometimes things said and experiences given that almost puzzle the average Christian. Likewise it is Christ, another says, to be the case with close friends. Satan again captures us and how evil. Is it a wonder that the world is confused, not only the world but Christians likewise? One says, here is Christ, another says, lo here He is. The one who believes in a second work says here is Christ, the
one who believes the work can all be done at once says, lo, here He is. Pride from her lofty height proclaims, here is Christ. The one who believes in a transforming, from the things of this world and worldliness says with humbleness of heart, here is Christ, but from his humble position seems to attract no attention in our present day. The world soars high over his head with ungodly pride and other abominations, only sooner or later to be met by the judgment of a just God and to sink into the gulf of utter night and ruin. These with a thousand other things which are constantly under their observation is keeping their minds confused and they scarcely know what to do.

Let us come to the conclusion of the whole matter, "Fear God and keep His commandments which is the whole duty of man." Take Him for all He has promised to be to us, our strength and shield, our burden-bearer and a present help in every time of need. Here is safety.

For the Evangelical Visitor.

TO THE UNCONVERTED.

Dear Readers of the the Visitor.

In obedience to a conviction which has been upon me for a good while, and which I have failed thus far to honor, I once again undertake to write something for the Visitor trusting that God will guide my pen. I have experienced before this that in obedience there is a blessing. I have been deeply impressed to write a few lines to the unconverted yet I feel my weakness very much. I know I can do nothing of myself, but my prayer is to God to direct my pen, that I may write something that may touch the heart of some poor sinner.

O, we see daily that there are so many unsaved souls who are yet on the barren hills of sin and folly Sinners, turn, why will ye die in sin? Jesus left the shining courts of glory and came down into this world and opened the way and plan of salvation. He suffered and died upon the cross for you, that you may be eternally happy in that world of God, whether prepared or not prepared. How many without a moment's warning fall dead; or how many leave their homes to seek pleasure and meet with some fatal accident and do not return home alive. I would then say before you again close your eyes in slumber, pray to God to show you the danger and give you a willing heart to serve Him. This is my earnest prayer. Fanny Farmer.

WE SHOULD TRUST THE OLD.

Like Peter, following Christ afar off, many another young disciple is ashamed to stand by his Master,—and yet ashamed to desert Him altogether. But double-minded Peters are unstable in all their ways. Now, in their zeal for their Lord, they cannot keep their sword in its scabbard, and soon afterwards a maid's indifferent question scares them into denial of Him. Better, at the outset, flinty decide to be a John, who heroically followed Jesus into the high priest's court and showed his colors distinctly, when doing so involved scorn and even danger. John's whole-hearted firmness brought him into no temptations to tell cowardly lies; but Peter's half-hearted fickleness led him to repeatedly beseeching his discipleship in one morning, and ended in bitter weeping. If, John-like, you stand your ground purposefully from the start, you will find the world inclined to let you go; but if, Peter-like, you do not seem to quite know whether it is worth while to be a disciple, your Christian pathway will be crooked and difficult.

Why is it that so few of our professed Christian people have the unhesitating confidence and trust in Christ?

And many of them prove by their lives that they have no faith in Christ whatever. Yet we are not slow to trust men and show confidence in them. When we board a train we trust the men that built it, and are confident that it is well built. As we go sweeping along our life is in the hands of the engineer and we trust him to see us safely through.

In a thousand other ways do we
show that we have confidence in men by giving our lives into their hands.

Now it is only reasonable service to God our Father and Creator, that we give our lives and all we have into His hands and trust Him with all things under all circumstances, for "We know that all things work together for good to them that love God."

When we are thus given over into His hands we can always be happy and rejoice always. For we have the confidence in Him that He will not allow us to be tempted above that which we are able to bear.

Christ has bought us with His own blood, He paid the price, and now it is our reasonable service that we make an absolute surrender to Him. When we have thus consecrated all to Him we have nothing of our own, then how very foolish and wrong it is to worry and fret when things don't go to suit our taste. Our life is a life of joy, peace and happiness just in proportion to our faith and confidence in Christ.

So let us go on our way rejoicing and singing with the poet:

"Not a burden we bear,
Not a sorrow we share,
But our toil He doth richly repay,
Not a grief nor a loss,
Not a frown nor a cross,
But is blest if we trust and obey."

---Sel.

SAVED IN A SIGNAL BOX.

HOW was I saved, sir? Well I'll tell you. I was signalman at the A—Junction. One day, just as I signalled 'clear,' and the express was coming up at full speed, I was horror-struck at seeing a gentleman about to cross the line. I rushed to the door and shouted with all my might, without attracting his attention. In a frenzy I blew my whistle; this he heard, saw his danger, gave a spring, and just cleared the rails as the express thundered past. He then came to the signal-box to thank me for having saved his life.

"You have had a very narrow escape," I said, "another moment and what then?! A smile lit up the gentleman's face as he replied, 'I should have been in glory now,' and then, putting his hand on my shoulder, he inquired, 'Suppose you were suddenly cut down, would it be glory for you?' "No, sir," I said; 'I am afraid not." He then spoke to me of God's great love, of Christ's great sacrifice, and urged me then and there to accept the Lord Jesus Christ as my Savior and Friend.

The first minute I had to spare I threw myself on my knees, confessed my sins, and cried to God for mercy. He heard my prayer; at once light broke in; I saw that, being a sinner, Jesus died for me—

"That on the cross He shed His blood
From sin to set me free."

I was enabled to lay hold of Him by faith; I rose from my knees a saved man, and since then my life has been a new life; old things have passed away, and behold all things have been come new."

Such in substance was the signalman's story. And now, dear reader, let me ask, "Suppose you were suddenly cut down, would it be glory for you?" If you are saved, united to the Lord Jesus Christ by faith, it would. "Absent from the body, your experience would be, "present with the Lord." But oh, if not, and you were suddenly stricken down, what then?

"Oh then, the judgment throne;
Oh then the last home gone;
Then all the woes that dwell
In an eternal hell."

Dear unsaved one, when these things are so, how foolish to risk another day, another hour, another moment. Oh, be wise: take at once the place of a sinner before God, and claim the sinner's Savior. Then His life will be yours to quicken you. His righteousness yours to cover you, His wisdom yours to guide you, His joy yours to gladden you, His strength yours to support you, His boundless resources yours for the supply of every need, and His glory shall be your eternal home.—

Faithful Witness.

"He is a rash man who neglects the command of God to be perfect or is careless whether he be found in the ranks of those who in the New Testament are called perfect. Yet it is a perfection constantly reaching out to a higher and nobler state."
the country with men not their husbands. Keep out of the place of danger! Never speak of the misdoings of your companion to another, especially to one of the opposite sex. It awakens human sympathy and that is the door for all the rest.

Another form of affinities starts out with the love and gratitude the young convert feels toward the one who has helped his or her soul. This is very dangerous when the convert is an attractive young girl and the pastor or evangelist is regarded with an affection and veneration that easily runs into something else. Many a pure young life has been cursed by this awful blight, and its freshness gone forever. The man is deeply guilty where such cases transpire. With his greater knowledge of human nature, he could put a stop to the thing in its first dawnings if he chose: but he, too often, can not withstand the subtle flattery of being idolized by the girls, so lets things take their course.

A worse type of affinities may be found among mission and slum workers, laborers in rescue homes and the like. An attractive woman with an uncongenial husband finds an outlet for unsatisfied longings in charitable or religious work. She meets a man who gives her the sympathy she craves. She tells him of her husband's coldness and opposition to her working for the Lord. He responds with pity and censure of the absent husband. Thus the snare is prepared and they walk into it. He can think of little but his helper, she has no rest out of her prayers, her working for the Lord. The feeling increases until it becomes such a drawing together as must result in defeat and unhappiness, is the first stage of affinity or inordinate affection. All such feelings and emotions spring from carnality and the like. An attractive woman found among mission and slum workers is likely to be irretrievably ruined. The secret force or ruling power in such cases is very strong, subjugating conscience and ruling all decisions. One of the parties can by satanic power call the other to his or her side, from any practicable distance at any time. The victim is obliged to go. Sometimes when a religious profession is kept up, they cloak this compelling the other under prayer, and say they pray them to them when they want them. There are hidden depths in the unsanctified soul, where flows the corrupt current that generates these affinities. Constant watchfulness is all-important. Beware of the beginnings. Never overstep the limits of modest reserve of manner. Avoid those long hand shakes, those confidential talks, that forward manner and look. Do not let that enthusiastic person hold your hand and look into your eyes.

The Bible calls this unhallowed drawing toward another, INORDINATE AFFECTION. Any feeling for an unlawful object that makes the subject restless and unhappy, is the first stage of affinity or inordinate affection. All such feelings and emotions spring from carnality and have lust at the bottom. Resolutely "cutting off the right hand" by turning from the desired object is the only hope, and deep confession and crucifixion of the old man, the only cure.—The Vanguard.

FAITH

Faith sometimes is required to act on the improbable, or things we cannot understand or reason to. We have an illustration. Dr. Gray of Boston, gave it in an address, he was referring to the Mechanic's Charitable Association of New England, which holds quadrennially a great building in his home city, a popular Industrial Exhibition continuing for two or three months at a time. On this particular occasion mentioned a number of lads, perhaps one hundred or more, had gathered around one of the entrances on the opening day on their way from school. Their wistful countenances betokened the eagerness of their desire to go within, but their cash capital was not equal to its gratification, since the entrance fee was twenty-five cents or more.

Unexpectedly a gentleman appeared at the top of the steps leading into the building and exclaimed: "Boys, would you like to go into the fair?" A prompt and vociferous "Yes!" from the crowd was the natural response; to which he replied: "Well, go to the center door, and when the marshal asks for your ticket, just say, 'Mr. Jenkyns, of the New York Tribune,' and he'll let you in."

Silence followed for a brief second until the boys were fully assured that his remarks were understood, when they broke forth in a derisive cry, as if to say, "Do you think we're so green as to believe that?"

Not one of them acted upon his word, or moved in the direction of the center door, with a single exception. There was one lad about twelve or fourteen years of age who thought the possible end to be gained well worth the trial. He stepped out from the crowd alone. With a kind of nervous dread, one may imagine, lest he should only be laughed at for his pains, he ascended the steps, approaching the turnstile. The turnstile was immediately swung around, and he entered the exhibition. What a yell, and what a rush from his companions on the outside now followed! All expected to be admitted in the same way, but all were disappointed. He only had reached the goal. Returning himself to the marshal, he begged for the admission of his younger brother, who had been lacking in the same faith as himself, but in vain. As far as all the others were concerned, the door was shut. But for him it was not only opened on that day, but on every other day during the continuance of the exhibition that season. The explanation of the mystery was not sought, but the truth of the incident could be vouched for by Dr. Gray, since the particular lad in that crowd was his own son.

The recital of the story was in itself a touchingly effective plea for men to accept Christ, to take Him at His word, to come out from the
world and trust Him, to taste and
see that the Lord is good. It may
require a little effort, a little at
first to do this, but how much it
pays, and how soon it pays! Who
was the fool in the story told above
—the boy who had no faith or the
boy who exercised it? The man
who here and now steps out on the
side of Christ has not to wait until
he enters heaven to satisfy himself
of the wisdom of his act; the satis-
faction comes to him when it is done
and it increases as the years roll.
The ox that would not approach the
trough until he could see the water
in it went thirsty, but the ox that
stepped on the platform and his
weight forced the water into the
trough, drank to his satisfaction.
Skepticism's light is darkness. While
the darkness of belief is light, when
we trust in God, for things founded
on His word.—*Christiam Conser-

Just now there is a very extensive
belief on the part of a large minor-
ity of professing Christians, that the
end of this dispensation is near at
hand. What reasons have they for
this belief?

First, is the corruption of these
times such as to warrant this belief?
Let us see. About the only ones
who can see that the moral con-
tion of the world at large is improv-
ing, are the optimistic preachers,
who close their eyes to the plain
teaching of the Word. Thoughtful
editors, statesmen and capitalists
are alarmed at the outlook. Legisla-
tion is subsidized to trusts, and corrupt
corporations. Commerce is sub-
sidized more to rum and rifles than
to carry missionaries. A young
African said in Chicago five years
ago, "In my tribe in Africa, where
your missionaries lead one soul to
Christ, your liquor rains a thou-
sand." A missionary told the writer,
that right on the field where de-
voted men and women of God were
laboring for souls a large propor-
tion of the population had been
poisoned by the most degraded and
loathsome of diseases by white men
from so-called Christian lands.

All are familiar with the increase
of crime in the United States. From
1400 homicides in 1887 to over
10,000 in 1896. Our Insane Asy-
lums show that every form of
dementia is on the increase.

One of the most common forms
of moral evil is rarely spoken of,
and then in whispers. The writer
feels that to be true to this im-
portant part of the subject he must
speak out. No one doubts the de-
praved moral condition of the heath-
en nations. But the evil, here to
be spoken about, is not among such
nations. Right in the bosom of
Christianity has grown up a rebel-
lion on the part of woman, against
the God ordained function of mo-
therhood. The most brazen-faced, red-
headed rebellion against God on
earth to-day is carried on almost ex-
cessively in what are known as
Christian lands. The extent to
which this rebellion goes to thwart
the purpose of nature and of God is
alarming. Professionals in this un-
restrained business grow rich. Let
us say as little as possible, yet, enough
be understood, and to utter a pro-
test. Listen: This awful sin is
largely confined to what is known as
the better classes—there are chil-
dren to spare in the slums and dives.
Other than moral questions arise in
connection with this subject. Here
is a political question: supposing
the better classes are entitled to the
name, how many generations will it
be before this class will be in a
hopeless minority, and at the mercy
of the riff-raff of the human family?

As an international question: the
terming millions of heathendom
know nothing of the awful secrets
of Christendom on this subject—
they are increasing in natural pro-
portions—how long can boasted
superiority of race stand in such a
test against the advance of unreason-
ing numbers? With all the fact-
the case, on the hypothesis that
the world is going on and on, what
is to regulate the disparity in num-
bers that must be manifest in one
or two generations between the in-
ferior and the superior races of man.

Another question:—how long
will a race be superior whose chil-
dren come into life against the
strenuous, rebellious protest of their
own mothers? And still another
question:—can any race remain on
rising ground in the face of the
living God, when that race, in re-
bellion against his laws, with ruth-
less hand cuts the very tap root of
its own existence.

The scene described in the Bible
just before the coming of Christ in
judgment is one of universal re-
bellion against God, headed by the
Antichrist. What a natural and ef-
efective preparation for this is the
rebellion in the mother, the blood
of whose heart furnishes the very
life of her unborn child. When a
child is conceived and nourished in
rebellion, is it a wonder if it shall
develop into all that is opposed to
God?

This subject rises before thought-
ful people as one of the prominent
signs of the times. Does it tend to
perpetuity or destruction? Does
it portend the rise or fall of civiliza-
tion? Does it invite God's blessing
or His judgment? Will it bring
the millennium of the popular
pulpit, or the awful tribulation told
of by Christ.

Is not this condition of things a
fitting precursor to the time of the
end, one of whose characteristics is
be that men shall be "disobedient
parents, unthankful, unholy"? Who
has not noticed "disobedience"
as one of the prominent marks of
the children of the present genera-
tion?—From *"The Lost Lessons of
the Ages" by Dr. W. A. Mason.

THE POPE ON PROTESTANTISM IN
ROME.

The pope has written a letter to
Cardinal Respighi, Vicar of
Rome, about the proselytism carried
on by certain Protestant sects
(American Methodists and Baptists)
and the Waldensian body. The letter
opens thus: "From the very outset
of our Pontificate we have had oc-
casion to point out as one of the
most deplorable evils brought by
the new order of things to this capi-
tal of the Christian world the active
proselytism displayed on the part of
heresy and the perils to which the
faith of our people was in conse-
quence exposed. And addressing
our Cardinal-Vicar on this subject
(an allusion to the Pontifical Letters
of June 26, 1878 and March 25,
In 1879, we repeatedly imparted to the faithful exhortations, counsels and warnings, putting them on their guard against the many efforts which sects of all kinds, introduced from abroad, were here making, under the shelter of the public law, in order to spread in the minds of believers the poison of denial and error.

His efforts were not unavailing, but of late years the evil has greatly increased. "It is now clear to every one from the evidence of facts, that the design harbored by these heretical sects, which are a manifold emanation of Protestantism, is to fix the standard of religious discord and rebellion in the Peninsula, and chiefly in this Alma Urbs, in which God himself, by an admirable disposing of events, placed the centre of that faithful and sublime unity which was the object of the prayer addressed by our Divine Saviour to His Heavenly Father (John 17:11-21), and which the Popes jealously guarded even at the cost of their lives, and despite the opposition of men and the vicissitudes of time." The sects "not being able to rely upon the strength of the truth avail themselves for the extinguishing or weakening of the Catholic faith, of the unprotected tenderness of years of insufficient education, of the privation of indulgence, and of the simplicity of many who are exposed to flattery, attractions and seduction."

"In the face of these facts we feel, first of all, the need of publicly declaring, as we have done on other occasions, how painful is the condition of the Head of the Catholic Church (who is) constrained to behold the free and progressive advance of heresy in this Holy City, whence should be spread throughout the whole world the light of truth and of example, and which should be the honored seat of the Vicar of Christ. As though the torrent of unwholesome teaching and depravity, which daily and with impunity comes from books, professor's chairs, theatres and journals, were not enough, to all these causes of perversion there has been added the insidious activity of heretical men, who, in conflict among themselves, find accord only in traducing the supreme pontifical authority, the Catholic clergy, and the dogmas of our holy religion, the meaning of which, and still more the august beauty of which they are unable to understand.

"On this account the faithful, who from all parts, even the most remote, come on pilgrimage to Rome in order to find here comfort for their piety and their faith, are deeply affected at seeing this soil, which has been bathed with the blood of martyrs, invaded by sects of every kind, intent only upon rooting up the soul of the people that religion which, none the less, has been declared the religion of the State, and which forms the principal object of their love and veneration. You will easily understand my Lord Cardinal, how painful this state of things is to our heart, and how lively is our desire to see appropriate remedies applied, and such as may be able, if not to altogether remove the evil, at least lessen its gravity and bitterness. And it is for this reason that we received great consolation from an excellent work, to which we ourselves gave the inspiration and impulse, which is called that of the Preservation of the Faith, and still more from the good results which it has begun to give, owing to the untiring care of those who directed it or who belong to it."

After warmly recommending this association his Holiness concludes: "Let all endeavor to strengthen the character of the Catholic people, by inspiring noble and holy resolutions, and at the same time by warning the incantations that under the haimless guise of colleges for youth, seminaries for girls, schools of foreign languages, a higher education, assistance to needy families, there is hidden the wicked design of insinuating in minds and hearts condemned heretical principles."

His Holiness ends with the hope that not a single Roman may be seduced by this insidious and conscienceless pantheism. — Selected.

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Is there any one I cannot forgive?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Am I trying to bring my friend to Christ?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Am I doing anything I would condemn in others? — Selected.
TEMPERANCE.

"Temperance is the moderate use of all things helpful, and total abstinence from all things harmful."

THE ENDING CIGARETTE.

It Is One of the Greatest Foes to Our American Boyhood and Manhood.

NOT since the days when the first Eden was robbed of its joys has a greater foe arisen than the foul physical, mental and moral destroyer, the cigarette. Alcoholic drink has done and is now doing great destruction to the human family, but in my opinion tobacco in its various forms of use, and especially the poisonous cigarette, leads more effectually in destroying the manhood of our land.

Thousands of deaths occur annually among our men and boys as a result of the use of tobacco. Cigarettes produce heart failures and constantly reduce the circulation. The cigarette and also tobacco impair muscular force, produces amaurosis, which is a loss or decay of sight without any visible defect in the appearance of the eye, destroys slowly and permanently the power of the optic nerve, produces color blindness and delirium tremens. One of the saddest cases I was ever called to attend professionally was that of a man in his strength of days, an elder in the Presbyterian church, who died with tobacco tremens. And there was a 16-year-old boy whose death was the result of the foul cigarette.

Tobacco produces smoker's cancer and insanity. The facts are appalling in the highest degree as to the effects both physical and moral upon our manhood and boyhood of tobacco and cigarette poison. Unless radical steps are taken by the state and society to arrest and overcome this pernicious habit, it will only be a brief question of time until we shall have a nation of weaklings and emasculated manhood. Careful analysis of the stomach of cigarette smokers shows acid, phosphorus and arsenic. These drugs are largely used in the manufacture of paper used in the cigarette business.

Again cigarette tobacco is strongly impregnated with opium. The constant use of tobacco in any form will produce functional derangement of the digestive, circulatory and nervous systems, producing headache, confusion of intellect, loss of memory, dullness, stupor and indigestion to muscular or mental labor. Here is the strong point manifestly displayed in our young women who are taking the honors in our high schools and colleges. They have clear brains, not bemused by cigarette or tobacco smoke. No man ever has or will reach his best mentally, morally or physically who becomes a slave to tobacco.

The cigarette subtly combines a threefold deadly bane as fatal to unwary youth as the poisoned garment of Nessus to the unsnapping Hercules. Ninety per cent. of our men and boys are tobacco worms. Heart disease is on the increase, loss of eyesight has reached an alarming stage. A large per cent. of those cases can be traced to the use of tobacco and nicotine poison; also to the unerring and incontrovertible law of heredity. Neurotic diseases are on the increase and weakness among women. These are all traceable to this Niagara stream of death that is flowing through our world today.

The tobacco habit stimulates the appetite for alcoholic drinks. My observation has been that no man dies from intoxication who is not a tobacco user. As a member of the medical profession for many years, I wish to say the medical profession is greatly addicted to the tobacco habit, and yet no competent medical man would think of prescribing as medicine this narcotic poison.

No woman who expects to become the mother of children should ever marry a cigarette or tobacco user. And no young or old man should ever become a father whose blood is thickened and poisoned by nicotine. The science of medicine and the irrefutable laws of heredity leave no room for doubt as to the duty of society and the state, in taking legislative steps in saving our youth from this deadly upas tree.—C. H. St. John, in Union Signal.

KING HUMBERT AND SMOKING.

Evidence of the character and self-control of the late lamented king of Italy, the following is given from the Chicago Chronicle of July 30:

"About eight years ago, on being threatened with a most serious and dangerous affection of the throat, he was advised to smoke less than he was doing, for, like all Italians, Humbert was in the habit of smoking continually. He at once asked if it would be better if he gave up tobacco altogether. The doctors agreed that if he smoked less the disease would grow less serious, but could not be entirely cured unless he abandoned the habit. Immediately the king heard this he stopped short and has never since put a cigarette or a cigar in his mouth. This self-control was evident in the smallest act of his life, and he had no patience with misery or want that was brought on by self-indulgence or intemperance." And yet some men claiming to be devout followers of the self-denying Christ, plead that they can't quit the use of tobacco.—South Western Advocate.

Zion's Herald tells us that when Bishop Warren was about to lie down upon the operating table at Buenos Ayres recently, to undergo a very serious operation, the surgeon said to him, "What is your age?" The Bishop replied, "Sixty-nine years." "Have you been accustomed to using stimulants?" "No, sir; have not even used tea or coffee for twenty years." "There is a chance for you." said the surgeon, and the Bishop passed through the severe ordeal in safety and is now in his usual vigorous health.

A temperance society has recently been organized among the Armenians of Tabriz—the first of its kind so far as is known, in Persia. It has about 70 pledged members at present among the Armenians.

The governor of Georgia says that he has found from careful investigation that 83 per cent. of the inmates of jails and prisons in that state have never been in Sunday school,
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be corner-stones, polished after the similitude of a palace."—Psalm 14:12.

HEALING BY FAITH.

He healed them all—the blind, the lame, the paupered.
The sick in body and the weak in mind;Whoever came, no matter how afflicted,Were sure a sovereign remedy to find.

His word gave health, His touch restored the vigor
To every weary, pain-exhausted frame;

And all He asked before He gave the blessing,
Was simple faith in Him from those who came.

And is our Lord, the good, the tender,Less loving now than in those days of old?Or is it that our faith is growing feeble,And Christian energy is waxing cold?

Why do we not, with equal expectation,Now bring our sick ones to the Lord in prayer,Right through the throng of unbelieving scruples
Up to His very side and leave them there.

He never health refused in bygone ages, Nor feared to take the "chastisement" away;Then why not ask it now, instead of praying For patience to endure from day to day?—Charlotte Murray.

THE MOTHER'S SPIRIT.

When the mother's spirit is impatient, petulant and fiery, can she expect her children to be gentle? When she governs by shouting, scolding and threatening, can she expect them to speak gently one to another, or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly-minded and fond of ornamental dress and show, can she expect her family to grow up in humility?

If a mother is in the habit, in her common conversation, of coloring facts, of exaggerating what she hears and relates, can she expect her children to grow up with a love and reverence for the truth?

The tempers and dispositions of parents, whether good or bad, whether lovely or hateful, make such impressions on the souls of their children that they are like seeds implanted within them, which shall take root, and grow, and form part of their future character. Many an angry, fretful, passionate mother is propagating these evils in her children; she does not wish to do so; she does not intend to do so, and she is frequently trying to check these unhappy tempers when she sees them springing up in her children; but so long as she herself manifests tempers she is transmitting them to her offspring by a natural law. She is breathing into them her own unchristian spirit. They are living in an atmosphere infected with moral depravity. They are taught to be impatient and passionate by example. And sometimes the mother will try to beat out of them with the rod what she is daily infusing into them with her own spirit.—Selected.

WHO GETS HURT?

Once a member of the Salvation Army went along the street distributing printed invitations to one of their meetings at the barracks. A man to whom he offered one deliberately kicked him off of the sidewalk into the street. He got up, picked up his handbills, and passed along distributing them, without saying a word.

The man who kicked him will be lame the rest of his life; he will never quit limping—in his heart, I mean. He will think of that man and his own cowardly act a thousand times.

Once I heard a man say: "I hit a man one time—hit a Christian; and I shall be lame in this right arm the rest of my life. I hit one of God's children, and it has maimed me for life—in my heart, I mean. The man simply looked at me, and said, 'I can take that. You have done wrong; you have acted hastily and in passion. I could hurt you, but I will not. I can take that for Christ's sake.' I was sorry for what I had done, and I am still sorry, so sorry!"

When a boy strikes another in anger, he himself gets the worst of the blow; when a girl says an ugly thing about another, she herself is hurt the worst. Use the "soft answer" rather than the hard blow, on those who offend you, if you wish to make sure of victory. The greatest battles ever fought on earth were fought by Christians; the grandest victories ever won on earth were won by Christians. While the nations of the world have so improved their man-slaughtering engines that a modern battle would seem to mean almost annihilation of the combatants, the Christian victor employs exactly the same weapons now that he did nearly two thousand years ago. There has been no improvement in the kind of weapon, and Christ indicated its character, when, in the garden, he said to Peter, "Put up thy sword." The same command is intended for every boy and girl in Christ's army, and they must obey it, if they hope to win their battles. —Young People's Weekly.

THE CHIPMUNK AT HIS TOILET.

The chipmunk is industrious in all weathers, except the very rainy, although he is rather shy on a very windy day. The rustling and waving branches make him wary. He eats sitting on his haunches and holding his food in his forepaws. He drinks by lapping, like a dog. He is very neat about his person, combing out his fur and his long tail with paws and teeth.

He washes his face by lapping his forepaws and then rubbing them both at the same time over his face with such speed that the eye can hardly follow his motions.—August Ladies' Home Journal.

It is a very common saying among professing holiness people today that they are saved, sanctified and kept. Is it really true? Are you really and truly dead to the old man? Have you put him off with all his deeds and put on the new man which after God is created in righteousness and true holiness? If you are wholly sanctified, the old man is dead and therefore his deeds will not be manifested. If there is an itching for praise, or for position or honor, the old man is not dead. —The Guide.
OUR YOUTH.

MY MAMMA'S HANDS.

I wish you'd see my mamma's hands, And the things that they can do. She says they're "very ugly ones," But I don't believe that's true. They're pretty, all the same, to me, And mighty clever, too.

She says she can't do anything, But I see her work all day. She writes long things on paper Which she says are "not much pay." She sews, and knits, and cooks sometimes (And she spanked me yesterday!). She makes nice cake and candy, And stockings she can darn— Why, the other day I found her Whitewashing our barn! And often I do have to sit And hold great banks of yarn!

I wonder if my mamma's hands Ever stop to go to sleep? Why, they're busy when they hear me say, "Pray God, my soul to keep!"— Some night when she's not looking, I'll just run in and peep!—Woman's Journal

"NO PLACE AT HOME."

I MET him on a street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered.

I made friends with him and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way, that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there's no place for me at home."

I was surprised and pained at the answer.

"Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired and he dozes in the sitting room and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother," I suggested. "Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, and writing articles on how to save boys."

"And her own boy in danger!"

"Yes. I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be anyone to take an interest in me, so it does not much matter."

It was a hard bitter truth; and yet I know that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

O mothers! are you blind, that you cannot see the danger of your own, but look for that of others?

Make home the brightest spot on earth for your children. Take an interest in their sport; make yourself young for their sakes, and then you can feel that you have done your whole duty.

I think the saddest, most distressing thing I ever heard from a boy's lips was "there is no place for me at home." God forgive that mother and open her eyes before. It is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—Children's Visitor

TELLING SLIGHTLY OF WOMEN.

WHEN a young man habitually speaks slightly of women, one may feel reasonably sure that a moral blight rests upon his own character. A scattering rebel was once conveyed to a man of this class, who at a public dinner at which no ladies were present, was called upon to respond to the toast, "Woman." He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are a little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech, one of the guests arose and said; "I trust the gentleman, in the application of his remarks, refers to his own mother and sister, not to ours."

He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are a little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech, one of the guests arose and said: "I trust the gentleman, in the application of his remarks, refers to his own mother and sister, not to ours."

1. "I trust the gentleman" in the application of his remarks, refers to his own mother and sister, not to ours. This young man in his low estimate of woman unconsciously verified a sententious saying by the author of "Youth." "The criterion of a man's character is not his creed, religious, intellectual, or moral; it is the degree of respect he has for woman." As a contrast to the light and flippant tone in which too many young men of the present day speak of the other sex, is the noble tribute from an eminent clergyman, who says, "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood than for almost anything else in this world."

THREE THINGS TO OBSERVE.

WATCH the brakes, hold a firm hand, start slow," are among the instructions to motorists on a line of city railway. This instruction to the motorman is not without its metaphorical significance for every young man. Here is a sermon in a sentence, and here are the divisions.

1. Watch the Brakes. Be sure that you not only have the power to go, but the power to stop going. Every well-regulated life has a brake as well as a driving-wheel. The driver who cannot stop his car at the desired crossing is as helpless as the one who cannot start it.

A friend once told us that one of the most distressing moments of his life was when he got started down a very long, steep hill, where there was no tree or bush to break his descent, and down which he was obliged to rush, with ever increasing speed, until he reached the foot. Yet this only faintly typifies many a young man on the moral down-grade, who has lost control of the brakes.

2. Hold a Firm Hand. Hold a firm hand on passion, on pride, on love of acquisition, on extravagance, on ambition. They are all good servants, if you keep them where they belong, harnessed in subjection to a high moral purpose and Christian devotion. They are terrible masters, if they take the bit in their mouth, and get beyond control.

3. Start Slow. To start the car with a jerk will most likely shake up the passengers, and very likely will jolt the car off the track. There is time enough to reach the end of the route, and keep up with the schedule. There is no reason why you should start life in a brown-stone house with six servants. Your father did not start in this way. If he had, he would not be living in one now. There is no reason why you should be worth $100,000 at the end of the first year in business. As many a presidential candidate knows, to his sorrow, the early "boom" often kills the best chance. The one who starts slow often wins the prize.—Zion's Watchman.

EVERY DAY and even night speak the goodness of God, and when they have finished their testimony, leave it to the next day and night to say the same.—Matthew Henry.

Christians who are much in secret prayer and contemplation, are men of greatest life and joy, because they have all more immediately from God Himself. —Baxter.
EVANGELICAL VISITOR.
A Semi-Monthly Religious Journal,
For the exposition of true, practical piety
and devoted to the spread of Evangelical
truths and the Unity of the church.
Published in the interest of the church of
the Brethren in Christ.
Subscription, $1.00 per year; six months, 50c.
Sample Copies Free.
To Foreign Countries, $1.25 a Year.
George Detwiler, Abilene, Kansas, Editor.
Elder W. O. Baker, Louisville, Ky.
Ohio, Elder Samuel Zook, Associate.
Geo. Detwiler, Office Manager.
All communications and letters of business
should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.
To Subscribers:—Our terms are cash in
advance.
1. When writing to have your address
changed, be sure to give both old and new
address.
2. The date on the printed label will show
when their subscription expires.
3. If you do not receive the VISITOR within
60 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.
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, Regis-
tered Letter, or Bank Draft, to G. Detwiler,
Abilene, Kansas.
Exchange of Canadian Currency is
discounted with us.
Enrolled as second-class matter at the Post-
office at Abilene, Kansas.

Abilene, Kansas, October 15, 1900.

ADRESSES OF MISSIONARIES.
H. Francis Davidson, Isaac O. Lehman, Mrs.
Isaac O. Lehman, Matoppi Mission Bul-
wayo, South Africa.
Miss Barbara Rorer, Inanda Mission Sta-
tion, Duft's Road, Natal, South Africa.
D. W. Zook and wife, 4 Tiljulla, Road.
J. Eber Zook, Ballygunge,
Mrs. Amanda Zook, Calcutta, India.
S. H. Zook, Havana, Texas.
J. G. and Mrs. Susan Cassel, Gracias de
Gracias, via (New Orleans) Honduras, C. A.
Misses Fannie L. and Elmina Hoffman,
Bamgoun, Berar, India.

BENEVOLENT FUND.
Chillicothe, Mo. $1 00
Dyser, In. 1 00
Green Lake, Mich. 2 00
Donelan, Kas. 8 00
New Hamburg, Ont. 1 00

FOREIGN MISSION FUND.
225. 1 00
226. 50
227. 1 00

INDIA FAMINE FUND.
Previously reported. $834.61
M. W. Colbert, Kas. 1 00
A. J. H. Hamlin, Kas. 21 00
Lyken's Valley, Pa. (collection) 12 20
His Name, Hamlin, Kas. 1 00
Baker's Summit, Pa. 2 00

LOVE-FEASTS.
Zion, Cent. Oct. 20-21
Newborn, Pa. Oct. 27-28
Brown Co. Nov. 5-4
Abilene. " 10, 11
Highland M. H. Dayton District. Nov. 3-4.
Union Grove M. H., Elkhart Co. Nov. 10-11.

We are informed that at the love feast
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.

We owe an apology to the Brethren at
Antrim, Pa., for the mistake made in
the date of their Love-feast, which was
held at Black Creek, Ont. on Sept. 29,
Bro. Grivin Bearss was elected to the
ministry. May the Lord equip him for
the important work, and make him an
effectual minister in his office.
expresses the consistent attitude of the
Apropos of what we have said above we
Christian(?)
That must be a sort of CARNAL CHRIST-
tianity that lifts the prayer-meeting on
Carnival night in order that the Lord's
children(?) may take in the doings of the
world which in its very nature is CARNAL,
and at "enmity with God", not subject
to find the lessons intended for us.
One lesson gotten from each of them was this:
God-given opportunities slighted by man,
are followed by God's judgments.
Privileges unimproved are withdrawn.
When God's messages of grace are slighted, He
speaks in judgment. Will it be so at the
end of this dispensation? The only dif-
ference between this and those that have
preceded it, is that the severest judgment
of all is to follow this one." We give
elsewhere part of this chapter which
brings forcibly to our minds some of the
conditions existing at the present time,
which statements are based on facts
which are not easily overthrown.
An important trust is committed to
the peopie in Christian lands. The large
number of orphan children that have
been rescued from the Indian Famine and
gathered into the different orphanages
where they are cared for and will be
raised in the nurture and admonition of the
Lord, so that they shall become not
only useful citizens, but more, even being
themselves saved from idolatry and hea-
thanism, and become children of God, may
become missionaries to their own people.
The accounts from the different orphan-
ages about the work that they are
coming into the light, and how they
are brought to repentance and confession,
and then have the assurance of salvation.
But the people in the homeland need
to not forget their duty. Those who are
laboring among the orphans have heavy
burdens to bear, but all speak of the joy
in their hearts, and of the prospect of
eternal good to result. All who lend
a helping hand, by prayer or bounty, be-
come sharers in the blessed work, and
shall also share in the reward. Below
we give an extract from a report by Rev.
Charles N. Posnett of the Wesleyan
Mission which reveals some of the ghast-
ly facts and conditions which the poor
have to meet, and which shows the ne-
escence of not withholding the support
so much needed.

THE INDIAN FAMINE. From Madak,
Nizam's Dominions, Rev. Charles W. Pos-
nett, of the Wesleyan Mission, writes: "I
have been shocked beyond measure to find
that some of our Christian people, fleeing
from the famine camp, have been stricken
down in their flight, and died alone in the
jungle without a hand to help or friend to
comfort. Many people are acting as if the
rains were the end of our troubles, whereas
it is just the opposite; for those who have
endured twelve months of famine can hardly
live through the next four months of hard
toil on the phantom vision of a harvest
festival five months ahead, when all has been
gathered. In another two months, when the
crops have half grown, it may be possible to
wrest a loan from the money-lending sharks,
who are the curse of India; but if only a
little is obtained, the interest rises, and
when the crop is cut a handful of armed
servants appear. They will show the poor
 cultivator the paper he signed, but could not
read, and by sheer force will take away a
hundredfold their due, while the man falls at
their feet begging for sufficient to be left
for the needs of his children. To save such
as these from the all-devouring jaws of the
usurer; to provide cattle and seed for those
who have lost all; to give medicine to the
cholera-stricken, whose friends come even in
the night-time, and while in bed will seize
our feet, and with a voice full of anxious
terror of death, beg for help—such a service
is full of joy, which even the angels might
well covet. I have seventy-six orphan and
destitute children whom I have taken in
during the last few months, whose drawn
faces and prominent bones are a silent, elo-
quently, appeal one cannot withstand. The
price of grain is so high it is most costly to
feed them all."—Faithful Witness.

CARNIVAL.

WEBSTER defines this word as, 1.
A festival celebrated with merri-
ment and revelry in Roman Catholic
countries during the week before lent,
(farewell to meat.) 2. Any merry-mak-
ing season, or whatever
countries during the week before lent,
(farewell to meat.) 2. Any merry-mak-
ing season, or whatever
Of course it might have been worse, the crowd was good-natured, and bent on having a good time, which meant mirth, jollity and laughter. No doubt the restriction that was placed on the liquor business even here had a deterrent effect, being compelled to hide itself from the public gaze, and outlawed by the constitution of the State, though apparently sanctioned by the local authorities, yet there was a constant stream of men to those hidden dens, and many a dollar went to fill the saloon till.

The spectacular display was quite representative even down to the nowailing bossy, (who seemed ashamed of her associations) and the clowns, only it would seem that the representative of his satanic majesty should appropriately have led the procession. In this connection we may say that the different floats were representative of the respective businesses of the city, yet there was one that hardly had a fair show, namely that of the Undertaker, and would venture to suggest that in the future its importance may not be overlooked, but that the funeral car will be in line, habiliments of the grave inside, Father Time on the top, with the mottoes, "Whosoever a man sowneth shall also reap," and "Prepare to meet thy God." The whole affair drawn by six skeleton horses, and a skeleton man on the box as driver.

Another feature worthy of more than passing notice was the provision made for dancing on the prominent square of the town. It augurs well for the continuation of the modesty, chastity, and purity of young women when they are invited to make a public display of their charms in the giddy dance. Whether many of them availed themselves of the opportunity we do not know, but surely such an opportunity for advancement in womanly graces and character one could not afford to lose.

Jesus said "Out of the heart of men proceed evil thoughts, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these things proceed from within, and defile the man." This is the condition that makes possible and successful all these social doings, and the remedy for it all is JESUS CHRIST, who of God is made unto us wisdom and righteousness and sanctification, and redemption, "who was offered up for our offences, and rose again for our justification." "Make the tree good and the fruit will be good." The fountain must be made pure then will the stream also be pure. But all things will be brought into judgment, and when the books will be opened there will be a record of this day spent in such supreme vanity, and foolishness and revelry, and sin, and many will perhaps have to be ashamed before the Lord, when they see that what they enjoyed so much, had for its foundation, selfishness, greed, vanity and pride, the love of display, unholy and fleshly desire, selfishness of which the author is the author, and in vain will they cry to the rocks "to hide them from the face of Him that sitteth on the throne."

That it was a day of seed sowing there is no doubt, and possibly the business of the town may be increased in consequence, which however we doubt, but what, may we well ask, will be the harvest of sin and drunkenness and uncleanness, and suffering and disobedience to parents which shall flourish, and will have to be reaped in as a consequence of the seed that was scattered during this time of frolic?

"What is life? It is the sowing of the soul; Eternal ages as they roll Will bear the impress of our sojourn here. What now we sow The reaping time will surely show The harvest's near."

"EXCEPT YE REPENT YE SHALL ALL LIKewise PERISH."

CHURCH NEWS.

BUFFALO MISSION.

Report for month ending Oct. 1, 1900.

DONATIONS.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ben Flagg, Ont.</td>
<td>$1</td>
</tr>
<tr>
<td>Lonisa Donor, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Bro. Christian Heise, Ont.</td>
<td>5</td>
</tr>
<tr>
<td>Sister Heise, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Sister Abraham Heise, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Levil Shell, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Bro. Farmer, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Edna Zink, Ohio</td>
<td>1</td>
</tr>
<tr>
<td>John Wildes, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Elmer Roberts, Buffalo</td>
<td>2</td>
</tr>
<tr>
<td>Jacob Wilhelm, Ont.</td>
<td>1</td>
</tr>
<tr>
<td>Matilda Gingerick, Ont.</td>
<td>1</td>
</tr>
</tbody>
</table>

Total                                      $17 00

EXPENSES.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Due Mission at last report</td>
<td>$12</td>
</tr>
<tr>
<td>Wood and fuel</td>
<td>5</td>
</tr>
<tr>
<td>Papering, painting, etc.</td>
<td>4</td>
</tr>
<tr>
<td>Gasoline, oil, S. S. supplies etc.</td>
<td>2</td>
</tr>
<tr>
<td>Provisions etc</td>
<td>7</td>
</tr>
</tbody>
</table>

Total                                     $31 00

Due Mission                               $14 00

J. W. HOOVER AND WORKERS

25 Hawley St. Buffalo, N. Y.

FOR EVANGELICAL VISITOR.

A CARD OF THANKS.

I WISH to return my humble and heartfelt thanks to the dear ones who so kindly and willingly responded to the appeal made in the VISITOR for help for the needs of the "Prenananda Home" in India. Boxes arrived in Mt. Joy, Lancaster Co., Pa., from Kansas, Missouri, Indiana, Ohio, New York and Canada; also quite a lot from Lancaster county.

My heart was made to rejoice as one box after another was opened and I saw the great lot of ready made clothing, I said to dear Sister Engle, "this is a free will offering, I know every one who has contributed to this offering did it willingly and gladly."

Some of the dear brethren and sisters came together at Bro. Engle's and assisted in unpacking and repacking the goods; the dried fruit was all heated and put into large tin lined boxes and then soldered shut so that there need be no tears entertained that it will not go out all right.

May the dear Lord abundantly bless all the donors. I know He will for He has said that a "cup of cold water" shall not go without its reward. All will receive a recompense of reward at the resurrection of the just.

For the satisfaction of the contributors and others I will here give a list of what was sent.

Children's garments 692
Towels 116
Sheets 9
Tablecloths 4
Quilts 4
Laundry soap 70 lbs.
Toilet soap 10 boxes.
Lead pencils 6 doz.
Dried fruit 15 lbs.
Dried corn 2 bus.
Soup beans, several cans of tomatoes, some unmade goods, also some flour and corn meal. The shipment consisted of nine boxes, weight 1,750 lbs. The P. R. R. shipped free to New York. Money was provided to ship across the sea. Praise the Lord.

MARY ZOOK.

In nothing else as in the words we habitually use in the common talk of daily life do we show so plainly our degree of refinement, our culture or the lack of it, and the plane on which our thoughts move. It is therefore worth our while, to you not see, to take some pains with our conversation, not in such a way as to make us seem stiff and pedantic, but to recognize the fact that here, as in other departments of life and learning, it is training that tells in results.—Ladies Home Journal.
MISSIONARY.

For the EVANGELICAL VISITOR.

MATOPPO MISSION.

TO THE readers of the Visitor greetings. Time is on the wing and waits for no one. The command has gone forth; "Go ye and teach all nations," that the Gentiles should be fellowheirs in Christ by the Gospel. Eph. 3:5. There is no one excluded. Christ died for all. He is not a propitiation for our sins only, but for the sins of the whole world. 1 John 2:2. We that are sent to the Gentiles have no greater delight than to see that the Gospel has its free course among them, for we are told by the Apostle Paul, "it is the power of God unto salvation to every one that believeth." "How then shall they call upon Him in whom they have not believed and how shall they believe in Him of whom they have not heard?" Rom. 10:14. We find that in order to get the heathen to believe that there is something required, it is for us to decide immediately whether we will do our part. We believe the Holy Ghost is not idle, but is speaking to some one to go forth in the name of Jesus to carry the Gospel to the heathen that they may believe in the same.

There is much wisdom and patience required to be a missionary so as to deal with the heathen in such a way that they must feel that he is greatly interested in their welfare, and also to know how to instill into their minds the truth as it is in Jesus our Lord.

To leave this people to themselves without having an eye over them in caring for them they are as little children left at the mercy of the enemy. Years of faithful teaching will not be without effect for the Lord has promised and, "He is faithful who has promised." The work at present is promising and the Lord is at work among the heathen. The Lord has promised that "the effectual fervent prayer of the righteous man availeth much." Let us therefore be faithful in prayer for the salvation of the heathen.

On Saturday eve Aug. 18 we had a service with the boys and the girl that stay at the Mission at present, seven boys and one girl.

Three boys came last week: they had such a poor place to stay at home and were sick most of the time so that they could not go to school, therefore we thought it best to have them come to the Mission for a while. Our object in having this service was to find out how they were progressing in the divine life, by way of testimony and to show the need of testifying for Jesus their Savior in their every day life so that those who are around them may see that they have been redeemed. The Lord was present with us and His name was glorified we trust.

On Sunday the services were well attended and the Lord was manifestly present so that it was said that "we did not have a service just like this one in the history of the Mission." The natives were so free to express their thoughts, some confessing their sins, and others thanking the Lord for giving them over-coming power. Some no doubt were convicted of their sins who are long to be made free.

We are glad that we find encouragement in soul saving. Hallelujah!

May all those who are interested in the salvation of the heathen pray to this end.

Your Brother, all for Jesus.

ISAAC O. LEHMAN.

FROM PREMANANDA FAITH ORPHAN-AGE.

DEAR Readers of the Visitor:—We come to you with greetings in Jesus' name. May all that have an interest in this work for the Lord be blest in their souls. We do not write as often as we know that you would like to hear but will please remember that our hands are very full when we tell you that we have 150 children to look after. We do it with a glad heart for we realize that our reward is in heaven and that our reward shall be great. We rejoice that we are not depending on such things as silver and gold for remuneration. We have a joy in our souls that the world can neither give nor take away. This is what we call the fare by the way.

We want to here say that lately we have been having a wonderful revival in our home amongst the older children. Those we brought from the famine field seven months ago have been greatly wrought upon by the Holy Spirit and they have been yielding themselves to the Lord and He has spoken peace to a number of their young hearts. A number of the younger ones had been taken away by the enemy, disease, but they were those that were so young that they had not yet come to the years of accountability therefore we believe died under the promise. Our hearts were saddened by this but it worked for good amongst the older ones and they got in earnest about their own souls and began to seek the Lord very definitely and one after the other began to get evidence that God had spoken peace to their souls. As each found the Lord they came and told us workers. This was the second week of August. The following Sunday we felt the Lord would have a meeting for their definitely seeking the Lord; those that had not yet found Him. It would have touched the hardest heart to have seen those children weep their way to the cross and claim by faith their pardon for their sins. This is God's seal upon the work amongst the children. Praise Him!

The new children are all doing as well as can be expected. Some of the weakest have succumbed to the effects of starvation. Some have run away, but we have left us a fine lot of children to care for. Oh, brethren, I wish you could take a peep at our little flock I know your hearts would be touched.

We solicit your prayers for these little ones, that not one of them may go out of this home without finding the Lord as their Savior. We wish also to thank our readers for the liberal help they have given by way of means to help satisfy these hungry mouths and clothe these naked bodies for when these children come to us they are both hungry and naked. Brethren, ye do well in helping in such a work as this. It is on Scriptural lines. Pray for us. We are yours in Him.

D. W. ZOOK.

4 Tiljulla Rd., Calcutta, Aug. 28, 1900.

For the EVANGELICAL VISITOR.

WORK AMONG THE MOUNTAIN WHITES.

DURING the past two months we have been laboring in the big mountains, back in the coves and out-of-the-way places. In our visitsations from one settlement to another we have encountered many difficulties. Sickness and the loss of one of our best horses, have hindered, to some extent, the progress of our work. We have sometimes felt like the Apostle Paul when he said, "We are perplexed, but not in despair; ** cast down, but not destroyed." We are putting out a large number of Bibles, Testaments and other literature, among these poor mountain homes, mostly by donation. Owing to the severe drought their crops are almost a total failure in places, which leaves many of them in a very sad condition.

In most of the communities visited we have found the desultion to be about the same as reported in our last article. We traveled up one little creek between two great mountains, visiting each family in succession until we arrived at the end of the road. There we found an aged mountaineer who when he learned our mission, was greatly pleased, and received us with much joy and gladness. We learned by the interview with the old gentleman that they had no preaching, but had established a Sunday-school,
having an attendance of about thirty scholars, he being the superintendent. After enquiring as to their needs we found they had only three copies of the New Testament in the school.

He was greatly delighted upon receiving the Testaments and other literature we gave him. He then insisted on our staying over night to have religious services in his house. We declined to do so on account of not having sufficient corn for our horses. But he was so very eager for us to stay that he proposed to give us part of his bread corn. We then consented to remain, wondering in our minds where our congregation was to come from. He, having twenty-two children of his own, sent part of his boys over the mountains to inform the people of the meeting. When the time came for the service, to our astonishment, the two large rooms of his house were well filled with people, eager to hear the Gospel. I never preached to a more appreciative congregation.

At one time when traveling on the road, I met an individual and after supplying him with the Scriptures and such reading matter as he needed I asked him if he was a Christian. He replied in the affirmative. I said, "How do you know you are a Christian?" "Cause I've been baptized and joined the church," he said. I told him that was good as far as it went, but something more had to take place in order to become a real Christian. The Bible tells us that we must experience a change of heart, or "be born again." Then I asked him if he knew he had experienced that change, to which he replied, "What do ye mean by this there change of heart or bein' born again?"

I then explained to him the mission of Christ here upon earth and the nature of the new birth.

In another settlement between two large mountains we visited thirty-six families, three-fourths of whom were without any part of the Scriptures. They had had no preaching for years. By special request we tarried with them over the Sabbath, and were permitted to preach to them three times during the day. We visited their Sabbath-school which had an attendance of about fifty children. There was only one copy of the Scriptures in the school, which was owned by the superintendent, and he acted as teacher for the whole school. We supplied all the homes and the Sabbath-school with the Scriptures and other literature which was received with much gratefulness.

During the past year we have been making a special effort to supply as many poor children as possible with school books. Thus far we have received and put out about 8000 copies. In many places we found about one half of all the children in the school districts without books, their parents being so very poor they were unable to supply them. One sturdy boy said to us, the other day, "We'uns wants' ter go ter school." And hundreds of other boys as eager as he have echoed his words, "We'uns wants' ter go ter skule.

And why should they not go to school? you ask. Simply because in this region there has been no school worthy the name to which they could go when there is a day school it is usually a burlesque on the name. In many places there are no desks, no slates, no blackboards and but few books. As a consequence, multitudes of these boys and girls must grow up in ignorance unless special help is extended to them. Brave and noble boys there are on these mountain slopes, and in the many sheltered valleys of the Blue Ridge and Great Smoky mountains. In their veins flows the blood of the heroic Scotch-Irish people who emigrated from Ireland about 150 years ago, a people who can boast of as glorious deeds as any on the globe, firm for the right when they see the right, loyal to their government, brave, hospitable, and tender hearted.

Our school has been progressing quite satisfactorily, although we have been much hampered for want of room for the proper accommodation of the children. What we need now more especially is a building sufficiently large to accommodate at least 200 children. Our friends have been sending us some means and some is still coming in.

Now in view of the destitute condition of the many thousands of these poor mountain children who are unable to educate themselves, we appeal in Jesus' name and for His glory to the hearts of the Christian public for help, that we may be enabled to get sufficient means to complete our building at once.

J. B. MITCHELL.

PRAYERS AND MISSION.

Every conspicuous step and stage of progress is directly traceable to prevailing, believing, expectant supplication. When Jonathan Edwards blew his trumpet blast, calling all believers to united prayer for a new and world-wide Pentecost, Northampton in England echoed the clarion peal of the New England Northampton, and the monthly concert of prayer, established thirty-seven years later, was the beginning of a stated monthly season of such united, organized pleading with God for a lost world.

Carey was the Moses and Joshua of the new movement, both in one; and nothing marked him so conspicuously as the rod of God in his hand—the power of humble, believing supplication. Had Carey not known how to pray, the missionary century had not yet dawned, or had waited for some other praying soul to roll back the curtain of the long night. God has commanded His saints to seek Him at the throne of grace, so that every new advance might be so plainly due to His power that even the unbeliever might be constrained to confess: "Sure this is the finger of God."

He meant that the century of missions should be to the Church at home as important as to the distant fields of missions abroad; and, in fact, the heart must have a strong pulse if the life currents of blood are to be driven to the fingers' ends. And so on account of not having sufficient corn for our horses. But he was so very eager for us to stay that he proposed to give us part of his bread corn. We then consented to remain, wondering in our minds where our congregation was to come from. He, having twenty-two children of his own, sent part of his boys over the mountains to inform the people of the meeting. When the time came for the service, to our astonishment, the two large rooms of his house were well filled with people, eager to hear the Gospel. I never preached to a more appreciative congregation.

At one time when traveling on the road, I met an individual and after supplying him with the Scriptures and such reading matter as he needed I asked him if he was a Christian. He replied in the affirmative. I said, "How do you know you are a Christian?" "Cause I've been baptized and joined the church," he said. I told him that was good as far as it went, but something more had to take place in order to become a real Christian. The Bible tells us that we must experience a change of heart, or "be born again." Then I asked him if he knew he had experienced that change, to which he replied, "What do ye mean by this there change of heart or bein' born again?"

I then explained to him the mission of Christ here upon earth and the nature of the new birth.

In another settlement between two large mountains we visited thirty-six families, three-fourths of whom were without any part of the Scriptures. They had had no preaching for years. By special request we tarried with them over the Sabbath, and were permitted to preach to them three times during the day. We visited their Sabbath-school which had an attendance of about fifty children. There was only one copy of the Scriptures in the school, which was owned by the superintendent, and he acted as teacher for the whole school. We supplied all the homes and the Sabbath-school with the Scriptures and other literature which was received with much gratefulness.

During the past year we have been making a special effort to supply as many poor children as possible with school books. Thus far we have received and put out about 8000 copies. In many places we found about one half of all the children in the school districts without books, their parents being so very poor they were unable to supply them. One sturdy boy said to us, the other day, "We'uns wants' ter go ter skule." And hundreds of other boys as eager as he have echoed his words, "We'uns wants' ter go ter skule.

And why should they not go to school? you ask. Simply because in this region there has been no school worthy the name to which they could go when there is a day school it is usually a burlesque on the name. In many places there are no desks, no slates, no blackboards and but few books. As a consequence, multitudes of these boys and girls must grow up in ignorance unless special help is extended to them. Brave and noble boys there are on these mountain slopes, and in the many sheltered valleys of the Blue Ridge and Great Smoky mountains. In their veins flows the blood of the heroic Scotch-Irish people who emigrated from Ireland about 150 years ago, a people who can boast of as glorious deeds as any on the globe, firm for the right when they see the right, loyal to their government, brave, hospitable, and tender hearted.

Our school has been progressing quite satisfactorily, although we have been much hampered for want of room for the proper accommodation of the children. What we need now more especially is a building sufficiently large to accommodate at least 200 children. Our friends have been sending us some means and some is still coming in.

Now in view of the destitute condition of the many thousands of these poor mountain children who are unable to educate themselves, we appeal in Jesus' name and for His glory to the hearts of the Christian public for help, that we may be enabled to get sufficient means to complete our building at once.

J. B. MITCHELL.
SECRET ORDERS' CAPABILITIES OF MISCHIEF

THE present alarming outbreak in China, the effects of which seem likely to be felt all over the world, has been precipitated by a determinate demonstration of an extensive secret society, the Boxers. They are pledged, "sworn," to an undying antagonism to foreigners and influence, and are now evidencing their fealty to this claimed patriotic principle by the process of extermination.

Displayed thus before foreign eyes, the method appears hateful enough, and has even moved the German Emperor to advise his sold-ery who may be sent to the scene of conflict, to give "no quarter" to their antagonists. Possibly the capabilities for the infliction of woe thus glaringly manifested, may serve to open the eyes of peoples claiming to be Christian, to the danger of promoting and cherishing secret orders among themselves.

In a recent address on "Secret Societies in Politics," published in the Christian Cynic, Charles A. Blanchard, president of Wheaton College, Illinois, stated that the detectives' chief, Allan Pinkerton, had told his father that the first man he arrested, after a long chase, had appealed to him as a Mason to let him go. The former sheriff of Blanchard's own county had told him within a year or two that he "had been cursed in open court by a Masonic criminal because he had refused to recognize his appeal for help." He narrated this further incident: "I was not long since, walking with a gentleman in the Treasury building who was at the time head of the secret service of the United States. He told me that he was a Mason. I said, 'Why do you say was, why not am?' He replied, 'Because I became tired of having men shake Masonic jewels in my face and demand release from arrest in the name of Masonry, and I told my lodge that so long as I was in this office they would have to excuse me from my oath.'"

It is an undoubted fact (to adduce a single instance among a multitude of similar sorts), that at Hartford, Connecticut, in the year 1865, a Mr. Jackson was expelled from a Masonic lodge for the offence of violating his Masonic oath by testifying against a brother lodgeman who had been arrested for arson, tried, found guilty, and sentenced to ten years' imprisonment therefor.

A visiting member of the recent General Conference of the Methodist denomination, one who had been forty years a minister, being greatly concerned at the prevalence among his brethren of secretism and especially Free-masonry (from which he had come out), took occasion to inquire of the bishops there present as to their connection with or freedom from entanglement in the order. Of the fifteen to whom he applied, it was stated that they were free, four that they had belonged to the order, but did not attend, and the remaining four were regular members.

I recall the sad feeling with which I read several years ago, how one of these active Masonic bishops "officiated" at the funeral, in a Western city, of a millionaire brewer who had not wished the services over his remains to occur in the church building, but "in his house," and with the Masonic ritual.

Seeing, therefore, how the church is honeycombed by these oath-bound orders how their influence may and does to a degree affect the procedure of the criminal courts, and how secret, underhand, wire-pulling ways have corrupted our politics, we need to realize that the peril from this source to society and the State ought by no means to be slighted.

The telegraphic intelligence just received, of the assassination of the King of Italy at the hands of an anarchist, one who had been specially designated by the secret order to take the life of this sovereign—additionally points the lesson intended to be conveyed in this present address. The kingdom of Italy is said to be the most onerously taxed of any European State the excessive taxation being made necessary by the strain to maintain its place as one of the "great Powers." In this oppression the anarchist and nihilist find their reason for being and nihilist find their reason for being the oath-bound enemies of every occupant of a throne. —Josiah W. Leeds in "The Friend." A FRIEND'S FATAL PLEA.

The fear of being made ridiculous produced terrible results during some services in Scotland recently. Two young men were at one of the meetings, and one of them was much impressed by the addresses. When the invitation was given to all who wished to find salvation to stay to a special service for inquirers, this young man said to his friend, "I shall stay."

"They will come about you and talk to you," said his friend.

"I don't care," said the former. "They can but make me a Christian, and, after all, that is what I want."

"O don't be a fool," was the reply. "They will make a fool of you as sure as you stay. Come along."

The two left the building together, and on their way home called at a saloon, where they stayed drinking till a late hour. As they staggered out at closing time, the young man seemed to have lost his dread of becoming a fool, and his mentor seemed to have lost the concern about his friend which he felt at the evangelistic meeting. They pursued their "undiscovered unsteady way home until they came to a level railroad crossing. As they staggered across it, their senses were too much numbed by the liquor they had taken to exercise ordinary prudence. The young man who had yielded to his friend's plea was a little ahead, and before he could get off the track, an express train came upon him like a flash, passed on, and left his lifeless body crushed and mangled on the road. His last opportunity of salvation had been rejected! and he who would not be a fool for Christ's sake had given the greatest proof of folly a human being can give—that of losing his own soul, which Christ died to save—Christian Life.

PRAYER IN A CAVE.

DAVID did pray when he was in the cave. If he had prayed half as much when he was in the palace as he did when he was in the cave, it would have been much better for him. But alas! when he was a king, we find him rising from the bed in the evening, and looking from the roof of the house, and falling into temptation. If he had been looking up to heaven, if his heart had been in communion with God, he might have never committed that great crime which has so deeply stained his whole character.

"A prayer when he was in the cave." God will hear prayer on the land, and on the sea, and even under the sea. I remember a brother, when in prayer, making use of that last expression. Somebody who was at the prayer meeting was rather astonished at it, and asked, "How would God hear prayer under the sea?"

On inquiry, we found out that the man who uttered those words was a diver, and often went down to the bottom of the sea, after wrecks; and he said that he had held communion with God while he had been at work in the depths of the ocean.

Our God is not the God of the hills only, but of the valleys also. He is God of both sea and land. He heard Jonah when the disobedient prophet was at the bottom of the mountains, and the earth with her bars seemed to be about him forever. Wherever you work, you can pray. There is no place to which you can be banished where God is not near, and there is no time of day or night when his throne is inaccessible.

"A prayer when he was in the cave." The caves have heard the best prayers. Some birds sing best in cages. I have heard that some of God's people shine brightest in the dark. There is many an heir of heaven who never prays so well.
as when he is driven by necessity to pray.
Some shall sing aloud upon their beds of sickness, whose voices were hardly heard when they were well; and some shall sing God's high praises in the fire, who do not praise him as they should before the trial.—C. H. Spurgeon.

SOUL HUNGER.
O Lord how long with gloomy skies
My heart with sorrow filled!
When will the sun of comfort rise,
These floods of tears be stilled?
When shall my painful silence break?
When shall these mountains yield?
When will the temper's castle shake?
When shall these wounds be healed?
Long was my soul with grief assailed,
And gloom and deep distress,
Long been my sun of comfort veiled,
Thou Sun of righteousness.
When I have bent beneath my cross,
The bitter cup unfold,
Then shall my soul, cleansed from its gross,
Come forth like burnished gold.
Help me to lean upon Thine arm,
And loving breast repose,
What foe can there Thy servant harm,
Or mar his sweet repose?
Soon shall I soar to worlds of light,
Where conflicts shall be o'er,
Then shall my soul in peaceful joy
The Savior's face behold,
And at His throne without alloy,
Eternal bliss unfold.

Three Chains.

There are three chains which bind men in captivity: custom, habit, and appetite. Multitudes of people cannot do as they wish to, or as it is reasonable and right that they should do, because it is the custom.

Whole generations have been drunkards simply because of the drinking customs of the community.

Custom sometimes takes the form of fashion, and then it is said that "a man might as well be out of the world as to be out of fashion." Fashion in China bandages girl's feet; in America it punches holes in their noses and ears, and decks them with huge pendants and baubles.

When fashion has done its share of the ruinous work, then habit comes in. Persons who do a thing because it is fashionable, finally do it because it is habitual.

Worst of all is the bondage of appetite. An evil habit is a light thing compared with a perverted appetite. An appetite for opium, of course, often becomes entirely uncontrollable.

The man who yields to the dominion of custom, soon finds himself in the rut of habit. He cannot turn around without turning over. He sees no way of escape; and finally appetite grasps him and drags him to his doom.

Now, the wisest course is to steer clear of all these chains and fetters; to know what you do and why you do it; to stand fast in the liberty of Christ, and refuse to be ruled, commanded, or controlled except by conscience and by God.

Let men who write liberty remember that it is only through constant vigilance that the treasure is retained. Let those who hate bondage remember that tyranny in its beginning is insidious and unsuspected, and that those fail to resist the beginnings of evil, will find themselves powerless to war against it when it is completely developed and fully grown. —The Safe guard.

John Bright. The great English statesman, John Bright, a man who has done perhaps as much for the morals of England as any other great Englishman, said on one occasion, "I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and character than the institution of Sunday-schools." This is the testimony of a great man who believed it was better to train up boys and girls to be good citizens than it was to neglect them when children and let them take care of them as men and women. Nothing in the United States is doing so much to advance the interests of Sunday-schools as the International Sunday-school Convention and the State and County Conventions which are auxiliary to it. Circumstantial explanations of the International Sunday-school work may be had of Marion Lawrence, General Secretary, Toledo, Ohio.

Moonlight, Kan.

John Bright. The great English statesman, John Bright, a man who has done perhaps as much for the morals of England as any other great Englishman, said on one occasion, "I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest to our national interests and character than the institution of Sunday-schools." This is the testimony of a great man who believed it was better to train up boys and girls to be good citizens than it was to neglect them when children and let them take care of them as men and women. Nothing in the United States is doing so much to advance the interests of Sunday-schools as the International Sunday-school Convention and the State and County Conventions which are auxiliary to it. Circumstantial explanations of the International Sunday-school work may be had of Marion Lawrence, General Secretary, Toledo, Ohio.

Our Dead.

Roseberger. — Died near Salfordville, Montgomery county, Pa., on September 30, 1800, Lizzie L. infant daughter of Samuel S. and Mary D. Roseberger, aged 10 months, and 10 days. Funeral services were conducted at the Brethren's meeting house in Silverdale A. M. Church by Elder Jacob Hosfetter. Text, Romans 11:16, 17, interment in cemetery adjoining.

Brenner. — Died on Sept. 20, 1800, near Silverdale, Montgomery county, Pa., of dropsy, Sister Catherine Brenner, wife of Christian S. Brenner, aged 57 years, 6 months and 8 days. She was the oldest member of the River Brethren church for over 24 years. She leaves a husband and an only son, with two sisters and four brothers, Elder B. F. Hoover, Gibson, Andrew, and Jacob Hoover and Lydia Zook, and Mary Zook wife of Bro. Joseph Zook, deceased. Funeral services were held at Paradise church conducted by Elder John Smith, assisted by Bro. D. Hoshetter of the Menoquine Brethren. Text: Psalms 17:15, 16.

Wilmot. — Died at Black Creek, Welland county, Ont., on Sept. 20, 1900, of old age, Bro. Martin Wilmot, aged 86 years, 4 months and 9 days. He was the oldest member in the Black Creek church and a faithful one in the faith of the Brethren. He united with the church in early life, and was one of the old landmarks of the early membership of the Brethren church. He leaves two sons and two daughters to mourn his loss: had his home with his son John on the old homestead, from whence the large procession left on Saturday Sept. 22 at 10 o'clock and proceeded to the church where the obsequies for the occasion were conducted by A. Beares from Job 14:13,14.

Our Premium Bible.

We are able to offer to our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $3.25 (IN-DEX, FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is Self-Pronouncing.—A Teacher's Bible which, without omitting a feature or disturbing the text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of Page.

Standard Helps to the Study of the Bible.

Embellished with a Complete Series of New Maps, etc. etc.

Together with a Very Full Concordance, Containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and Meaning; Tables of Miracles, Parables Etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold edges, Flex Front, Leatherette Linen.

Address, Evangelical Visitor, Abilene, Kan.