
George Detwiler
music reached the office of the turnkey, and softly the door leading to the cell room was opened and those who were in the office when he started tipped into the hall.

"Several of the prisoners meantime were noticed with a suspicious moisture about the eyelids. The voice of the singer was choked for a moment, and then clearing his throat as if with an effort, he began the chorus:

""Love of a mother for her darling child, Love for a son, tho' he's wayward and wild."

As the singer ceased those in the corridor rushed to his cell, and hands were shoved through the bars in their desire to grasp those of the vocalist.

"Put her here, old chap, that song has done me more good than all the sermons I ever heard," said one. 'I've got a mother, boys, and she's a grand, good woman, too! It would break her heart if she knew where I was.

Here audible sobs were heard, both in the cell of the singer and from other parts of the corridor. Recollections of the mother love that had long been dormant in the breast of wayward boys had been stirred and the flood-gates of memory broken down. For a few moments it seemed as if some of them could not control their emotions, but it finally became still again and the singer once more began, starting at the commencement of the chorus:

"Love of a mother for her darling child, Love for her son, tho' he's wayward and wild."

The following touching incident, as related by a keeper, is one of the recent occurrence in a Western county jail, as related by a keeper, is oaths and indulging in the low, vulgar Партер telling coach stories, uttering

"It is wonderful how a crowd will follow an inspiration," continued the keeper; "in a short time nearly all the prisoners had avowed their intention to reform.

Then one proposed

"Home, Sweet Home," which was led by the sweet singer, and with hearts lighter than for many a day, because of noble resolves, every prisoner joined in singing the song that appeals to heart-hungry ones the world over."—Mrs. Helena Thomas, in New York Observer.

The Bible teaches that Christ is to come again in like manner, as he went away. He warned his followers to watch and to be sober; and while many are expecting him, none know at what time he will appear; for we are told that he will come in an hour when we think not. If Christ should come to-morrow the best preparation is a heart free from sin.

The Prodigal Daughter.

"To the home of his father returning, The prodigal, weary and worn, Is greeted with joy and thanksgiving."

As when on his first natal morn. As a 'robe' and a 'ring' are his portion,

A 'robe' and a 'ring' are his portion, And servants as suppliants bow;

And servants as suppliants bow; He is clad in fine linen and purple.

While the blood of his sacrifice won; In return for his penitent vow.

To which the blood of his sacrifice won; In return for his penitent vow.

"But ah! for the prodigal daughter, Who has wandered away from her home; Her feet must still press the dark valley, Alone on the bleak, barren mountains.

And servants as suppliants bow; He is clad in fine linen and purple.

Who has wandered away from her home; Her feet must still press the dark valley, Alone on the bleak, barren mountains.

Whose mercy still follows his sheep, though they stray; The weakest and e'en the forsaken, He bears in his bosom alway.

And in the bright mansions of glory, Which the blood of his sacrifice won; There is room for the prodigal daughter.

And in the bright mansions of glory, Which the blood of his sacrifice won; There is room for the prodigal daughter, As well as the prodigal son.

—Selected.
EVANGELICAL VISITOR


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.

Subscriptions, $1.00 per year; six months, 50c.

Sample Copies Free.

To Foreign Countries, $1.25 a Year.

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All communications and letters of busi­ness should be addressed to Geo. Detwiler, 2790 Forster street, Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as sec­ond class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Strengthen Thy Brethren.

In Luke xxxi. 31, 32, Jesus said, “Simon, Simon, behold Satan (ad­versary) has asked to have you that he might sift you as wheat; but I made supplication for thee, that thy faith fail not, and when once thou hast turned again establish (strengthen) thy brethren” (R. V.). Following this came the test and Peter, though he had professed his readiness to go with his Lord even unto death, did that which he thought he would never do, he thrice denied that he knew Jesus. How bitterly he wept over his miser­able failure, and how tender was the Master’s concern for him.

Thank God, the prayer of Jesus pre­vailed, Peter’s faith did not fail, and he was turned again, and by the emp­owerment of the Holy Spirit was fitted for effectual work in the vine­yard of his Lord, and in establishing and strengthening his brethren.

In both of his epistles addressed as they are to the chosen ones “according to the foreknowledge of God, in sanc­tification of the Spirit,” he is carrying out this ministry of strengthening his brethren by exhortation and testimony. There was need for them to be stab­bled for testing in confidence, in con­duct, in character, in conflict, and he points out God’s sufficient provision for all requirements in applying to Jesus a prophecy which he quotes from Isa. xxviii. 16: “Behold, I lay in Zion a Foundation-corner Stone,

chosen, honorable; and he who con­fides in it shall not be ashamed.”

Thus in his exhortation and testi­money does the Apostle emphasize the excellence, the pre-eminence of Jesus Christ, the man of Calvary, of whom Bishop Stamford recently said, “throughout all ages we must never forget, that no man nor set of men have ever yet made any improvement on the beautiful and immaculate life of the ‘Lily of the Valley.’ Individ­ually speaking, in all the annals of his­tory there has been but one infallible footstep, in whose track it has al­ways been safe to tread, and that was the sacred footstep of the blameless, sinless, spotless, matchless, boundless, peerless ‘Man of Calvary.’ ‘In him was life and the life was the Light of men.’ He it was who said, ‘My sheep hear my voice, ..... and they follow me.’ He it was who further said: ‘Follow me and I will make you fishers of men.’ No wonder, therefore, that he had once dripped from those sacred, suffering lips: ‘And I, if I be lifted up from the earth, will draw all men unto me.’ In this world of sin and sorrow, this is our only perfect pat­tern. In the wake of this Divine foot­step no man or set of men, no church nor number of churches, can ever make a mistake. What then is the voice of wisdom? In the midst of this unceasing jargon of jangling voices here below, to whom shall we listen? The unmistakable and all-suffi­cient answer is at hand: ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’ In the midst of all this deliberation and dis­cussion, strife and contention, confusion and mystery, to whom shall we look for unerring direction? The in­fallible answer is at hand: ‘Look unto me, and be ye saved, all the ends of the earth.’ Yes, that is right, ‘Fix your eyes upon Jesus.’ There is light around the cross. Around the suffer­ing brow of Golgotha there still hangs a halo of dazzling brightness. Yes, out of the deep midnight of the world’s darkness, turn your eyes backward again to bleeding Calvary; thence to yonder bursting grave that conquered death and hell; and thence forward and upward till you catch once more the gleam of that unfading Light, that lighteth every man that cometh into the world.” Thus is this Foundation­corner Stone, a tried Stone, elect, pre­cious: honorable in the sight of God of Heaven. Rejected indeed of men, but of God accepted and exalted and a name given which is above every name.

Then does the Apostle strengthen these chosen ones for testing in con­duct, assuring them that they also are made to share in this preciousness. Identified with the “Man of Calvary,” in suffering yet not in suffering alone, but are made sharers also in the preci­ousness which belongs to him. Note carefully here the rendering of the R. V., “For you therefore that believe is the preciousness.” “While this cer­tainly means that in the sight of the trusting soul, Christ is precious, as he is to God, yet it means much more. The preciousness of Christ becomes the possession of the believer, and so the believer, while approved of God, is yet likely to share in Christ’s re­jection by the men of the world.”

Thus does the believer become identi­fied with Christ, partaker of the preci­ousness of Christ and is approved of God, but as the Christ was disowned and rejected of men so he (the believer) shares the Christ’s Master. “Think it not strange if the world hate you; it hated me before it hated you.” But unto those who be disobedient he [Christ] becomes a stone of stumbling and a rock of of­fence which stumble at the word being disobedient, and thus all such are identi­fied with the adversary, Satan being their leader.

How important that we be on the right side and identified with the one who ultimately will accomplish all the purpose of his will and will gain a final triumph over all his foes.

This then is for thy establishing, O Christian brother. You are not alone in the struggle, the conflict—the fiery trial, but are identified with Christ, himself, and are a partaker of the preci­ousness of the Son of God himself, Who is the precious Foundation­corner Stone of this Temple of God composed of the living stones, all pre­pared by the divine Master builder, and each one given its place in this building of God, this “spiritual house,” this “holy priesthood” designed “offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Remember then that you are called into holy as­sociations and that

“Love in loving finds employ, In obedience all her joy, Ever waiting that joy shall be, Loving him who first loved me.”

Then notice the purpose of this identi­fication with Jesus. It is to “shew forth the excellencies of him who called us from darkness unto light.” Not for a selfish purpose are we thus called, but to "show Jesus to..."
the world. His church is an "elect race;" a people begotten of God; "a royal priesthood;" and thus have access to God, "a holy nation," and is under God's government; and it is a "possession" ("peculiar people") and so is actually indwelt by him.

In what then is this high and holy and privileged condition to result? It is easy to see that the one result that may be looked for and confidently expected is holy conduct, which must finally issue in holy character. Character results from conduct, and conduct issues from heart conditions. Jesus said, "Make the tree good, and the fruit good, else make the tree corrupt, and so make the fruit corrupt." And so comes the exhortation of Peter, "Abstain from fleshly lusts which war against the soul," reminding them that they are "pilgrims and sojourners;" they do not belong to this world; they are to be seently in their behavior among outsiders, as it becomes a people of separation, and let their lights shine amidst a crooked and perverse nation.

To all new subscribers who will subscribe for themselves now we offer to send the Visitor the balance of the year—four months—for only twenty cents. Let the friends make a special effort and see whether there cannot be two hundred trial subscribers gathered on these terms. If our list can be increased by two hundred new names during the next three months, we may have a specially favorable announcement to make to our subscribers. Let those who are specially appointed as agents by the districts take up the matter actively at the Fall love feasts, and let all the friends of the Visitor lend a helping hand.

A love feast is announced to be held at the home of Bro. H. H. Garwick, Dallas Center, Iowa. Unfortunately the letter of this announcement met with an accident and we are unable to give the exact date. The probable date is August 29 and 30. Let all those who purpose to attend write immediately to Bro. Garwick and find out the exact date. We are sorry for the unfortunate loss of the letter of announcement.

Two weeks ago we sold one of the Red Letter Bibles to a brother at Louisville, Ohio. He has since written us that he is well pleased with the Bible and has further ordered one of the Red Letter Testaments. Another Bible has been sent to a brother at Glendora, Cal. Remember we offer a

$5.20 Red Letter Combination Art Bible for $3, postage prepaid. Send for sample page.

The reason of the preponderance of selected matter in the current issues of the Visitor is simply because of the scarcity of contributions from our friends. It appears as though all our writers have exhausted themselves in their former efforts. Let there be a revival of writing for the Visitor.

A harvest meeting to attend which a general invitation is extended, is announced to be held at the Valley Chapel M. H., Stark county, Ohio, on September 2, in the afternoon.

Not long since the chairman of a denominational missionary society protested when his daughter expressed her desire to become a volunteer. Another pastor on hearing that his daughter had decided to volunteer asked in amazement, "How came you to the rank of going abroad as a foreign missionary?" "Why, father, I do not count it strange. I have heard you pray for missions all my life, and now I am going to answer your prayers."

No laborious travels are needed for the devout mind; for it carries within it Alpine heights and starlit skies, which it may reach with a moment's devotion, and feel at once the loneliness of nature and the magnificence of God.—Martineou.

The government of God and the grace of God are not antagonistic.

Be Kind to Mother.

"You have only one mother, my boy, Whose heart you can gladden with joy, Or cause it to ache Till ready to break— So cherish that mother, my boy."

You have only one mother who will Stick to you through good and through ill, And love you, although The world is your foe— So care for that love ever still."

You have only one mother to pray That in the good path you may stay; Who for you won't spare Self-sacrifice rare— So worship the mother alway."

You have only one mother to make A home ever sweet for your sake, Who toils day and night For you with delight— To help her all pains ever take."

We have only one mother to miss When she has deserted from this, So love and revere That mother while here, Some time you won't know her dear kiss."

You have only one mother, just one, Remember that always, my son; None can or will do What she has for you. What have you for her ever done?"—Selected.

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For the Evangelical Visitor.

Prayer and its Privileges.

Running all through human history we find men turning thought to prayer in many forms, methods and ways.

From the pagan who puts a wheel with prayers written on it in the swift running water that the current may grind out a multitude of prayers, the Pharisee who stands in public places and prays to be seen and heard of men, down to the publican, who cried out to the Lord in his need for help, and he, Christ said, was the one justified. The Scriptures say a good deal about prayer, good prayers and bad prayers. "The effectual, fervent prayer of the righteous availeth much."

There are two classes of persons in the church, members and Christians. To pray aright we must put ourselves in a right spirit and comply with the Lord's conditions. Because we have our names on the church book it does not always follow that we are Christians. Many times our prayers are formal, cold, lifeless, dead. But if we abide in him and he in us we have the assurance of being heard. Seeking not our own will but that his will should be done upon earth as it is in heaven. This is the whole duty of man, praying, working for the coming kingdom. A good many of the prayers heard in our churches to-day could be answered right away by the persons going out and doing just what they...
prayed about. The Lord will not help any one where they can help themselves. True prayer is the soul's sincere desire uttered or unexpressed. Christ invites us to come to him in prayer in the same relation as a child to a parent and he will decide what is best for us. Prayer is the Christian's privilege and the sinner's need. We may be able to commune with the Lord, and the promise is, that the Holy Spirit will be our guide, teacher and comfortor, and as we learn of him new light will be given us.

We are told to watch and pray. Sometimes we do not watch, then comes the trouble. We will notice that the watching comes first. God forgives the sin, but all violation of the natural law must be atoned for, there is no escape.

Sometimes we think our prayers are not answered when the truth is God has forgiven the sin, but we have to pay the price for not watching in mind or body. No one can pray in spirit and in truth without being helped. Christ prayed when on earth. We are commanded to be like him, and he will reveal himself to us the more we cast our care on him. It has been said that more things have been wrought by prayer than the world has ever dreamed of. We will never know until we have been redeemed how much has been gained by our prayers to ourselves or to others, but we have the promise that guardian angels shall follow us all the days of our lives. Goodness and mercy! And then we shall go to reign with the Lord forever in his glorious kingdom.

What the church needs to-day is a vital living faith in Christ. What the world needs to-day is not theory, theology and form, but applied Christianity. That churches and all Christians shall believe what they teach and practice in private life what they teach. Then the kingdom of the Lord will come; then there will be no more trouble, nor anything that maketh discord. These things shall pass away; peace and truth shall reign, and we shall rejoice in him to whom we have prayed.

C. E. Kruger.

Dayton, O.

Cigar Smoking.—If any one wishes to become a slave to a pernicious habit, here is a chance for him, let him walk up and have the fitters riveted on him by beginning to smoke cigars; if not let him beware of these enticing threads which increase to galling bonds and end in fetters of iron.

Logdery.

Pres. A. M. Hills, of Texas Holiness University.

(Concluded from last issue.)

Now it seems to me that an institution about which this great and good man could say such things should be most thoroughly let alone by all holiness people, and by all who ever hope to be holy. But I have some corroborating facts that these things are true about Masonry. When I was a boy my father joined the Masons, to the great sorrow of my mother, who then procured Morgan's book and all the other light she could on the subject of Freemasonry. At that time a Judge told my mother that it was well-nigh impossible to convict Freemason of a crime, as a Mason would be got on the jury who would be sure to clear him.

A Freemason, as I distinctly remember, in my father's lodge, raped a girl, and the Constable, who was also a Mason, drove the culprit out of town and secreted him, when it was his business to arrest him. And the Freemasons somehow cleared that man.

Afterward a Mason in the church of which I was pastor stole more than a hundred dollars from the building fund or the fund to furnish the church, and brother Masons in the church cleared him; he never was even arrested. I have heard of a large number of such cases, men guilty of every kind of crime shielded and cleared by their fellow Freemasons.

Moreover, I have been a pastor of prominent churches and have had a chance to have an intimate acquaintance with Freemasons who were church members. Never did one of them have any large degree of spiritual power. Never was one of them any help in bringing about a revival. I remember one deacon who one year was also Superintendent of the Sabbath-school; but I was always painfully impressed that he had no spiritual power and never helped in a revival, and never brought anybody to God. He died, and when I saw his lodge-brothers read the ritual at his funeral, some of them blasphemous in their pronunciation of an absurd and unreasonable secret. They are founded on selfishness. Their method is the strike; their methods of carrying their ends is lawlessness, mobs, riots, anarchy, the destruction of property by dynamite, bloodshed and murder.

But this is only one secret society of many that is weighed in the balances of Christian morality and found wanting. There are these labor unions. They are founded on selfishness. Their weapon is the strike; their methods of carrying their ends is lawlessness, mobs, riots, anarchy, the destruction of property by dynamite, bloodshed and murder.

Cruder or less honorable means to reach a worthy end were never adopted by civilized men. When we had the last great railroad strike, led by Debs, what horrible crimes and deeds were committed! What outlawing went on! One hundred millions of property was lost and destroyed, and some hundreds of human lives. It took a United States army to put down the lawlessness and crime. The writer was a pastor at the time in a city with railroad shops, and it made one's heart sick to see the multitudes

PRES. A. M. HILLS, OF TEXAS HOLINESS UNIVERSITY.

[August 15, 1905.]
of Christian men who were out on the strike and defending this outlawry.

Chicago, May 2, 1905.—The death of one man and the injury of scores of others was the immediate result of one day's work in only one strike:

During a riot to-night at Halstead and Erie streets, which lasted for an hour, and in which fully 1,000 people were engaged, three policemen and three non-union men were injured and twice as many others were clubbed.

Four men were shot late this afternoon in a riot at Polk street and California avenue. This trouble was the result of an attempt of the United States Express Company to deliver goods on the far west side without police protection.

During another railroad strike in

Pittsburg, Pa., three million dollars' worth of property was destroyed, and many lives were lost. Last August, 1904, a Denver paper printed a ten years' record of the crimes committed by the members of the Miners' Union in Colorado. The list of crimes ended with the murder of thirteen by dynamite in one day. There had been a carnival of crime for years, and the story of it makes American citizens blush with shame at the disgrace inflicted on their common country. The number of deeds of violence and the murders committed by these strikers to carry their ends in this country during the last thirty-five years only God knows, and the judgment day will reveal.

A Christian join such an institution with the approval of a holy God! Never! The thing is unthinkable! God can not be pleased with such things and calls loudly upon his blood-bought children to "come out from among them and be separate." Any right-thinking Christian conscience will instinctively say: "Come not thou into their secrets, O my soul; to their tents, mine honor, be not thou united." Without a doubt countless thousands of Christians join these labor unions, and in time are driven into some strike against their will. Then they get mixed up with deeds of violence and crime, or defend others who do and become partakers of the fruits, backslide over it all, and go to hell. Thank God there are multitudes of men who have self-respect enough to keep out of all such wicked alliances.

There are just and reasonable complaints to be made against these secret orders.

1. They are playing havoc with the home. Men are attending these secret orders till late at night, when they ought to be at home with wife and children. In Grand Rapids, Mich., I was told of a Methodist minister who was a great lodge man. He only belonged to fourteen! What about the family and the home? If I am correctly informed this is becoming one of the greatest snares and curses of the Methodist ministers of our time. They are running after lodges instead of after holiness and God and souls.

A preacher has brought out the awful charge that in one large Methodist conference ninety-two per cent. of the ministers were Masons; and he satyrically calls the M. E. Church the "Mason Episcopal Church!" O that all the ministers of that dear Church might return to holiness, the first love of Methodism!

A member of my church in Allegheny City, Pa., a high Mason, told me that for seven years he spent five nights in the week in lodge work. But, spiritually, he did not weigh a grain in the life of the Church of Christ, and his home was only a sleeping and eating station.

2. These lodges, at least many of them, are standing between their members and the Church of Christ. Many of these secret societies, and especially Freemasonry, have quite an elaborate religious liturgy used in lodge work and at their public funerals. How often have I heard secret society members say, "The lodge is my church!" How often, also, have I heard Masons say, "If the liturgy of Freemasonry is lived up to it is religion enough for me!" But a critical examination of their liturgy shows that they are playing havoc with the religious air of the ceremonial, deluding the simple, and making them think that they belong to a religious and Biblical organization, and that they are on the road to heaven. I am very sure it will take a great deal more than a brass band at a funeral and a Christless ceremonial, and procession with a foolish regalia, and "So mote it be," and a number of wicked and blasphemous oaths to keep people out of hell! Men would better meditate a long time before they look to such an institution for a preparation to meet a holy God.

3. Many of these lodges (not all) limit the charity of their members to their lodge companions. They are filled with unfraternal feelings toward others, applying to them such epithets as "scabs" and "blacklegs." Thus, kindly Christian feelings and helpful brotherly love are arbitrarily limited in their action to chance members of a union or secret society. And between them and others there is planted in their hearts a spirit of selfishness that easily kindles into ma-
lignity and opposition, fruitful parents of crime.

In the time of a great strike our cities are turned into a pandemonium of raging passions, anarchy, riot and murder. Religion goes down in such an unfriendly atmosphere, as life perishes in a plague or the poisonous breath of the desert Sirocco.

For all these reasons and many more that might be given, these powerful secret orders are to be condemned and avoided. He who has the fulness of the blessing which Jesus offers does not need them. He has infinitely better companionship and brotherhood than they afford. He who is led by the Heavenly Shepherd and feeds on the green pastures of pardoning love and sanctifying grace, does not need to betake himself to the devil's common for pasture. He who is living on milk and honey and figs and eschol clusters and the wheat and old corn of full salvation does not need to sigh for the leaks and garlicks of the Egypt life.

Daniel Webster said: "Secret societies are dangerous to the cause of civil liberty and good government." Many of them also are a peril to the church and the salvation of the soul.—Selected by Peter J. Wiebe.

A Mother, a Baby, a Ring.

A heart-broken mother got up at a meeting and said, "Pray for my poor lost girl. She is at a dance. She runs to the circus and theater."

A brother arose and said, "Sister, did you not put a gold ring on that child's finger when it was ten months old, while it was so senseless it did not know enough to keep it in its place so you tied it on with a ribbon? And, did you not tie a bow in its hair and put ruffles on its dress, and did you not keep on dressing it year after year with your own hands, giving it a literal and moral fitness for the dance, for the circus? And when the dancers came along did they not find in your daughter just the thing that was suited to them? Certainly they did, and they must have claimed their own, did they not? And away she went and now you are at this meeting crying and groaning about your daughter being out in the whirlpool soon to be hurled into a burning hell."—Selected by Lizzie King, Elizabethtown, Pa., and adds as follows:

Dear ones, my heart is often grieved when I see our plain sisters with their babies on the lap, all dressed in the fashions of the world. These things ought not so to be. I am glad that my smitten mother's hands were clean of all such things. Our hearts must be pure and our hands clean; praise the Lord, we can have it.

What it Costs to Become a Christian in India.

The question of the special difficulties connected with the profession of Christianity in India is one of those topics which to be rightly understood must be looked at from the Oriental standpoint.

You would doubtless think it a great hardship if every one who wished publicly to profess Christ in this land had to give up his money. Many an Englishman has hesitated to take the final step, because he saw that if he would be true to Christ he would have to give up money unrighteously acquired. Yet I may tell you that although I have seen many a Hindoo come forward as an inquirer and ask the way of salvation, I never found one who made the slightest difficulty of the fact that he would have to give up his share of the family property if he became a Christian.

Why? For one reason, the Oriental instinctively connects holiness with poverty; the love of money is utterly inconsistent with holiness. Of course, the Christian doctrine does not quite run on those lines, but to some extent it does, and in that respect the Oriental is ahead of us.

But there are terrible difficulties that confront the caste Hindoo who would take his place in the Christian Church. At the bottom of all there is the peculiar system of family life, by which the Hindoo is bound up in a large family. When a man in a Hindoo household marries, his wife generally comes and lives with him in his father's house, and when the next brother marries, he, too, brings his wife; and when the daughter marries she goes to her husband's house. In this way there are large families, and the senior man or woman is the head of the house. He controls everything, he decides everything, and in that large household every one puts his money into a common purse. He calls nothing his own; it is family property, and cannot be divided except with great difficulty. Thus a member of that household regards himself simply as one of a large family, with no power whatever to decide his own action in anything. Whatever matter has to be considered is considered for him by his elders, and never does he undertake any work, or go to another place, without the approval of the elders of the household. Life under such conditions destroys his independence, makes it unnecessary for him to exert himself, and deprives him of all power of initiative.

He goes to school, and becomes acquainted with the thoughts of western minds; he may approve of them, but he remains a Hindoo. What right has he to set his judgment against that of his elders? Each member of the household is proud of the family traditions, and feels that he has been born into that family in order to uphold its traditions and its respectability. What says this fatalist? "If God had wished me to accept the European religion, I should have been born a European. Why was I born in India, with such an ancestry and in such a household, if it was not to maintain the traditions of the household, to bring honor to it?"

Are we prepared to say that is a foolish idea? Think of all the generations of training which lie behind those thoughts, and which influence those young men. Are you surprised that a young man says that God must have intended him to remain in his family? "I was born in it without my consent or approval. This has been chosen for me, and you say that a foreign religion is what I have to accept?"

You talk with a caste Hindoo, and he says: "We are delighted to see you, and to hear what you have to say about science and so forth, but do not trouble our families with your religion." "But," says the missionary, "what harm have we done to your families by our religion?" "What harm? You have turned our families upside down. You set our children against their parents. You tell them they are to turn their backs on the ways of their forefathers, and they are to choose Christ." Can we say that we have not come to do that? Did Christ not know what Oriental life meant when he said he had come to bring a sword, and described the family that was divided, father against son, and daughter against mother? He was an Oriental, and knew exactly what the gospel message would mean for an eastern household.

The young men come to our Christian schools, and they learn something of the thought of the West. They read the Scriptures, and it is indeed a strange message that comes to them and it sounds sweet to the ear. "We have never heard anything like that." Again and again has a young man said to me, "We have nothing like
that, sir, in our books." "No," I have said, "you have not; yet you may take it—it is for you." And if I had before me an audience such as one might get in England, I have no doubt numbers of those young men would rise as taking their stand on Christ's side; but it would mean nothing more than an intellectual approbation. It would mean nothing more than a clap of the hands from an English audience. They would not think it gave them the slightest reason for turning their backs on the traditions of the past and marking out an independent path for themselves. Why should they do so? We teach our children obedience to parents, and we uphold parental authority, and in just the same spirit the Hindoo upholds the authority of the head of the household, and it seems impossible for a young man to believe that religion consists in turning one's back upon the traditions of the past. He accepts Christ with his mind. He acknowledges that there is none like him in Hinduism, but he remains a Hindoo. Are we to blame him? When one of the sons in an evangelical English home becomes a Roman Catholic, he has still a place at the table and in the hearts of the parents. But when a Hindoo becomes a Christian and breaks the bond which has held him in the household, he becomes as a different man to them all. He cannot have any more social intercourse with them. If he goes back into the house, every member of the family will be boycotted by the caste. No one will take food with him, and no one will marry into that household, nor will he be able to get husbands for his daughters or wives for his sons. By becoming a Christian he has degraded the whole household to an extent we can hardly understand.

There have been those in every city who, by God's grace, have taken up their cross and have turned their backs on their home and people, and have come to the Christian Church. But what a difference! What a changed atmosphere! They have been, as it were, in a nursery, unaccustomed to do anything for themselves. They have brought disgrace upon the traditions of the family, and when they join the Christian Church they join a small, despised sect. There have been times in which they have felt the change to be such that they have gone, not back into their homes—for generally the home will not receive them—but away to some distant place and we have lost sight of them. I have seen many cases in which those who would themselves have come have been held back by this circumstance.

It is a peculiarity of Hinduism that when a man dies certain sacrifices have to be offered by his son to ensure the comfort of his spirit in the next world. Now, again and again the plea of the young man has been, "Sirs, after my father is dead, I will become a Christian. After I have performed the filial duty that rests on me, and on me alone, then I will confess Christ." Many a one has been kept back just at the time when both his judgment and his will would have led him into the Christian Church, by this regard for his father.

I have seen—and I shall never forget the sight—a mother whose son I had just baptized, the only son. He was thirty years of age, and therefore free to act for himself, and after great heart-searching he had decided to take the Christian baptism. The father and mother came to me, and I remember how the mother threw herself down on the ground and wept, and the father besought me to set his son free from his vow. "No," I said, "he has given me no promise; it is to God." The woman waited, as only a mother can, and it went to my heart. I could say nothing, and the young man—who was not a Brahmin, but one of the lower caste, said: "Sirs, pardon me; I will go with my father, and after my father's death I will come back again."

That is the kind of thing which the missionary has to face as he works among the higher class of Hindoos. God is no respecter of persons. He knows how to teach such people and how to deal with them; but I beseech you to ask yourself this question: If God requires sacrifices like this from those Hindoos, what kind of sacrifice does he expect from us who have tasted and seen that the Lord is good? What is the sacrifice which we ought to make? Though the work in India and other countries goes on but slowly, God is most surely testing us by this kind of discipline, and if we cannot stand the test and are impatiently crying out for numbers and turning round and looking for the line of least resistance, we are unworthy followers of our Master.

What we need is the spirit of sacrifice, of patience, of earnest work—to be willing to do, to suffer, to wait, until it shall please him, in his own good time, to send his salvation to India.—Selected by Josiah H. Martin.

They are dead who live in sin.

Sunday Travel by Public Conveyance.

According to carefully collected statistics, 4,000,000 men are robbed of their inalienable rights to a Sabbath day's rest in this country by compulsory labor, and a very large percentage of these are employed in connection with public conveyances.

Is it right that these men should be deprived of their day of rest, or is it wrong?

That every man should be permitted to rest from ordinary labor and spend at least one day in the week with his family, and with them, if he chooses, gather with others in the house of God for worship (on the Lord's day) seems to be a privilege not too great to ask. Ought we as Christians to be partners in or lend our aid or influence toward making a condition of things which in any sense might deprive these men of that privilege?

Four factors enter into the question of Sunday travel—stockholders, managers, employees and patrons. Stockholders demand of the managers all the returns for money invested that can be produced. This puts the managers at work looking for every source of revenue. They are compelled to demand of their employees Sunday labor so long as patrons are to be found who will place the ready cash in the company's hands for Sunday service.

The patrons furnish the cash that compels the employees to work, in order that the managers may be able to make large returns to the hands of stockholders.

The water falls upon the paddle wheel and makes the mill go.

We ask, Where is the responsibility? Every drop of water furnishes its part of the whole, and is responsible for its part of the power furnished. Every nickel furnishes its part of the great whole that makes it necessary for managers to employ thousands of men and deprive them of their Sabbath privileges and Sabbath opportunities.

A railroad man now employed in Philadelphia told the writer of this paper the following as his own experience. A few years ago, standing at a railroad ticket office, selling tickets on a Sunday morning, a well dressed gentleman stepped to the window and asked for a ticket. When about to take the ticket and change and turn away, he said pleasantly, "Young man, do you ever go to church?" The agent spoke frankly and answered that he had not been to church for six years, but that he used to go. At once the gentleman said: "Sirs, what will
become of such young men as you
who patronize public conveyances on
Sunday are not in a very favorable
position to say much against any line
of business being carried on on the
Lord's Day, does it not seem that
every Christian should shrink from
being a justifier of, much less a par-
cipant in, Sunday travel by public con-
voyance? From mingling with laboring men
and having to do with them in their
conventions and meetings, we have
been convinced that the question of
Sunday travel has more to do with
the failure of the church to reach the
laboring men and masses than any
other thing.

In financial circles confidence has
much to do with success. Let it be
ruled out that a certain bank cannot
meet its obligations, and how soon will
you see the depositors at the paying
teller's window. A shadow of sus-
picion touches the main spring of suc-
cess and business is interfered with or
suspended.

In social life confidence is an im-
portant factor. We enjoy each other's
fellowship and trust one another as we
have confidence. Learning, skill,
wealth or accomplishments cannot
take the place of confidence.

1. Laboring men are being depriv-
ed of their right to a day of rest, and
have never before realized it as they
do to-day.

2. Because of their belief in the
far-reaching effect of Christian peo-
ple's example (and because of the
Sunday travel by so many professing
Christians) they feel that Sunday
travel is quite largely due to profess-
ing Christians' example, and so hold
them responsible.

3. Many laboring men feel there is
more concern for their service on Sun-
day than for their salvation.

4. The Legislative Labor League,
of Pennsylvania, composed of from
75,000 to 100,000 organized labor men,
voiced the thought of laboring men
in the following resolution passed in
their convention at Harrisburg, Pa.,
on January 23, 1899, which reads:
"We believe all men should have the
privilege of the Sabbath as a day of
rest, that they may spend it with their
families or as they desire in rest or
worship; and we ask laboring men
everywhere to avoid doing that which
requires others to labor on the Sab-
bath Day."

5. Confidence plays as important a
part in winning men for Christ and
his Church, as it does in financial cir-
cles and social life.

LABORING MEN'S CONCLUSIONS.

1. These men believe they have a
right to their Sunday as a day of rest.

2. Thousands and thousands of
them are deprived of it.

3. Somebody is responsible for
that deprivation.

4. They think the leaders in great
moral questions, such as ministers and
leading laymen in our churches, have
some part of the responsibility.

5. They blame these leaders for
their Sunday slavery and deprivation.

6. They hold themselves away
from that which seems to have some-
thing to do with depriving workmen
of their right to a day of rest.

7. With these thoughts upon their
minds, these railroad men have every
Sunday renewed evidence of what they
believe to be the cause of Sunday
travel.

8. Other laboring men sympathize
with them, and believe that unless
something is done by those who have
the power by example and precept to
check the advances of Sunday travel
and business, all laboring men must
soon work seven days in each week.

9. The laborer with keen eye sees
who is responsible—whose example-
tells—and confidence has been shaken
until hundreds of thousands of the
people we want to reach and lead to
Christ have lost confidence in and re-
spect for those who should be the
very ones to lead them to the Lamb of
God, that taketh away the sins of the
world.

EVIL EFFECT OF ONE GREAT MAN'S
EXAMPLE.

A few years ago a great Christian
leader went to the foreign field to
preach the gospel—fourth command-
ment and all. The result was that
through the great mission field the
Sabbath Day was observed in a Chris-
tian manner by those converted from
heathenism to Christianity. Sunday
traveling or business was not toler-
ated by Christians. Time passed and
another leader visited the field on a
tour of inspection or supervision.
Unfortunately, he was not particular
about the question of the laborer on
canvases being compelled to serve him on the Lord's Day, and so the great preacher did not hesitate
to do what was a surprise to the native
Christians, so different from the
former leader and such a contrast to
their own practice—namely, board
public conveyances and travel about in
them on the Lord's Day. Being a repre-
sentative man, their practices gave

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one man's influence, Sunday travel and Sunday business is being indulged in in that foreign field and is sadly interfering with the success of the cause of Christ.

The Mistake of a Pastor and His Church.

The pastor of a certain church in Pennsylvania, anxious that every convenience should be placed at the disposal of his members that they might attend his services more faithfully, joined with his official men in a petition to the managers of the street car company of the place to run a car to his church on Sunday morning and again run out and take his members home after church. This aided a goodly number to attend who otherwise would have had a long walk. But soon a club wanted a car to run to a picnic ground on Sunday, and came to the company with its request. At once the pastor and his official men protested; but the club men said, "We want to go out for fresh air, health and recreation, and take our families with us. As the cars run any way, can we not use them as well as you?" The railroad could not consistently refuse the one when they had granted the request of the other. In fact, the protest came with little weight from pastor and people when they had sent in the first petition for street car service on the Lord's Day. At this time that railroad company has a park, and Sunday picnics and Sabbath desecration is carried on in every line. That church looks with sorrow upon the first petition for Sunday street car service, even to accommodate professing Christians on their way to church.

We can do but little to oppose a thing which we in any sense encourage by our own personal practice.

We Individually.

1. Obey God's word or disobey it.
2. Do the things which convince the world of our belief in the sacredness of the Sabbath Day, or let our influence go to secularize it.
3. Gain the confidence of the unsaved world, or lose it by indulging in the questionable that places burdens upon those we want to save.

To be consistent on the question of Sunday travel: 1. There may be fewer great meetings held on Sundays.
2. Great preachers may not be able to preach in different sections of the country on the same Sunday, like a prominent divine who preached in his own pulpit on Sunday morning, not long since, then hastened by rail to address a company of young men on a great religious subject, and could hardly stay until that meeting was over that he might return to his own pulpit for the evening service. Many of those young men were compelled to work on the Lord's Day as a result of Sunday traveling, and they were thoroughly disgusted that the speaker should be so inconsistent.
3. Prominent preachers may not have great men travel long distances on Sunday to hear them preach.
4. We may not be able to give an account of such great throngs at Sunday services; but we may have something of greater importance—the approval of God and confidence of the world.—The Philadelphia Methodist.

The Lost Boy.

One Sunday Dwight L. Moody, having hired the big circus tent near the Columbian Exposition in Chicago, preached there in the morning to many thousands of saints and sinners, from the text, "The Son of man is come to seek and to save that which was lost." After he had finished, a little boy with a handsome face and form was brought to the platform by an officer, who said he had found him wandering in the crowd, evidently lost. Mr. Moody took the little fellow in his arms and, standing before the great throng, asked them to look at the lost child.

"This boy has a father who is no doubt at this moment looking for him with anxious heart," said the preacher.

"The father is more anxious to find his boy than his boy to be found. It is just so with our heavenly Father. He is seeking you to-day, seeking us with unspeakable solicitude. For long years he has been following you, oh, sinner; he is following you still. He is calling you to-day."

At this instant a man with blanched face and excited eye was seen elbowing his way toward the platform. As he reached it the little boy saw him and, running quickly over the platform, threw himself into his father's outstretched arms. The multitude witnessed the scene with breathless attention, and then broke out into a mighty cheer.

"Thus," cried Mr. Moody, "will God receive you if you will only run to him to-day. 'The Son of man is come to seek and to save that which is lost.'"

The impression made by the incident was very great, and as the people filed out many eyes were filled with tears. God providentially gave to the preacher a most vivid object-lesson with which to illustrate and enforce his message.

Paid for Knowing How.

"A Brooklyn manufacturer paid a bill without a murmur recently, simply on account of the way it was worded. His engineer found that the hot water pump would not work and sent for a machinist. The latter bothered with it half a day and said it must come apart. This meant a stoppage of the factory for a long time. It was suggested that a neighboring engineer be sent for, as he was a sort of genius in the matter of machinery. He came, and after studying the pump awhile he took a hammer and gave three sharp raps over the valve, 'I reckon she'll go now,' he quietly said, and putting on steam she did go. The next day, the manufacturer, 'I received a bill from him for $25.50. The price amazed me, but when I had examined the items I drew a check at once. The bill read this way: 'Messrs. Blank & Co., Dr. to John Smith. For fixing pump, 50 cents; for knowing how, $25.00.' Had he charged me $25.50 for fixing the pump I should have considered it exorbitant. But 50 cents was reasonable, and I recognized the value of knowledge; so I paid and said nothing.'

Men are paid for labor and paid for skill. One man may toil all day at a job and do nothing, or do worse than nothing. Another man may in five minutes' time accomplish that which the first could not do in a month. The first blunders and bungles, the second knows how, and does the work needed.

But this knowledge costs labor, study, time and money.

"How long did it take you to prepare that sermon?" said a hearer.

"About forty years," was the preacher's reply; and the finished work bore witness to the pains and time and labor it had cost.

Knowledge is power; and it has its value. Let us appreciate its worth. And while those who still lack it are seeking it, let them not forget to estimate at their proper value the labors of those who have studied to show themselves approved unto God, workmen that need not be ashamed as they rightly divide the word of truth.

There is many a man who knows in his own mind that he has greater abilities than other men who occupy a far more important position than he. He is a brighter, more intelligent, and more capable; but the difference between him and them is, they know how to do things which he does not know.
how to do. They have been trained; he has perhaps partly trained himself, and had a very poor teacher; they have gone through the drudgery and drill necessary to perfection, he has done his work off-hand, and consequently it has lacked the finish which otherwise it might have had. Many a man will occupy a subordinate position all his days, because he does not know how to do certain things, and would not take the trouble to learn how, while other men of inferior natural abilities, having been trained till they become skillful, can with less natural ability accomplish things entirely beyond his power.

Men are paid for knowing how to do things; and the man who would command the highest wages must be the man who knows how to do, and also how to teach others to do, and to oversee others while they are doing. No natural ability, no brilliance of intellect or quickness of understanding, will take the place of that patient, diligent, industrious application by which men learn how to do the things which they are called upon to perform, and are enabled to do in a moment what others would occupy hours in attempting and utterly fail to accomplish.—H. L. Hastings.

A Toll-Gate Keeper's Warning.

A man whom I knew as a reckless, drunken fellow was driving with a friend along Eltham road before the toll-gate was removed. Both were partially intoxicated, and they made offensive remarks to people whom they met. When they came to the toll-gate they asked the man: “Are we on the right road for Eltham?”

“Yes,” said the man, “and to hell, too.”

The driver responded with a curse, and drove on. After a time he said to his friend, “I am annoyed by that fellow’s insolence; I am going back to ask him what he meant by it.”

The horse’s head was turned round, and they drove back. “What did you mean by what you said just now, my man?” the driver asked. “What I said,” replied the man, “You keep on drinking and going on as you do, and you’ll get to hell as sure as you get to Eltham if you travel this road.”

The driver turned round and pursued his journey. He continued grumbling all the way and fuming about the toll-gate keeper’s insolence; but he could not forget it, and it stuck to him. It ultimately led to his own downfall. He is now one of the most successful evangelists in England.—Selected.

Questions.

Again review last lesson. Also get chapter names for this lesson.

What is the meaning of Leviticus?

Name the different offerings.

What are the five principal offerings?

How many kinds of animals were accepted in the burnt offering?

What was done with the blood?

How much of the animal was burnt?

Where was the altar for burnt offering?

Where was the altar of incense?

On which altar were all the offerings burnt?

How many ways of offering it?

How much of it was burnt?

What was done with the rest?

Of what could the peace offering consist?

What was done with the blood?

How did this differ from the burnt offering?

From the meat offering?

What different kinds of animals should be offered for sin offering?

What was done with the blood?

What part was burnt on altar of burnt offering?

In this respect it was like which offering?

What was done with balance?

How did this compare with Jesus our sacrifice for sin?

What therefore should we do? Heb. xii. 13.

In trespass offering what different offerings were allowed?

What were the wave and heave offerings?

From which offering were they taken?

From which other offering did the priests receive a part? Ch. ii.

Should God’s true ministers to-day receive offerings from the people?

Which was a thanksgiving offering? Ch. vii. 12.

Do you not think the meat offering also expressive of thankfulness?

What is the significance of the burnt offering?

Which offering was for general sin?

Which for special sins?

Could these offerings really take away sin?

Heb. x.

In which one was the blood sprinkled over the altar of incense?

Which of the offerings were to be offered with oil?

Did any of the offerings dare to have leaven? Ch. ii.

What does this signify?

What about salt? What is salt good for?

Who was high priest for Israel?

Who is ours? Heb. vi. 20.

What is the difference? Which is better?

Lev. iv 8; Heb. vii. 27.

Of what tribe was Aaron? Ex. iv. 14.

Of what tribe was Jesus? Heb. vii. 14.

What does this show? Heb. vii. 12.

What happened to Nadab and Abihu?

Why?

What lesson here for us?

How can ministers to-day offer strange flesh?

Which animals were clean? Which unclean?

Under which class did the flesh-eating animals belong?

Do you think the unclean were as healthful for food as the clean?

Do you think they are as healthful to-day?

Should we be careful as to what we eat?

God bless you all.

Harvey Frey.

Sent from Canary Islands.

Address, Bulawayo, S. Africa, care Matopo Mission.

Love is lovely, hatefulness is hateful, suspicion is to be suspected, distrust is to be distrusted, faith is to be believed, doubt is to be doubted. Oh, thou universal echo principle that maketh all men to be worthy of receiving just what they bring, how good it would be for the human race if thou wert better known!—Herald of Light.

All God wants of you is to simply believe and follow him. It is his business to open the way, and your business to follow.

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OUR BIBLE READING CIRCLE.

Bible Study.

Lev. i. to xi.

Dear Bible Readers: This time we have a very important lesson. We purposely take a short one. But there is much in it; and not all on the surface either. It includes the laws of offerings and clean and unclean meats. Patient study will be rewarded here. Can you not get a half day to yourself for the study of these offerings? You say it takes time. Certainly. But it will be time well spent. You may find some difficulty in distinguishing between the different offerings. It will be a good plan to write out their different characteristics and drill yourself upon them. Read the lesson over and over again until it is perfectly familiar. What may seem at first to be a barren chapter of dull facts will become a wellspring of life and beauty and interest. Study the types. See in chapter iv. 12, how that in the sin offering the body of the bullock was burnt outside the gate; and compare this with Heb. xiii. 11-13. How beautifully the one explains the other. Then ask yourself, “Have I gone without the gate bearing his reproach?” Ask yourself also, “Have I straightened out all crooked things, as in the trespass offering?” Also as the meat and peace offerings seem to typify, “Do I offer the sacrifice of thanksgiving and praise to God as in Heb. xvii. 17 and Phil. iv. 6?” Do I also have wave and heave offerings? That is do I give of my substance unto those who minister at the altar, preach the word? Also the burnt offering. See how the bullock was cut into pieces and flayed and washed and finally all laid upon the altar and burnt. Then ask yourself, Have I thus opened my inmost being unto him, straightened out all crooked things, so that God can use me to his glory? Thus search out other truths. Study Hebrews v. to x in connection. Ask God to enlighten the word.
OUR YOUTH.

Don't Drink.

Don't drink, boys, don't! There is nothing of happiness, pleasure or cheer in brandy, in whisky, in rum, ale or beer. If they cheer you when drunk you are certain to pay in headaches and crossness the following day. Don't drink, boys, don't!

Boys, let it alone! Turn your back on your deadliest enemy—Drink! An assassin disguised; nor for one moment think, as some rashly say, that true women admire the man who can boast that he's playing with fire. Boys, let it alone!

No, boys, don't drink! If the habit's begun, stop now! stop to-day! Ere the spirit of thirst leads you on and away into vice, shame and drunkenness. This is the goal! Where the spirit of thirst leads the slave of the bowl.

Boys, touch not, nor taste! Don't think you can stop at the social First Glass. Too many have boasted that power, alas! And found they were slaves to this seeming good friend. And have grown into drunkards and knaves, in the end. Boys, touch not, nor taste.

Don't drink, boys, don't! If the loafers and idlers scoff, never heed: True men and true women will wish you "God-speed!" There is nothing of purity, pleasure or cheer to be gotten from whisky, wine, brandy or beer.

Don't drink, boys, don't! Ella Wheeler in "The Manna.

A Child's Rebuke.

"Do you ever pray?" asked a tiny bit of a girl of an avowed infidel one day as she had strayed into his office from an adjacent room on the same floor.

She was a bright, pretty child, and the young lawyer had been pleased with her fair face and winning ways, and had often by means of candies and other small gifts, encouraged her to come; and at this time, although the office was crowded with clients, he had called her to his side and given her a seat upon his knee, where she had remained unusually quiet, until a pause in the conversation had given her an opportunity for the question which seemed uppermost in her mind.

"Say, do you?" she persisted, as he hesitated, visibly embarrassed. Although he was now an open follower of infidel doctrine, he had in boyhood a Christian home; and, somehow, he could scarcely have explained why, he was ashamed to meet the honest blue eyes of that five-year-old child and frankly acknowledge that he did not pray.

"Do you?" he inquired at last, desperately hoping thus to change the, to him, very obnoxious subject; for there was a smile upon the faces of his visitors at his evident unwillingness to answer.

"Oh, yes, of course!" she answered promptly, not in the least disturbed by the question; "once every night and morning, besides lots of other times. But say, do you? You know—you did not tell me."

"Didn't I?"—the color actually crimsoning his forehead. "Well, I might say, 'God bless my little child! Do you think that would do?" "Yes, sir," naively, "but I think you would much better pray for yourself."

"I could have stood up and faced and answered the most scathing rebuke ever levelled at infidelity in public," he said, in repeating the story afterward to a company of friends in my hearing, "I could have laughed in the face of the most eminent divine who dared to urge upon me the duty of prayer; but that child's question completely nonplussed me. I believe in all the defeats I ever experienced, I never felt so unspeakably little as I did that day."

Shoe-Black Jim.

In a small, crowded room in one of the rear tenement houses of a great city where the sun's rays were never known to shine, or fresh air allowed to penetrate, our little Jim lay dying.

Months before I one morning saw him standing on a street corner, with his shoe box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice or frail form which was swayed to and fro by the bitter biting December wind. As I handed him a picture paper I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks, and the large, brown eyes fast filling with tears, as he replied: "Yes, miss. I've had nothing to eat since yesterday morning; but granmy is worse than me, for she's had nothing but a cold tater since yesterday!"

"And who is granmy?"

"She lives in the rear alley on Mott. Me own mother died over on the Island, so granmy says, and I guess I never had any father."

"Did you ever go to Sunday school?"

"Laws, no, miss! I've no time. I has to stay 'round all day, and then sometimes gets only a couple of shines. Them fellars with the big chairs takes all the profit of us chaps. Granny says 'tis a hard world."

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at 4 o'clock. I hardly expected to see him again, but was happily surprised to see him walk in shoe box on his back—while we were singing, "Fold me to thy bosom." I shall never forget the expression that was on his face as he stood spell-bound in the middle of the room and stared at me and the organ. I motioned him to a seat, but he did not move till the music had ceased, and the other children were all seated.

My lesson that day was about the great Shepherd that goes out among the hills and the mountains of sin and gather's in the little lambs that wander away from the sheep-fold. I did not know that day that the dear Savior's hand had already stretched out to receive this one little lamb that had many times, young as he was, been found tipsy and also smoking cigarettes that he had stolen from somebody's street stand.

He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than Jim. One day, in our children's prayer-meeting, he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light. One day a messenger came to me in haste, and said: "Jim is dying. Hurry please, miss; he wants to see you again before he dies."

I hurried, and as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing, "Fold me, fold me precious Savior." I entered quietly so as not to disturb the singer, but his bright eyes saw me, and he said: "Sing it with me once more, teacher." We sang it through together; then he said: "The next time I sing will be when Jesus folds me in his arms. I'll never forget the hymn, but will remember it till you come up there, too; then we'll sing it again."

And the little lamp of life went out. The great Shepherd had called his little lamb home. There was another gem in the Savior's Crown: Another soul in heaven.

---Selected.

Few ever lived to a great age, and fewer still became distinguished, who were not in the habit of early rising.—Dr. John Todd.
CHURCH WORK.

Love Feasts.

Ontario.

Joint council for Canada will be held at Black Creek, Aug. 14, 1905.

Love Feasts.

Black Breek, Sept. 16th and 17th Walpole, Sept. 23rd and 24th Markham, Sept. 29th and Oct. 1st Nottawa, Oct. 6th and 7th Waterloo, Oct. 7th and 8th

Foreign Mission Funds.

Treasurer's report for June and July.

In His Name, Ramona, Kan, $5; Belle Springs, S. S., Kan, $18; clay county, Kan, $3, $12; Silverdale Dist, Pa., $40; Isaac Kropp, $8; D. K. Houtzentr, $25; Upland, Cal. S. S., $60; Anna M. Byes, $10; Katie Winger, $15; Lydia Sherk, $1; In Her Name, Kane, $2.

Disbursements.

For Matoppo Mission $600.00 ($244.16).

Peter M. Clemen.

Stevensville, Ont.

Treasurer.

MESSIAH HOME.

Donations During June and July.

S. S., $1.32; Silverdale Dist, Pa., $40; P. O. Landes, $5; H. O. Light, $1; H. E. and Emma Cassel, Baker, Ont., $1.50; Abner Martin, $2.00; Isaac Krupp, $30; D. K. Hostetter, $25.

Balance, $62.20

Donations During June and July.

M. C. H., $10.35; coal for Mission, $1; Miss Royer, Ill., 75 cents; Miss Woodcock, Ind., 75 cents; young men's offering, Chicago, $2; total, $134.82.

Balance, $62.20

Evangelical Visitor.

Report for monthly ending July 15, 1905.

DONATIONS.

Miss Royer, Ill., 75 cents; Miss Woodcock, Ind., 75 cents; young men's offering, Chicago, $2; total, $134.82.

Balance due Mission, $76.00; total, $409.00.

Balance due Mission, $48.81.

Besides cash received, we were remembere.

Our Bible Offer.

We are able to offer our subscribers a
good COMBINATION BIBLE with the
Evangelical Visitor at a small cost. For
$3.25 (Index Fifty Cents Extra) we will
send the Bible prepaid to any address in
the United States or Canada, and the
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holds good for renewals as well as
new subscribers.

The special feature of this Bible is that it gives the Author's and Revised Versions of the Bible in one volume, without increasing Size or Weight, or Diminishing Size or type. It is a Self-pronouncing 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, together with

A Very Full Concordance, containing over 40000 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, Flexible Back, LEATHER-LINED.

Address, Evangelical Visitor, 1900 Forster St., Harrisburg, Pa.

Our City Missions.

Philadelphia, 2424 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 21 Hawley street, in charge of Brother George Whisler and Sister Whisler.

Chicago Mission, 9956 Peoria street. In charge of Brother and Sister E. Brohaker, Sisters Anna and Sarah Bert and Brother G. C. Cress, pastor.

Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Ave. In charge of Bros. J. R. and Sister Anna Zook. Residence, 1226 Eleventh street, N.

EVENGELICAL VISITOR.

[AUGUST 15, 1905.

PUBLISHERS' NOTICE.

To Subscribers—Our terms are cash in
advance.

2. When writing to have your address changed be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay, we will send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

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, Registered Letter, or Bank Draft, to G. Detwiler, 1909 Forster St., Harrisburg, Pa.

Canadian Currency is discounted with us.

HARRISBURG, PA., August 15, 1905.

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Des Moines Mission.

Report for the month of July, 1905.

Donaitions.

J. H. Hoover, Mansfield, O., $5; A. C. Higgins, Des Moines, Ia., $3; William, Des Moines, Ia., $2; total donations in money, $10.

EXPENSES.

For groceries, water, gas, car fare, etc., $2.98; for house rent for the month of July, $15; total expenses for the month of July, $15.98; deficit for the month of July, $75.98; deficit up to July 1, 1905, $75.98; total deficit up to August 1, 1905, $101.37.

One case of fine fresh eggs from Belle Springs, Kans.

Many thanks for the loving help received from God, Lord direct. J. R. ZOOK.

Donations for the erection of a mission church on 737 Ninth street, Des Moines, Iowa, $100.

Five more such donations will enable us to advance toward building the church.

The Lord directs.

J. R. ZOOK.

Chicago Mission.

July report, 1905.

Balance on hand, $20.75.

DONATIONS.

Mrs. Rockman, $1; Mrs. C. J. Dwyre, $2; Elmer Robert, $1; Ezra Pringle, 50 cts.; Minnie Bassler, 50 cts.; T. S. Dower, $1; Mentor Pringle, $1; Lillian Baker, $1; Ellis Noske, $1. Total, $20.75.

EXPENSES.

Gasoline and oil, $2.95; groceries, car fare and sundry expenses, $15. Total, $18.90.

Balance on hand, $81.80.

(Summarizing the last report of the Buffalo Mission, line was mentioned as an item of expense. It was the printer's mistake and was meant to be sundries, it being in abbreviated form in the copy.—EDITOR.)

To the readers of the Visitor, greeting in the precious name of him who loved us even to the giving of his life.

We are receiving many blessings from the Lord.

"Tis so sweet to trust in Jesus, Just to take him at his word, Just to rest upon his promise, Just to know, Thus saith the Lord!"

These precious words are the sentiments of our hearts. In consideration of our own weakness and frailties, we feel, say, "O for grace to trust him more!" We are realizing that it is not God's heart, nor God's prayer, all prayer is not answered. The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." But verily God hath heard me; he hath attended to the voice of my prayer. We would surely see great things if we, as Christians, would in no way regard iniquity in our hearts. For God's heart condemns us. God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

A man of God has given this definition for prayer: "Prayer is God and man joining hands to secure the salvation of precious, perishable souls."

On July 16 baptism was administered to one soul, making nine in all who have been baptized since last November. We feel entirely disposed to give all the glory to Jesus. In considering the vastness of the field and the need of souls with God in his plan to secure the salvation of precious, perishable souls.

Another sister who was not free in the Lord but the Lord has given her a passage of Scripture was riveted to my heart; this is it, "And I will shew him what great things he has done for us, and his tender mercies, and the sanctified life of believers, pray that we may ever go in the path he has made it, to the extent that sleep might depart from her eyes. A few days ago she told me of the praying hand, "Don't pray for me any more, I can't sleep at night!" But the saints kept praying and now she is taking the way.

Wonderful things have come to pass these days in answer to the prayer of faith. Much more than we can here make mention of.

Truly there is a God in heaven that has a regard to the sincere prayers of his children on earth.

At this writing the meetings are still progressing with interest; souls are still seeking God for pardon and a mis-spent life, and others are going in for the deeper things to be enjoyed in a life hid with Christ in God. It is marvelous what God is doing with and through his saints. We are willing to go all the way with Jesus.

Will all who read these lines and who are interested in the salvation of the lost and the sanctified life of believers, pray wholeheartedly and faithfully for God for the prosperity of his cause in this place.

Yours seeking the lost,

NOAH AND MARY ZOOK.

Chicago Mission, August 2, 1905.

From Bro. S. H. Zook.

FLORESVILLE, Tex., July 26, 1905.

Dear readers of the Visitor: May the God of all grace be with you all. We are now pleasantly located one and a-half miles from the above named place, on a little hill, where we trust to be able to raise our little family for God. Bro. R. H. Moore, of Portland, Ind., is taking charge of the work at Hidalgo. He is a young man, 29 years of age, full of faith, full of joy by Holy Ghost. Pray that he may be greatly used of God among these dear people. I am under obligation for his support financially. I trust the dear saints will stand by us in this great work. Texas alone has 1,000,000 Mexican population, and they are so needy.

I am now loose to go out in evangelistic work. Pray that we may ever go in the fullness of the blessing of the gospel of peace.

Yours for success,

S. H. ZOOK.
any time I have moved into about the
heart of the city; below is our address.

WEBSTER BURCH.
9 Centre street, St. Catharines, Ontario.

Dear Readers of the Evangelical Visitor:
It has been several years since
I wrote my testimony to the Visitor
and it is in a few days I said, Lord,
you need a blessing and salvation.

In the last place I was led astray and
to become willing. But, after all,
the heart was not.

I am impressed to give my experience in
the Visitor. I gave my heart to the Lord
when but very young. I was only eight
days old when I first asked the prayers
of God's children. That was four weeks
after my father died. When I was about
ten years old I made another start
and when I was nearly eleven years
old. I often feel to praise the Lord
that I obeyed him when I was young
for I escaped many evils through it.

I am so nearly backsliding he so graciously
blessed me to come to talk about things that
are not pleasing to him. My desire is to go
and do what he wants me to do. I am willing,
just as the Lord opens the way to go to In­
dia or Africa or China, just where the
Lord may direct. I am so glad for this
sweet peace that we can feel in our
soul. When I look at myself I think it is
possible that the Lord has so changed me.

This is what I would like to say: Praise the Lord.
I wish you all to, and the secret of keeping real
fellowship with him is to spend much time
before him in prayer and reading his word.

Your sister, all for Jesus and lost souls,
Tabor, Iowa.
MARY SHEPPHERD.

I was so greatly impressed with this full and free
salvation, but then I was not enjoying it full
and was not at all to him, but as the Lord asked me to go
in his vineyard I thought I wanted to be
that state I lived almost six years. So
my love had grown cold, and I did not en­
joy all the fulness of God's salvation.

The secret of a happy life is to just do all he wants
you to, and the secret of keeping real
fellowship with him is to spend much time
before him in prayer and reading his word.

God's Word.

Your love缴 witness for me as I feel it very much.

Yours for the lost of earth,
EMMA K. LANDE.
3252 Mather St., Philadelphia, Pa.

God's Word.

Ye are my witnesses."—Jesus.

God's word is true, it cannot fail.

Though men may doubt and fear assail;
What he has said will come to pass,
His word is sure and it will last.

Men often fail to keep their word,
But it is not so with our dear Lord.
I've often proved that it was true,
And I am sure t'will hold up you.

Though heav'n and earth may pass away,
Yet still God's word shall stand for aye;
It will not fail through things around,
And everything seems going down.

T'will be a lamp to guide me o'er,
My pathway through the darkest shore;
My daily food t'will ever be
To lead me on, and strengthen me.

In It I find the way of life,
Which gives me rest from all my strife.
Will you except—God's word is true?
You'll find it true what you have heard.
—Stella Wood.
day. We truly felt that it has been worth all the time and money spent at that place to see those eleven who want to follow the Lord, but remember they are not free from temptations and they need your united prayers to keep them from the evil influences by which they are surrounded. We are pleased to report that the new chapel is going up nicely in another fortnight the brick will all be laid up, we were fortunate in procuring a good builder, who is doing good work, we are glad that it is under such good headway, for it is much in need of the aid of the Lord.

We are still encouraged in the work to push forward, and we hope ere this reaches its readers the company of reinforcements will be with us and that the work will enlarge into a wider field. I remain as ever.

Your brother in Jesus,

H. F. Steigerwald.

Death of Hudson Taylor.

J. Hudson Taylor, founder of the China Inland Mission, travelled all the way from Europe back to China in order that he might see how far in dead he had given his life. In 1903 he appointed Mr. Hoste general director of the work in the field, and himself returned to Europe to speak for the Chinese among European churches. Last Winter he realized that the end of his career was at hand, and he insisted that his son, Howard Taylor, should take him back to China. The veteran, now in his seventy-fourth year, lived barely long enough to have his wish; for almost immediately after reaching his old field of labor, he fell asleep, and was buried at Changsha in Hunan. Hudson Taylor went from London to China as a missionary of the Chinese Evangelization Society in 1853. He was grieved for the Chinese among European churches. The requests we make of God interpret our character.—T. L. Cuyler, D. D.

What Have You Done?

You are going to do great things, you say—
But why don't you climb?
You are going to win in a splendid way,
As others have won;
You have plans that when they are put in force
Will make you sublime;
You have mapped out a glorious upward course—
But why don't you climb?
You're not quite ready to start, you say;
If you had only done what you were set to do.
The time to be starting is now—today—
Don't dally, begin!
No man has ever been ready as yet,
Nor never will be;
You may fail ere you reach where your hopes are set.
But try and see.
You are going to do great things, you say,
You have splendid plans;
Your dreams of heights that are far away;
They're a hopeful man's—
Don't dally, begin!

The requests we make of God interpret our character. —Spurgeon.
The living Christ within us makes us right with our brother. In him we find the blessed secret of being always true, and humble, and unselfish, and generous. He makes the crooked tempers straight, and pours into the springs of our life something of his own true brotherliness.

The living Christ within us makes us right toward the things of the earth. He restores us to our first position, as men having dominion over us right with our brother. In him we become able to keep the world in its right place. Surrender to him the oversight of all the place, the key of every chamber, and he shall set it right.

But is there not another parable that might be added?

IV.—The Parable of the Failure.
By this act of daring enthusiasm, Christ at once stood before the people as a prophet. Elias verily had come. The authorities were shamed by his words into new efforts, and the people were roused by them into new demands. Christ had come, had spoken, had cleared the courts; henceforth they were determined to keep them free from such confusion. Never again should there be any ground for such a reproof. Rules of the utmost strictness were introduced. Notices were everywhere set forth forbidding that any should henceforth go up to the House of the Lord "with a staff in his hand, or with his shoes on his feet, or with money in his girdle, or with a sack on his shoulder, or even with dust on his feet, and no one might carry a burden of any kind through the Temple, or spit within its holy precincts." —(Geikie).

And what was the end of it all—authority, lofty resolutions, stringent rules? Three years later Christ came again, and the place that had been a den of thieves! —

WINGERT—HENRY.—On July 20, 1905, Martin H. Wingert and Mary Idalma Henry, both of Franklin county, Pa., were united in marriage at the home of the officiating minister, Elder M. H. Oberholser.

EVANGELICAL VISITOR.

[August 15, 1905.

OBITUARIES.

ROSENBERGER.—Samuel Rosenberger, died in Ephrata, Lancaster county, Pa., June 24, 1905, aged 66 years, 10 months, and 20 days, and was buried at Air Hill, Franklin county, Pa. Service was conducted by Elder M. H. Oberholser.

NYE.—Ann Elizabeth Nye, wife of Eliam Nye, of Greenvillage, Pa., died July 16, 1905, of typhoid fever, aged 39 years, 2 months and 22 days. A husband and four children, two sons and two daughters, survive her mourn their loss. Burial took place at Air Hill, Elder M. H. Oberholser conducted the service.

SNAVELY.—David Roy, son of Amos and Sarah Snavely, grandson of Jacob and Sarah Foulk, was born at Porters town, Ogle county, Ill., April 28, 1892, and died July 5, 1905. He was an obedient and industrious boy, but alas this bright and promising life came to a sudden close by a sad accident. While raking hay, for some unknown reason the tongue of the rake broke and the frightened team became unmanageable and in the runaway several severe wounds were inflicted on his head which brought unconsciousness and death in a few minutes. His lifeless body was found by his parents. The whole community deeply sympathized with the sorrow-stricken family which consisted of father, mother and two brothers. The funeral services were held in the Bethel church in Shannon, Ill., on Friday, conducted by Rev. E. R. Yeakel and J. S. Shoemaker. Text, Psalms xc. 5, 6.

LONGENECKER.—Died, in Florin, Lancaster county, Pa., July 25, 1905, Rev. John B. Longenecker, aged 69 years, 1 month and 22 days. Deceased was in usual health and was in his lot, glowing when he was suddenly seized by a stroke of apoplexy, dying instantly without any one being present, his father finding him a few minutes after he had expired. His death was a shock to the whole community. He was a minister of the Zion Children (better known as Brinker denomination) and was widely known and highly esteemed in the community in which he lived. He leaves a sorrowing wife, four daughters, and brother and one sister, and a large circle of friends and neighbors to mourn their loss, which we believe was his eternal gain.


BOYER.—Martha M. Boyer was born June 7, 1849, in Lancaster county, Pa., the daughter of Jacob and Anna Engle, and was the youngest of seven children.

In the Spring of 1853, the family moved to Illinois, locating near Freepoint. In 1853 they moved to Montgomery county, Ohio, locating near Little York. Here their home was primarily established. It was a large and commodious dwelling, an old Engle homestead.

In 1871 she and her husband united with the Brethren in Christ, and continued in the faith, as a faithful member until her death. She was the mother of three children, one son and two daughters. Her husband, and all her children, seven grandchildren, three brothers and two sisters, survive her. Her last sickness extended over a period of four months, being with her death, which occurred in her home, Dayton, O., Saturday morning, July 22, 1905. Her age was 58 years, 1 month and 15 days. Though for her prolonged sickness Mother Boyer's beautiful Christian character was constantly manifested in the patient manner in which she bore her affliction. The funeral took place Monday morning, July 24, 1905, in the Fairview church, near Englewood, O. Bro. Levi Herr conducted the services, assisted by Bro. Joseph Fee. Text, Psalms xiii. 11. Internment in adjoining cemetery.