A request relative to "idolatry" in a recent issue by a subscriber has brought various responses to our desk, several of which we publish in the present number. Both correspondents choose to have their names withheld from publication. We trust not, however, because of idol worship. In considering this matter, several things must needs be kept in mind. Unless the soul is unbiased, it is vain to search for the truth. We must consider that our salvation is by faith in the blood, and not by what we may do or not do—what we may have or not have. These things may have something to do relative to our retaining salvation; because it is by obedience that we prove that we love God and have faith in him (John 14:15). The question of "idolatry" is easily settled by finding out whether the matter in question interferes with our God-service. A thing, the making of which we have had no control over, may be to us an idol. On the other hand, we make and have in possession many things which to us are not idols. By others these very things may be worshiped. A great mass of humanity are worshipers of the sun, of fire, nature, etc. Hence we conclude that it is not the making of things, but the worshiping thereof which constitutes idolatry. The matter of "sin" is settled by finding out whether the thing questionable is out of harmony with God’s law. We cannot stop to weigh the quibbling of every fanatic or allow ourselves to be interrupted by every religious zealot. Questions of this nature must be settled permanently in our own mind. (This, however, merely from a standpoint of our individual liberty in the gospel. When it comes to considering the relation which our acts hold to another’s conscience, we have the law of love as our monitor.—Rom. 14:7.) What we here write is not submitted as a vindication of “art worship.” We own no photo-album, have never gone to the expense of having our likenesses taken, neither do we, personally, own photographs. But the matter in hand raises the question, What relation does Christianity hold to art? This opens a wide door for discussion. We would simply call attention to our first proposition, from which we deduce that there is no salvation in art. This leaves a wide door for the individual who has the spirit of self-denial and self-sacrifice—the mind of Jesus. Nevertheless we appreciate art. How the mind of our youth is impressed and the scope of his individual knowledge increased by outlines, maps, and pictures! How much better is our comprehension of Bible history, geography, etc., made by the aid of the pictoral Bible, a good atlas, or the illustrated dictionary and lesson help! These are thoughts which press themselves upon us as we take a broad view of this question. But we conclude by asking a few questions: 1. Does the album hold a preference to the Bible on my centre-table? 2. Do the hangings on the wall extract from me attentions which our acts hold to another’s sake? 3. Is the money which I invest in photographs invested where it will bring glory to God? 4. If I find that these things hinder me in worshiping God in spirit and truth, am I ready to forsake them for Jesus’ sake?

Do we rightly distinguish between reputation and character? The first may be defamed, robbed, and killed. The latter, although assailed by all the intricacies of demon-possessed men, ever remains untouched.


"THE CHANGED CROSS."

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me,
The trial tests of faith, and loved to be—
It seemed as though I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to his might
Who says, "We walk by faith and not by sight,"
Doubting, and almost yielding to despair,
The thought arose, My cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see.
Or if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around.
E'en Nature's voice uttered not a sound.
The evening shadows seemed to peace to tell;
For sleep upon my weary spirit fell.

A moment's pause; and then a beautiful light
Beamed full upon my wondering captivated sight.
Angels on silvery wings seemed everywhere,
And angels' music thrilled a balmy air.

Then, more fair than all the rest to see—
And angels' music thrilled a balmy air.
To think so many had passed them o'er.
Till on a lovely one I cast my eye.

But all at once my frame beneath it shook.
And so the little cross I quickly took;
For it will be an easy one to bear.
I thought I can with comfort wear,
Ah, a little one with jewels set in gold.

And one there was most beauteous to behold;
And there, beneath a canopy of love,
Larger and smaller than my own had been.
Crosses of divers shapes and size were seen,
The sparkling jewels, fair were they to see,
E'en Nature's voices uttered not a sound.

The word atonement means at-one-ment.
The force of this is at once seen when we consider that
sin had made between God and man
be bridged. Man could not redeem himself; neither could one redeem another. It required the Sinless One to bring redemption. And it required, moreover, the death of the Sinless One, for the Scripture says very emphatically, "Without shedding of blood is no remission." The need is fully met in the sacrifice of Christ. God is satisfied, His wrath is appeased and His justice vindicated. He can be just and the justifier of him which believeth in Jesus. Human reason cannot tell why or how this could all be so, but faith can believe it upon the simple statement of God's Word, and enjoy the benefits of full atonement.

The wrath of God is upon all who do not believe on the Son of God (John 3, 36), and the awful judgments will soon fall upon them (Jude 14:15). But for the believer Jesus has borne the wrath and the judgments. We who believe are raved because He, in our stead, bore the suffering and the punishment that were due us. This is brought out very strongly in the 53rd chapter of Isaiah where the vicarious suffering and death of the Lord are portrayed in prophetic language. Again and again in this chapter it is said that He suffered for us: "He was wounded for our transgressions." "He was bruised for our iniquities." "The Lord hath laid on Him the iniquity of us all." "For the transgression of my people was He stricken." "Thou shalt make His soul an offering for sin.

In the New Testament this same doctrine of substitution is clearly taught. In 1 Pet. 2:24, we read, "Who His own self bare our sins in His own body on the tree." In Gal. 3:13 we are told that Christ redeemed us from the curse of the law by being made a curse for us. And in 2 Cor. 5:21 we have perhaps the most wonderful verse of all, showing what it really meant for the Lord to take our place. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." (R. V.) In Hebrews 9:26 it is written that "He hath appeared to put away sin by the sacrifice of Himself." And if sin be put away
then atonement or reconciliation is made, and the believer has access into the presence of God by the blood of Jesus. In the word propitiation we have the thought of sins covered. This word is used in Rom. 3:25 where it is said that "God hath set forth Christ to be a propitiation through faith in His blood." Luther renders this word "mercy-seat." This at once directs our thoughts back to the mercy-seat in the tabernacle. The reader will remember that the ark of the covenant contained, among other things, the two tables of the law, and was covered with the mercy-seat; and above this and looking down upon it were the two cherubims, between which appeared the shekinah, the symbol of God's presence. The teaching of this is very beautiful. The law had been broken, and the voice of justice was condemning the guilty sinner. But now we see the broken law covered with the blood-sprinkled mercy-seat, and God comes down, not in wrath, but in mercy, and offers forgiveness to all who repent and believe. Note here that the ground of forgiveness is not that God covers sins simply out of compassion for the sinner as some impertinent ones erroneously presume, saying, "Oh, I will be all right; God is too merciful to cast me off." His mercy and forgiveness are based on the perfect sacrifice which has been made as a full satisfaction for sin, and of this sacrifice spoke the blood which was sprinkled upon the mercy-seat by the High Priest on the great day of atonement. God sees not the broken law, but the blood which covers the mercy-seat. Christ is the true mercy-seat. He kept the law, and His blood covers our sin; therefore in Him God accepts the believer with eternal satisfaction, and will not impute his sins. "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. 4:7-8.

Another phase of atonement truth is that which is brought out by the word ransom. "Deliver him from going down to the pit; I have found a ransom."—Job. 33:24. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matt. 20:28; 1 Tim. 2:6. In the word ransom we have the thought of a price paid. And this is brought out very clearly in 1 Pet. 1:18-19: "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." "Ye are bought with a price."—1 Cor. 6:20. Our condition without Christ is a hopeless slavery to sin. As Paul puts it, we are "sold to sin."—Rom. 7:14. But Jesus, our Redeemer, "who gave Himself for us," has bought us and sets us free from this dreadful bondage.

Then there is also the thought of the Mediator. "There is one God and one Mediator between God and men, the man Christ Jesus."—1 Tim. 2:5. Our Savior is both God and man. He stands between the righteous God and the guilty sinner and lays His hands on both, and in Himself unites them. He is our peace.

In studying this subject of the atonement it will be seen what a prominent place is given to the blood. The whole Bible is full of it. Beginning with the sacrifice of the animals from which God made for Adam and Eve coats of skins, and continuing through the patriarchal and the Jewish dispensations, we see the constant repetition of bloodshedding in sacrifices, all of which pointed to the one true sacrifice which Jesus made of Himself when He shed His blood for the remission of sins. And what shall we think of that religion which ignores the blood altogether? That must be hell-born indeed which sets aside the very ground upon which salvation is possible. Beware of that teacher or preacher who speaks lightly of the precious blood of Christ by which we are redeemed. A bloodless, Christless gospel is no gospel at all, and they who are being deceived thereby are being hurried on to the eternal blackness of darkness.

Again, let us learn that in the atonement God has done all that could be done and all that needed to be done. There is nothing left for man to do. Let us be aware of adding anything to God's finished work. The work of Christ alone, apart from anything that man can do, is the meritorious ground of salvation. Repentance, faith and obedience all have their proper and important places in God's plan, but must never be considered as works to which any saving merit is attached. "By grace ye are saved through faith; and that not of yourselves; it is the gift of God."

I cannot here speak in particular of all the benefits which flow to us directly through the atonement, but the fullness and scope of Christ's work are beautifully expressed in the lines of Watts:

"He comes to make His blessings flow
For as the curse is found."

J. G. Cassel.

Los Angeles, Cal.

For the Evangelical Visitor.

WHAT IS IDOLATRY?

In referring to the Scripture (which is the only safe way) we find there are at least two or more kinds of idolatry. In Ex. 20:4, God has said, "Thou shalt not make unto thee any graven image or likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them." This is certainly not hard to understand and there is no doubt but God meant just what he said. It applies to the worship of the Golden Calf of Ex. 32, or the worshiping of any image instead of the Creator.

Outside of the church of Rome, we believe there are very few people in this country who would worship images that are made for that purpose. But there is, we believe, nevertheless, a great deal of idolatry among the professors of Jesus. With regard to the pictures and photographs referred to by the subscriber of the Evangelical Visitor of September 15, we would say, if those pictures come between us and God they certainly become an idol. When the photograph album takes the place of the Bible we believe it to be a dangerous thing; and there is no doubt but that many Christian professors spend a great deal of money on this line that should be given to a better cause; either to feed the hungry or clothe the naked or give the Gospel to the world.

There are no doubt many honest,
Estrimutive justice.—Sel.

There are many other things which are just as positively forbidden in the Bible as idolatry. Read for example Levit. 11th chapter. This refers to forbidden meats. Then take up the subject of usury and read Ex. 22:25; Lev. 25:35, 36; Deut. 23:19; Neh. 5:6, 7; Ezek. 18:5-9, 13-17; 22:12.

Brother, it means something to be out and out for God on every line of his word so that when the Lord comes he may say, Well done. No wonder Paul said, "The very God of peace sanctify you wholly: and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—A BROTHER.

Then, gently and silently as the falling leaves, when the summer is gone, we lose our hold on the things of earth and time, fading away into the light and eternal glories of heaven. W. R. SMITH.

For the Evangelical Visitor.

LIFE'S AUTUMN.

Almost precious, comforting truth is clearly illustrated by the beautiful falling leaves of autumn. All through the summer sunshine, rain and storms they have most tenaciously clung to their parent stems, though at times threatened to be torn away by the fury of the gale. But after a few light frosts how gently they lose their hold on the twigs and silently eddy down to old mother earth for shelter and refuge.

The action of the frost touched the life principle that held them to the boughs, and of their own accord, they let go their grasp and softly float down among their fallen mates. In the full vigor of their growing, green life, they clung with a firm hold to the trees of which they were a part, and its pride and glory; but when matured and fading, they drop as easily as snow flakes from the winter cloud.

So when all the powers of our mind and bodies are flowing in the full tide of life, in some extreme peril, man often fears that he will suddenly be swept down by the great reaper—Death.

Then every known means are used and effort made least the golden choral of life be severed, for he does not want to fall and fade away in the great unknown beyond.

But in the autumn of old age, when worn and weary with the toil-some way and the many struggles in the adverse storms and combats of life, when all his powers are fully developed and matured, there comes an innate longing into his soul for his final departure that he may be forever at rest.

Many of the former ties that have bound him to earth have been severed, and the few that remain he is loosening his grasp from: and, like the fading leaves, he is now ready and willing to go upon the slightest touch by the winter of age.

Surely it is a wise provision of the all-loving Father that there is implanted within us a strong desire for life when yet in all the vigor of manhood; and then as we ripen for the harvest above, we have a desire to depart.

Beware of secret sins. They lead up to the frothy fringe of the rapids of swift destruction. Those who cherish them are sure to find themselves suddenly overpowered some day, with but time enough for a few frantic, futile efforts to escape the inevitable fury of a relentless law of retributive justice.—Sel.

We find in the tenth chapter of Romans and the 14th and 15th verses four questions, viz., "How shall they call on Him in whom they have not believed?" and "How shall they believe in Him of whom they have not heard?" "How shall they hear without a preacher?" and "How shall they preach except they be sent?" These are four very solemn questions, and I think God meant His church should answer them. But I fear many of us have not solemnly and earnestly enough considered them. Let us take in thought and consideration why the apostle asked those important and solemn questions. We learn by reading the previous verses that he was speaking of how the world might be saved, for he says, "Whosoever shall call upon the name of the Lord shall be saved." Then come the solemn questions, "How shall they call on Him in whom they have not believed?" and "How shall they believe in Him of whom they have not heard?"

We would suppose from the apostle's questions that there are a class of people in the world who do not believe in God, but he says "How shall they believe in Him of whom they have not heard?" This question would make us think he had reference to the many, many thousands who are sitting in heathenish darkness, and never heard of the true God.

Then comes the solemn question, "How shall they hear without a preacher?" This is a very important question for each of us to take in consideration, and ask God what is required at our hands. Can it be possible that the soul of the heathen would be required at our hands if we do not do our part in getting the gospel to them? I answer, yes; for Christ has given us the blessed commission, "Go ye into all the world and preach the gospel to every crea-
ture,” and I fear if we do not obey that commission, “the voice of our brothers’ (heathen) blood will cry unto God from the ground” against us. Do we not know the heathen are dying daily and that without any knowledge of the true God? And if they have not heard of Him how shall we expect them to believe in Him? Let us each ask ourselves the question, “Am I doing all that lieth in my power to save the heathen who are dying for the spiritual bread?” The question is, “How shall they hear without a preacher?” So, you see, God meant we should answer that by giving ourselves to carry the gospel to them. And to us who cannot go to give of our means to support those who can go.

Then comes the last and most important question, “How shall they preach except they be sent?” Sent by whom, by man or God? None but the God-sent are going to accomplish any good in the world. There are too many, it is to be feared, that are being sent only by man.

It pays to tarry until we know that it is God who is sending us. One that goes out of the order of the Lord is generally hindered in his work. (Acts 16:6-8) But if you are called and sent by God your confidence will be confirmed in Him, and you will be able to say with Solomon, “The name of the Lord is a strong tower; the righteous runneth into it and is safe.” Bless the Lord for such a safe retreat from the world, and all the snares of the enemy. If God sends us forth we need not fear that anything will hurt us, for Jesus says, “I am with thee, and no man shall set on thee to hurt thee.” Praise the Lord!

We find many disadvantages in preaching the gospel to the heathen; but it is our duty to get it to them in the best way we can.

Let each of us ask God if we are doing all He would have us do in getting the gospel to the many who are sitting in heathenish darkness and praying to gods of their own make. It is sad indeed to see bright and intelligent looking men bowing to gods made of wood and stone and claim they can answer their prayers. They claim many wonderful answers to prayer by these dumb idols, and why should we not have the faith to believe that our God has power to answer prayer?

There is another aspect of those questions so solemnly asked by the apostle, and that is that some person must send the God-called worker. They hear the voice of God saying unto them “Go ye;” but until the Christians whose privilege it is to use what they have for the Lord send them forth, they will have to wait. And because God’s people do not hearken to His voice in giving for the sending forth of workers, they must wait at home, and while they are waiting many, many, yes, millions of poor heathen are perish ing without the least ray of hope and with no knowledge of Christ. “How shall they believe in Him of whom they have not heard?”

PILGRIMS to the holy land have not been so numerous this season as in former years. Among them were two notable pilgrims from the United States of America, consisting mainly of ministers of the gospel. The first was to have had at its head, the Rev. Dr. Lorimer of Tremont Temple, Boston; but eventually he did not come; Rev. Dr. Hovey of Newton Center, coming instead. The second came under the leadership of Dr. Blackall of Philadelphia. Neither was as large as was expected, nor had they as much continuous time in Jerusalem itself as is desirable. With Dr. Blackall and his party I walked on the first Sabbath they were here to the true Golgatha, outside the walls, where we had a service of prayer and praise; and I gave them the evidences which prove it to be the true “place of a skull.” Thence we walked to the Mount of Olives, and I was expounding all we saw for hours consecutively. We had happy Christian fellowship with these brethren, though not all we could desire. It was pleasant to meet in this party—the Rev. Dr. Gregg of Brooklyn, N. Y., whom I saw when there in December, 1893. Yet another welcome visitor, the Rev. Friesen, missionary to India, and his good wife, with whom we spent a blessed day going to Hebron and back, all the way conversing on biblical and prophetic subjects, so strikingly illustrated by all one sees in this land.

It is delightful to see men of God of all denominations taking pleasure in the very stones (Ps. 102, 14) of this Bible land, and it is blessed work to help them realize the true biblical importance of all they see.

Jerusalem is holy ground to the followers of Mohammed, quite as much, if not more, as to Jews and Christians, and second only to Mecca and Medina, to which cities they flock yearly in thousands as pilgrims. And not far from Jericho and overlooking the Dead Sea (the Salt Sea is its scriptural name), there is a sort of chapel on the top of a conical hill, to which Moslem tradition points as Pisgah, the burial place of Moses; and to which they resort yearly in large numbers during Passover week—Easter time. The procession starts from Jerusalem accompanied by the governor, soldiers on foot and horseback, military band, and the sheiks—holy men—of the city. It is a grand display, and almost all the Moslem inhabitants—men, women and children—clad in their best, go and sit on the declivities of Mount Moriah, facing Olivet, to witness it start. I saw it this last Easter and heard the military salute from cannon brought out for the purpose. This year, however, it caused great disquiet among the Christian residents—Latin, Greeks, Armenians, etc., for it was whispered abroad that on the return of the pilgrims, inflamed by fanaticism, there was likely to be a semi-Armenian massacre of believers in the Lord Jesus indiscriminately. The reader can readily imagine the anxious looks and tumultuous inquiries of the Christian inhabitants as to whether the Pasha would be equal to the occasion, and adopt rigorous measures to prevent an outbreak; happily, he did frustrate any such sinister intention, if it did really exist, as some assert positively to have discovered.

This Nabi Musza pilgrimage is a sort of open air picnic, and, it is said, that contrary to the Koran pro-
for Christian Workers. Others are in England, etc., but it would be most imprudent to specify names, addresses, or any indications of their present whereabouts. We solicit prayer for those who have got abroad and for those still here, as also for all inquirers and visitors to this mission house. "Comfort ye, comfort ye my people, saith your God." A. BEN-OLIEL. Jerusalem, Palestine, June, '97.

For the Evangelical Visitor.

IS IT IDOLATRY?

DEAR EDITOR:—

Y ou solicit some intelligent, impartial, unprejudiced responses to the critical request in a recent issue under "Idolatry" by a subscriber. It is doubtful if this article will meet your expectation; nevertheless by the aid of him who said we are not to make any likeness or graven images of things on the earth neither in the waters, I venture a few thoughts. If they contain sufficient merit you can publish them for the benefit of those who are striving to have clean hands and a pure heart: for they are the ones who shall see God.—Matt. 5:8.

I am not prepared to say if it is a fact or not that nine-tenths of the people in the United States are guilty of idolatry. The inquirer wishes to know if I am included in this throng of idol worshipers. No one can know better than himself.—1 Cor. 2:11. Who am I that I should judge another man's servant. Let us not judge one another.—Rom. 14:13.

Remember, God is a spirit and he who will worship him must worship in spirit and in truth.—John 4:24. Acts 17:22. So those things which are made and hung on the walls are insignificant things to the true child of God. We should not treasure them in our hearts; for whatever we treasure in our hearts those hearts will be.—Luke 12:34. "Blessed are the pure in heart."—Matt. 5:8.

Now if subscriber is so disposed he can realize to his entire satisfaction that Jesus has done more for his salvation than any one else has, although his sainted mother may have performed her duty better than any other mother has; hence Christ should have first place in our hearts and homes. Christ has redeemed us.—Phil. 1:21.

The querist says, "I have also pictures of the Last supper, Christ before Pilate, A portrait of Bishop Wm. Taylor, one of each of my sons and daughters who have grown to man-hood and woman-hood and left the parental roof." This no doubt is very congenial to our natures, and some are unwilling to give them up for Christ's sake. But what does the good Master say.—Luke 14:33; Matt. 19:28, 29. The close observer of life's circumstances often is made to feel very sad to see how some parents are wrapped up in their children, and children in their parents. With such it holds so hard for them to get equally much wrapped up in God through Jesus Christ who has bought us with a price. We are not our own, but Christ's.—1 Cor. 6:20; 7:23. This requires an offering of the whole man—a full consecration to the Lord's services. Let me encourage all to give up everything for Christ. He is our best friend. No one can give us the peace which passeth all understanding but Christ who died for us. Glory to His name!

"By keeping photographs and pictures, do I in any sense commit the sin of idolatry?"

This is the next question and one which the Christian people differ so much about. Why is this? Every Bible reader knows that idolatry is forbidden.—Ex. 20:3-5. The folly of it is seen in 1 Kings 18:1-40. It will no doubt be said that this is "heathenish idolatry." What will we call the other? We might for convenience sake call it "fashionable idolatry." I fear too many people want a fashionable religion and there-by commit sacrilege. We must all appear before Him who knoweth the very thoughts and intents of our hearts. Have we been willing to obey that still, small voice concerning the things in question? How is it my dear brother?

Here the apostle comes some-what to our relief and says an idol is nothing in the world.—1 Cor. 8:4.

"But if any man love God the same is known of him." But not every
man has this knowledge; so it is the part of wisdom to put all of them away as Paul says they did in writing to the Thessalonians, in the first epistle 1:8. Now if I understand the tenor of the apostle’s teaching, it is like this; those idols in themselves do not harm us any more than any other sin providing we do not tamper with them. (Read 2 Cor. 6, especially the latter part, with much care.)

Again I will quote; "I am aware some of the readers of the EVANGELICAL VISITOR hold to the belief that to keep any picture or photograph in the house or hanging on the walls is a sin.” This is the delicate part of the subject. It is not our intention to mar any ones feelings. It sometimes happens that we measure our brother very closely to the line of demarkation; yes, much closer than we are willing to be measured ourselves. The world is burdened with such critics and it is a lamentable fact that so many have gotten into the church and think they are just right—just a little better than my brother for, say they, I pay, etc., (Matt. 23:23) and pray so often each day, am just a little plainer, just a little more humble than brother—or sister—, because I do not have any—or—in my house. This is all right and praiseworthy; but let us not forget that it is all right to have much zeal only as it is according to knowledge, not going about establishing our righteousness and forgetting the righteousness of God which is according to faith.—Rom. 1:16,17; Gal. 5:6.

Along this line we often need wisdom and the apostle says that the wisdom that is from above is first pure, etc., (James 3:17) and if any lack wisdom let him ask of God, that giveth to all men liberally that giveth to all men liberally. (James 3:15.)

Now as to the last paragraph. I am very loth to say that there is much truth in the last statement. "Some good souls are mistaken or a multitude of professed Christians are living a life of sin.” “Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.” Gal. 6:7-8.

Dear reader, let me ask, Is it not enough for us to have the love of God shed abroad in our hearts? The things above alluded to are certainly inclined to crowd out the love of God, and it may be done in an unconscious way and time. Some poor souls may thereby become void of the power to overcome the sin which may so easily beset us.—Heb. 12:1. If we are anxious and willing to keep unspotted from the world, let us by all means keep the heart from everything but the worshiping of God, and that in spirit and in truth.—St. John 4:24.

This brings to my mind the question which the woman of Samaria asked Jesus when in conversation with Him.—See John 4 chap.

Now, if we are as anxious as the woman of Samaria was for true and personal salvation, Jesus will tell us where and what to worship. But most surely we need neither go to Jerusalem nor to the mountains of Samaria to worship God in spirit and in truth. God has done so much for us through His Son that He now demands our whole service, as Jesus answered the Pharisees in Matt. 22:37,39: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.” This is the first and great commandment. And the second is like unto it, “Thou shalt love thy neighbor as thyself.”

Are we willing to do this? My dear reader, I am persuaded that nothing short of this will give us a right to the tree of life, an inheritance among them which are sanctified by faith, and a salvation that fadeth not away, reserved in heaven for you and me. Glory to His name!

SUBSCRIBER.

For the EVANGELICAL VISITOR.

I HAVE been impressed for some time that I should write a few words of encouragement for the VISITOR. It does me good to read its pages.

I am so glad that so many of the dear brethren and sisters are getting over on the victory side, and that they want to let the others know it and desire to help them. That is a sure sign that we have the double cure ourselves, when we want others to have it. It also takes all selfishness out of our hearts. Praise the Lord! We want to tell the good news of this blessed full salvation to everybody, and we want to encourage every good work.

Some years ago I said to a sister that I did not think the VISITOR was as interesting as it might be; that I wished there would be more experiences and testimonies by the members. Well, she said, Have you ever done anything to make it more interesting? Have you ever contributed your mite? I said if nobody had done more than I did there would be nothing in it at all. That is the way; we are sometimes ready to find fault with others when we have not done anything at all ourselves. We should never find fault with anything until we have done all that we could do to make it better. Dear fellow-reader, let us each try and do what we can. There are very few who can not write an experience and sometimes a short testimony; and it makes it interesting. Let us not be fault-finders, rather helpers. Let us gather all the good we can, and then we will have good to give to others.

MARY WEBBER.

Silverdale, Pa.

For the EVANGELICAL VISITOR.

EXPERIENCE.

DEAR readers of the VISITOR: I have been impressed for a long time to tell how the Lord found way to my heart. The Lord is very good and merciful to all if we are only willing to obey Him.

The Lord called me when yet very young, not knowing at the time what it meant. Time passed on and he continued knocking at the door of my heart until I consented to obey. I lived along for quite a time in this way, thinking that I were a Christian. It seemed, however, that the Lord was not pleased with me and He opened the way for me to come and do differently. Yet I thought the way was too hard and plain for me. I strove for quite a while, not being willing to obey the call. At last (because of my disobedience) my way became closed up so that I knew not what to do. It seemed impossible to live—impossible to die; no rest day or night. It seemed useless to make any more efforts.
FROM CORRESPONDENTS.

This department is introduced in order to encourage all who will to write. Have you something which will benefit the reader? Send it to us and we will use what we may think profitable.

The unbeliever insinuates that God's word is a lie, thinking that God cannot take care of him according to His promises unless he labors for it and seeks the world to the neglect of the Kingdom of God. Thirty thousand promises! Do we believe them all? You shall lack no good thing if you believe and seek first the Kingdom of God and His righteousness.—Hanson.

FIRE BAPTISM.

"I baptize with water, but He will baptize you with the Holy Ghost and fire."

Now where else in the Bible do we read of the baptism of fire. It is peculiar to John.

To understand the text it is important to know the purpose of John's ministry, and origin and symbolic use of the term fire. John, we know is not a Christian minister, in the sense of the apostles; he is of the law age—the last of the old line prophets. The difference between his ministry and theirs is in whatever peculiarities there may be in his office of "messenger," "herald," and "forerunner" of Christ. But such will not make him other than a legal character, as was Moses and all the prophets and priests. This being assumed, the word "fire" as used by him is legal and therefore symbolic, and refers to the same thing it represented when used by Isaiah. John is now making a special application of the old prophets; his words are of the nature of a comment on Isaiah and Malachi—showing what they meant.

In Isaiah's prophecy the work of Christ appears in two forms, that is in mercies and in judgments; love and wrath. God destined Israel for perpetual existence—a great Christian nation whose influence should dominate the world. Moses told them they should be "the head of all nations" if obedient; should all be kings and priests. But if they were disobedient they should be "cut off;" "destroyed root and branch," "burnt up as brambles," and should be the "tail" and not the "head" of nations.

If obedient, all nations should fear them, as did the Canaanites in Joshua's day, and other nations in David's day; that in their Christian state the world of nations would honor and love them as they had formerly feared them. But if disobedient, the world would hate and oppress them, and they would be driven by Divine wrath and would be scattered through all nations to become a "proverb, reproach and by-word"—the veriest "tail" of a nation—neither church nor state. Alas! we see it today in all its amazing details of distress.

Now the prophets, when they speak of the Lord's advent, always give us both sides of the picture. Their description of the awful destruction of Israel is so terrible that many take it to be the judgment day. The Lord and John pursue the same course as did the prophets, notably the marriage of the nobleman's son, and the ten virgins. The Lord of the feast was wroth and slew those who insulted his generosity, and five virgins were rejected. He came with blessings in one hand and destruction in the other, according to the tenor of all who prophesied of him.

John only changed the phraseology; instead of calling the judgments "slaying," "cutting off," etc., he called it "baptism of fire." John as a prophet comes to Israel like all prophets with the two-fold providence of God in his message—a baptism of the Holy Ghost, life and purity; and a baptism of fire, wrath and destruction.

Now hear what Isaiah says: "And I will turn my hand upon thee and purely purge away thy dross and take away all thy sin."

This was for the Jews as a nation. It relates to heart work, to personal salvation, only in a secondary sense. It is as if he had said: As my judgments and wrath shall purge the nation, so will my love in the baptism of the Holy Ghost purge all hearts of true believers. But the order of the prophecy brings the baptism of love first because the fire baptism is to be a penalty for rejecting the grace of God. If all Jews accept John and...
Jesus, there would be no literal baptism of wrath. But God saw that the nation would reject them; therefore He gives notice of both baptisms—the one of love for believers, the one of wrath for non-believers.

In the event of the nation receiving Christ, the prophet goes on to say: “And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called ‘the city of righteousness, the faithful city.’ This is the first time the spiritual church comes to view as city. And it requires little skill to see that the whole nation is meant; otherwise the judges and counselors would not be restored as the first. Elsewhere it is called the New Jerusalem as it came down out of heaven as the evangelist saw it in Revelations, but in this case it is the purified remnant left from the baptism of fire through which the nation passed. Ezekiel saw it, but gave it a different name, namely, “God is there.” This name corresponds with the one Gabriel gave to Jesus in his announcement to the virgin mother—“Immanuel”—“God is with us.” But in these prophecies this new city was designed to be the same as the whole Jewish nation, had they accepted their Lord, King, and Saviour. In default of acceptance, the nation will be purged by the wrath, called baptism by John the Baptist, and the little remnant should be set up as the true and spiritual Israel. Therefore says Paul, “they are not all Israel who are of Israel.” Only such as are circumcised in heart are of the true Israel of Christ. This is the “nation” to whom the kingdom was given, when the Lord took it away from the carnal descendants of Jacob. “The kingdom of heaven is taken from you and given unto a nation bringing forth the fruits thereof”—the true spiritual body of believers, to whom Christ is married.

The prophet Isaiah, now looking on the unhappy people who had rejected the Lord, continues his prophecy: “But if ye refuse and rebel ye shall be devoured by the sword, for the mouth of the Lord hath spoken it.”

Do not make the mistake that seems to be common, of construing the text that speaks of purging away “dross” and taking away “tin,” into a spiritual blessing. Its primary meaning is wrath. Judgment of severe application, the same John calls a baptism of fire. That text is the 25th verse of chapter 1. But Isaiah begins the subject in the preceding verse thus: “Therefore saith the Lord, the Lord of hosts, the mighty one of Israel. Ah! I will ease me of mine adversary and avenge me of mine enemies.” How does he do this? By the very text which some take to be the highest spiritual grace—“purge away thy dross,” etc. Certain it is that God will purge the dross and tin from our hearts, but that is not the primary meaning of the text. That which was an awful baptism of wrath on the nation is now transferred by a figure to the heart, but it is then a baptism of the Holy Ghost and not of fire, as when the baptism was one of wrath and revengeful judgment.

It must never be forgotten that the judgment of destruction which befell carnal Israel, leaving a pure spiritual remnant, was a figure of the personal baptism of the Holy Ghost. It was this similarity in the process that purged the nation and the individual that caused John to use the word baptism in both cases; it described both, and fully answered the description of both by the prophets.

John stood amidst the actual realities of what Isaiah saw eight or nine hundred years previously. He stood in the dawn of the coming light; he saw that God was just in the act of revealing the sublime truths that hitherto show divinely in prophecy. They are not fully clear to John’s own mind, but much clearer than in the mind of Isaiah. It is now at hand—the time has come. He, that “mighty one of Israel,” will soon baptize you with the Holy Ghost and with fire. Malachi had said—and they were among the very last words of the old prophets: “Behold the day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall not leave them root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings.” Here are both baptisms located with John as the Elijah of Malachi.

One must suppose that John was familiar with Malachi, and with how much interest he dwelt on the last verse who can imagine? Did he doubt that he was the Elijah referred to? And with Isaiah and Malachi in his mind, who can doubt that his words were framed in exact accord with the principles and the tone of those prophecies?

Now with the clear expressions of wrath and mercy so closely allied in these prophecies take John at Matt. 3:10. Here in three connected verses, only little more than a long sentence, he gathers up the spirit and design of Isaiah and Malachi, knowing that they referred to himself and his work, and reproduces the burden of all these prophets have said.

“And now also the axe is laid unto the root of the trees. Therefore every tree that beareth not good fruit is hewn down and cast into fire. I indeed baptize with water * * * but He shall baptize you with the Holy Ghost and with fire,” whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire.”

We see easily how the idea of fire gets into his mind; it is the natural associate of wrath. And the unity of the picture, the very close association of cause and effect, the rejection of the tendered baptism of love and the corresponding wrath—all this unity causes him to use the term baptism to describe the divine acts on both sides of the question—a baptism of love and of wrath.

But John does not use the disjunctive, as in case of alternations; he uses the copulative “and.” This accords strictly with the facts as he sees them, and as God had planned; for although the government will reject, yet a “remnant” will accept, so that the alternative character of the events relates to the individual alone. It will be life or death as each accepts or rejects, but the nation—the true spiritual Israel—will emerge from conflagration, purged from the carnal Jews. The baptism of fire on the government will leave spiritual Israel as the true representative na-
tion with its name changed to Christianity, for Isaiah said, “In that day I will call my people by a new name.”

So while the baptism of the Holy Ghost purified the believing Jew of the “dross” and “tin” of carnality, the baptism of fire purged the nation from the dross and tin of carnal Jews—the old nation is destroyed. So the baptism in both forms came on the nation as John prophesied.—H. R. Withers, in The Way of Faith.

ART IN CHRISTIANITY.

WHAT is the relation of art to civilization, morality and Christianity?

1. Art is naturally materialistic and sensuous in its character and influence. It employs material objects to effect the sensibilities through the eye and the ear. Form, color and sound naturally appeal to the aesthetic rather than to the moral nature. As the beautiful has no necessary connection with the true and the good, so the sense of beauty is not connected with duty. Indeed, all history shows that high and complex art has commonly been used in the service of pride, worldliness and vice. Art was born in Paganism, and it reached its highest perfection there.

The Greeks declined in virtue as they progressed in art. No nation ever equalled them in the exquisite conception and execution of the beautiful, and perhaps none in the refinements and varieties of sensual pleasures and moral corruption. The most refined and cultured Roman matrons were often harlots and passionate admirers of bloody gladiatorial scenes. The “shaggy demons of the wilderness” who destroyed Rome were more moral than their civilized, cultured and refined foes.

Says Lord, the historian: “Was Leo X. a wise Pope because he delighted in pictures? Did art make the Medici of Florence more susceptible of religious impressions? Does art sanctify Dresden or Florence? Does it make modern capitals stronger or more self-sacrificing, better fitted to contend with violence, or guard against the follies which undermine the State? What are the true conservative forces of our world? On what did Luther and Cramer build their hopes of regeneration? Art does not teach to resist temptations. It presents temptations rather. It gilds the fascinations of earth. It does not point to duty or the life to come. The sense of beauty never prompts to the discharge of any moral obligation, nor does it ever refrain from sin.”

“All history,” says Delitzsch, in speaking of the world culture which was born among the sons of Cain, “has shown that the refinements of civilization are always in direct relationship with forgetfulness of God.” And Nietzsche says, in his “System of Doctrine,” that “all progress resulting from the natural faculties and powers of man augments corruption and accelerates the real ruin of race.”

Complex art in dress often has a sexual reference, and it leads to all the pride and abominations of modern fashions.

Novel writers and stage players are the leading artists of the times—and what of their general morals?

We can easily call up a multitude of poets, painters, sculptors, scientists and artists of every kind, in confirmation of Dr. Chalmers’ argument upon “The slender influence of taste in morals and religion.”

Ruskin makes this extraordinary statement: “One great fact first meets me. I cannot answer for the experience of others, but I never yet met with a Christian an whose heart was thoroughly set upon the world to come, and, so far as human judgment could pronounce, perfect and right before God, who cared for art at all.”

2. God has never encouraged, but rather discouraged, high or complex art in religious worship. Indeed, worshiping Him through the medium of material forms or artistic symbols, except so far as God especially appoints, is forbidden in the Second Commandment.

In Acts 17:29, Paul condemns such worship; and in 1 Cor. 2 he discards rhetorical art in preaching the Gospel. Paul gave but a passing glance to those creations of art among which he moved, and which have ever since been the wonder of the world.

God and His prophets never encouraged art among the Hebrews, and hence it remained far below that of surrounding nations. The Hebrews never had a theatre or an art gallery. Even the Temple and its furniture, though never so costly, presented no specimens of high art which would gratify Greek taste. Jewish worship was simple and inarticulate. Its most striking part was the slaughter of animals, presenting a scene quite repulsive to the aesthetic nature, and, even to this day, abhorrent to “refined flesh.”

We find nothing to encourage high art in Christian worship in the teaching or example of Christ while on earth, nor in the writings or life of the apostles. Order and decency, but simplicity and spirituality, are characteristic everywhere. Stately and elegant forms, introduced to embellish worship and make it attractive, almost inevitably become “formal” by constant repetition.

3. The whole history of the church shows that when artistic and elaborate forms and ceremonies of worship have been assumed, spirituality and power have declined. Whenever power has declined, forms have multiplied.

The simplicity and directness of apostolic worship gradually gave way for a more elaborate and showy service, to satisfy the taste and excite the sensibilities of the cultured, and to foster the superstition of the ignorant.

Thus came in the “Poisonous Honey” of Romanism, with its cathedrals, sculptures, paintings, images, processions, altarpieces, vestures and gestures, all appealing to the tastes, sensibilities or superstitions of man, and constituting a spectacular and sensuous religion, which cannot please God or make men holy.

The reformers of the sixteenth century, regarding these complex forms invented by art and man’s device as hindrances rather than helps to spiritual worship, reformed the worship of the church as well as the doctrine. God’s eternal truth was unveiled and enthroned again. The truth
directly spoken in the power of the Holy Ghost took the place of artistic forms, colors, sounds and motions, addressed directly to the conscience, and the less media intervening the better. God does not want "our best in architecture and art," if it hinders our worship in "the beauty of holiness."

The higher ecclesiastical art, like "higher criticism," begins with but little Divine grace, and is soon able to get along without any at all. Even the infidel Rousseau wrote a book, showing that the revival of art and science in France resulted in a corruption of morals.

Aesthetical Roman dandies who would rise and write in agony at the misplaced accent of a poet, were filled with ecstacy at the refined and brutal cruelties of the Amphitheatre. Indeed, the practice of all kinds of art and science in Paris to-day is made one of the fine arts. Persons from all nations visit Paris for this culture.

How often we observe that as vital godliness declines in a church, "Sweet Art" comes in with all her showy attractions in architecture, classical music, elocution, dress, decorations, floral offerings, and perhaps, a tasteful liturgical service is desired to crown the display. But what sinner was ever saved by these devices?

The emotions are indeed stirred and the taste is gratified, but the worship is spurious and God blows upon it. The incense is not holy and it is kindled with "strange fire," and not fire taken from the brazen altar of sacrifice. The truth about the atoning work of Jesus Christ is the genuine fire with which to kindle our worship. These artists who seek to enkindle devotion otherwise are Nadabs and Ahabas with strange fire. Like them, they bring sensational preaching, operatic singing, and orchestral fiddling, instead of Christ crucified. Like Cain, they bring fruits and flowers, instead of the atoning Lamb. Away with them. Divine worship is not a fine art, employed to gratify the taste of the natural man, but a simple, grateful and spiritual exercise of the ransomed powers. The Holy Ghost does not keep us in fellowship with the Father and His Son Jesus Christ by the use of complicated machinery, but we have freedom to enter the holiest by the blood of Jesus.

Salvation is not by taste, but by grace. Let us not mistake the gratification of the aesthetic nature for spiritual worship. Continental Europe has tried ecclesiastical art long enough to test its value in spiritual things, and under the culture and sway of its Gothic cathedrals and unequaled art, it has drifted almost in a body, either to Papal superstition or blank infidelity.

No, if our Gospel is dull and our worship is barren, it is not for lack of liturgical forms, but spiritual power. We do not want elegant repetitions forms to gratify our taste, nor galvanic batteries to stimulate our sensibilities, but the Holy Ghost to give us life more abundantly.—E. P. Marvin in The Presbyterian.

HINTS TO "AGE TO COME" PREACHERS.

WHOSE practice is to advocate probationary privileges to sinners in the Kingdom of God after Christ is enthroned on the throne of His glory.

Some twenty years since, in studying the Old Testament prophecies, I became convinced that the scattering offspring of Jacob would be converted to Christ a short time before Christ's second appearing, or that they would all accept Christ after He has taken His elect from the earth, and from the evils that shall then come upon this guilty world, and that they would then flee from all parts of the world to the land of Palestine, there to await His return with His elect to be enthroned on the hill of Zion. But I never thought it profitable to devote my time in preaching a probation beyond the second coming of Christ until about eight months since. I then made two attempts to preach my views, in view of the conversion of the last remnant of the children of Israel. But on each occasion I was left to my own strength, and was unable to advocate my views. After preaching I experienced a remorse of conscience and guilt which I could not at that time account for, but I have since with great care considered the burden of our Lord's and His apostles' preaching, and I find that Christ has but merely hinted in his parables what I understand to mean a privilege of a future probation to the last remnant of Jacob. Peter, James, and Jude have not as much as hinted at anything of the kind, and I find that Paul, in all of his epistles, has spoken of it but once in plain terms, and John, in the book of Revelation, has mentioned it but once, and that under the opening of the sixth seal. I also learn that Paul said "Now is the accepted time; now is the day of salvation."

I have arrived at a decided conclusion; that if I should preach to an audience of two hundred hearers that there would scarcely be one among them who had such a perfect understanding of all the good lessons which our Master and His apostles taught for the perfecting of the saints of this age, so that it could even be profitable to him, so as to neglect the more important lessons, and to occupy his mind in things pertaining to that which would be entirely unprofitable; and as to the one hundred and ninetynine, my labor would be altogether unprofitable, furnishing them with food which they could neither relish nor digest. And at the same time I would be only confusing their minds by preaching to them something which could not possibly benefit them; and I should be guilty for not furnishing them the instruction which is necessary in order to their salvation in this age.

But should I advocate, as some of the Restitutionists do, that there would be a better chance in an age to come for sinners to secure their salvation than in the present age, or should I advocate that murderers, drunkards, seducers and all the worst sinners in the world should, after the Resurrection, have a glorious privilege of turning to the Lord and be pardoned for all the sins they have committed in this age, what good would my preaching do? Would not sinners then say, "If I neglect my salvation in this age, according to the age to come doctrine, I will soon be in a better age..."
and will have a better chance than I have now?" I am persuaded that such a doctrine is a great hindrance to the cause of Christ. Again, should I waste my time to prove to the Jews that they will have a glorious privilege of accepting their Savior beyond His second coming, would that encourage the Jews to accept Christ in the present age? Certainly not. Now, why should I preach a time of probation in an age to come while I am living in this age? Supposing that I was certain that there was a gold mine in the moon and would devote my time in traveling to advocate the same, what good would it do? We would all have to let that gold mine alone. And just so with the age to come. We cannot now preach to the people in an age to come. So we will have to let them alone; and I have decided that if my Lord will call me to preach in an age to come that I will cheerfully obey, but I cannot preach in an age to come while I am in this age. Therefore I consider that a hobby on a future probation is not only the worst folly, but it is wicked and a very dangerous doctrine. But as all the age to come advocates are believing that Christ's coming is nigh, and whereas, division among the Adventists is a great hindrance to the cause of Christ, I therefore beseech my age to come brethren to leave off preaching that unprofitable part of your doctrine, as I have done, and advocate that "now is the day of salvation." If you expect to wear a crown of glory, leave off advocating that "beyond the second coming of Christ will be the accepted time and the day of salvation."

Now, my dear brethren, for the sake of the good cause of Christ and for the welfare of your fellow-men, leave off advocating your imaginary glorious probationary privileges in the age to come. If our Lord wants you to preach probation in an age to come, He will give you a call when you get there. So wait for that call. May the good Lord give you wisdom to see your folly as he has me to see mine.—Selected from a booklet entitled "What Is Man," by E. S. Hanes, the Blind Evangelist.

**DEAD OR ALIVE?**

_The_ thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person. We can readily, if we use our sanctified judgment, detect the symptoms of a dead church. If instead of Christ, the politics and literature of the day are discussed from the pulpit, if arti-factual music is made the attraction of the assembly, if philanthropy is made the one essential of religion instead of godliness, if union with infidels is encouraged, and if the Bible is neglected or treated tritlingly, then we may be sure that the church marked by these symptoms is a dead church. It may have splendid adornments, material and personal, it may possess wealth an honor, it may number the greatest in the land in its membership, it may build asylums and run a score of soup-kitchens, and yet with all this movement and splendor it is DEAD. It might as well be in India or Arabia as in Christendom, for Christ—the only life of a church—is wanting.—Sel.

**TRUTHS.**

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

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

Pure religion never made a man sorry he had it.

"Wheresoever the search after truth begins, there life begins. Wheresoever that search ceases, there life ceases."
HEALTH AND HOME.

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

America needs nothing so much as parental government. It is a sad and lamentable fact that there is virtually no home government today. Aside from a few homes—alas, so few—where parental responsibility for the child’s future conduct is recognized, the boys and girls rule. And their rule has been a sad experiment! Home rule or anarchy? That is the choice today, fathers and mothers of America. You must rule, or you will soon find yourself the plaything of a group of self-willed, stubborn, little rebels.—Sel.

THE EATING OF FRUIT.

FRUIT is a necessary and natural food. Insects, animals, children hunger for it. The small boy in early summer, in his impatience, will not wait for it to ripen, but will run the risk of colic pangs, not to mention maternal punishment, in his eagerness to obtain it. The food of the wise man is fruit in plenty, with milk, rice and eggs. The children of the city are outgrowing their palate faces and inert bodies, do not suffer from lack of fresh country air alone. They need plenty of fruit. They are suffering from incipient scurvy, the one and only remedy for which is fresh fruit. Take them into an old apple orchard in harvest time, give them the citizenship of the trees and see how quickly the rosy cheeks of the apple will be transformed.

Captain Cook prided himself more on losing only one man during his long voyage of discovery than on the discoveries he had made; and he tells of the invaluable aid he had obtained in the "rob" of lemons and oranges for preventing or curing scurvy. Lemon juice is of well known use in the cure of rheumatism. There were in Germany many institutions where the fruit cure is employed with remarkable success in cases of rheumatism, anaemic and digestive troubles. Fruit is rather a necessary ally than an independent food. Its anti-scorbutic action keeps the body healthy; and the sugar it contains is readily digestible. With meats that are fatty it has been associated from time immemorial—apple sauce with roast goose or pork, and more recently cranberry sauce with turkey. The fatty properties of meat are, Addison says, "corrected" by the fruit. Let no fruit grower be alarmed at the vast development that has recently been made in his industry. There is no fear that more fruit will be produced than the people can consume.—Coleman’s Rural World.

YOUNG GIRL’S LIBERTY.

Years Are a Woman’s Protection, and Youth Is a Time of Danger.

The liberty and freedom of action allowed young girls of today is the subject of a forcible editorial by Edward W. Bok in the August Ladies’ Home Journal. "That everything in life is tending to make people freer in thought and action is undoubtedly true, and it is a healthful tendency in the main—healthful for people of years and self-control," writes Mr. Bok. "But no advantage is without its disadvantages. The freer our lives become along healthful and safe lines the healthier will our minds become. But before we can safely profit by these advantages we must have lived long enough to know how to use them to understand what phases of them to disregard. Because women are freer to travel alone than ever before, it does not necessarily follow that it is wise and right that young girls should be permitted to travel alone. Here comes the truth of the proverb that "what’s one man’s poison is another’s meat." The time was when a woman could not, with self-respect, go to a place of entertainment unattended. Now she can. But that does not make it right for a girl to do so. The chaperon is none the less indispensable to girls today than she was thirty years ago. She is really more necessary, for, as things become more and more and more possible for women, they should become more impossible for girls. This may sound hard and severe, but young girls must remember that a girl’s lack of years is her danger. The very aim and purpose of the present tendency for woman’s greater freedom will be defeated if we allow it to guide the actions of our girls. The danger to immature maturity always becomes greater as the danger to maturity grows less. This we should never overlook. It is a blessed change that things are safely possible to women which were absolutely impossible a few years ago. But progress is dangerous as well as healthful. If parents interpret the present changing conditions by allowing greater freedom of their daughters they will make a very sad mistake.

WORSHIP IN THE HOME.

In America and England considerable attention has recently been given to the question, Is family prayer declining? On this question we gave it some time ago as our conclusion, drawn from observation and the testimony of others, that the proportion of families of churches in which the family altar is neglected has very much increased in recent years. Especially is this true, we think, among what used to be known as revival churches. In a recent issue the Evangelical Messenger gives the same testimony. It endeavors to account for it by insisting that the rush of business is destroying in many homes this most sacred institution. Perhaps so; but we think there are other causes which have much to do with breaking down the family altar. The Standard, of Chicago, in a recent issue had this paragraph: "The question whether family prayer is declining is again under discussion in some of the religious papers. We do not see how there can be any doubt about that, more is the pity. The custom of gathering, at morning or evening, to hear the head of the family read the Bible and lead in prayer is the exception, not the rule, in the Christian homes of the United States. It is still observed in some parts of New England and in some sections of the West where New England traditions still persist; and of course is usual in ministers’ families and not unknown in other homes all over the country. But it is not common in most communities. Reasons are easy to find. City people nowadays live so far from their work that early trains or street cars must be caught immediately after breakfast, and the tollers return only in time for a late dinner. The evenings are full with other things. It is probably true that fifteen minutes could be spared either at the beginning or the end of the day, but all the rush and hurry of the times are against it. The old custom was pleasant, and formed a spiritual bond for the family which nothing else can quite replace. If it is really true that it can not be reinstated, some partial substitute is greatly to be desired, if only an hour on Sunday afternoon or evening, or something more than a mere formal grace before meals. It is surely not right that children should never hear their parents speak upon religious topics except in church."

Other papers are not of this opinion. The Christian Guardian believes that among its constituents at least “family prayer is holding its own in the usages of the home. But how is it where the Guardian does not circulate. Matters in England in this respect seem worse than in America. The Quiver, an English magazine, addressed the question, “Is family prayer declining?” to many English clergymen, and their answers are mostly very strong testimony on the affirmative side. Dr. Joseph Parker says, “In my opinion it is almost extinct.” Dr. John Watson—"Within the sphere personally known to me, the custom is on the decline." Many others give similar testimony. The terrible hurry and competition of modern life, the insatiable greed for money, are credited with the destruction of the family altar. Perhaps so. But we believe there are other causes.—Church Advocate.
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Abilene, Kansas, Oct. 15, 1897.

Have you noticed the label on your VISITOR? Remember that our terms are cash in advance. We have the expenses of material and printing to meet which always means cash to us. Many of our readers are credited to October '97. May we hear from you soon?

Has the Vistron been a welcome guest in your home? Do you think it would give inspiration to your friend or neighbor? A new name accompanied with one dollar will receive credit to January 1898. Who will respond to this offer?

In this issue we insert a Selection under "Fire Baptism." In our next we purpose making some comment on this subject.

The new names which are being added to our list express an appreciation of our efforts to do what we can according to the ability which God gives us. We would be glad at any time to mail sample copies to those who so request.

The latest information relative to the Missionaries is that according to present arrangements it is proposed that they be in Harrisburg, Pa., over Sunday, November 21st, when they will probably leave that place for New York on the 22nd. They will be in New York on Tuesday the 23rd ready to sail on "The Majestic" of the White Line for Liverpool, England, whence they will embark for South Africa.

A contributor in sending an article for publication says: "I cannot make the necessary corrections now. * * I have no time except on the Lord's day for some time to come. * *" Well, bless the Lord! We, strictly speaking, would not have time to correct articles. We are busy—very busy—during the week and on Lord's day also. Every article which comes in irregular form is so much drain on our time and energy. The article referred to contained matter worthy of notice, and, after spending considerable time, we got it in shape for publication. We do not say this to discourage you who have an impulse to write. But remember that we have enlarged the Vistron one-half additional in matter and that we are alone to attend to the business, editorial work, and correspondence connected with the publication. We are impressed with the necessity of carefully weighing every selection inserted and every word written by our hand. Our time is very limited indeed, and every extra care cast upon us is an unclean drain. Nevertheless we do not murmur. We are the Lord's bond-servant—believing that He is well able to sustain us.

The time is fast approaching when the Missionaries will bid farewell to friends, home, and native land. It has been some years since the question of foreign missions is being agitated among us. Efforts were made at starting a special fund for that cause, and with some success. Yet it has always seemed to us like taking hold at the wrong end of the matter. The first requisite to our mind has ever been men and women who are consecrated to God and filled with the Holy Ghost—having been completely cut loose from earth, so far as to its hindering them in their service for God is concerned. A company of Workers have been selected which we hope the approval of God and the sympathy and support of saved men and women. Liberal contributions have been made for the support of the Workers when in the field; but we trust it is generally understood among us that no direct provision has been made for their expenses on the voyage. Comparatively little has yet been done in this matter. We believe, however, that our people will be only too glad to give a liberal response to this long looked for opportunity. We understand that it is the purpose of these who have been called, to move out on the line of faith. To this we give a most hearty word of encouragement, believing that the Brotherhood will not need bear the reproach of indifference to the cause. Much of our wealth has been lost or wasted by unwise investments and wild speculations and we believe it has been a means of teaching us that a good way to preserve money is by sending it heavenward. We make this note by special impulse without solicitation by those interested. Money intended for this special purpose of defraying the travelling expenses of the Missionaries should be sent to the Missionaries direct or to Elder Samuel Zook, Abilene, Kas., who will see that the money is properly placed. Contributions for this purpose should be sent in not later than November 15th.

We insert in this issue a Selection under "Hints to Age to Come Preachers" which has been sent us by a brother beloved. Undoubtedly it will not meet the approbation of all. Some who look only at the justice of God will find in it a "heretical tinge" others will say, Let the whole truth be known; while such who estimate themselves too conservative will think the tenor of the matter submitted to be about right. One truth the writer makes emphatic, namely that we must serve the Age in which we live. Nevertheless the question arises, Might it be that men and women do not know in what age they live? We know of persons who live in a past age. They, seemingly, have forgotten that their fathers are dead, that the world moves on, and that men's usefulness is developed by applying one's self faithfully to matters at hand. Steam, telegraphy, and electricity are things which were out of order one-hundred years ago. Yet men who stumble over things of minor import use these without any question or conscience. Again we have seen such who apparently lived in the future. Their whole being was absorbed in the environments of an advanced age. Few people have known the past age. They, seemingly, have for­

[...]

"Fire Baptism." In our next we purpose making some comment on this subject.
it commenced at Christ's first advent and will end at his second coming. Very true; but have you ever thought how few of earth's billions knew at the time, just when the world was being ushered into the Gospel Age? How few of the Jewish nation, the church people, the ecclesiastical dignitaries, were aware that a new dispensation had actually dawned upon and overtaken them? How few of Christ's immediate followers had the consciousness of crossing the lines of a distinct era in the world's history? The same state of things will exist at Christ's second presence. "The day of the Lord so cometh as a thief in the night."—1 Thess. 5:2. Who is awake to these momentous questions? Where are the children of the day? The humble believers need not be left in darkness concerning the "times and seasons:" yet many are wilfully ignorant concerning these imminent truths. Gospel truths belong to the Gospel Age; but let us not be surprised when the Millennium dawns to hear the "watching ones" proclaim millennial truths. Probationary themes will, however, be left in the back-ground. Sufficient it that we make known to all the world one offer of salvation. If God's mercy prevails against judgment, what is that to me? His name be praised.

THE OUTGOING MISSIONARIES.

The time is fast approaching when Elder Jesse Engle and wife of Kansas and Sister Frances Davidson of Dayton, Ohio, and possibly others will leave the land of their nativity with all its comforts and blessings to labor as ambassadors for Christ in some foreign field. They have the burden of the unsaved on their souls, and go to proclaim the name of Christ to those who have hitherto not heard the efficacy of that precious name. They need the prayers of the church and also the support of the church both as regards the means to reach their destination and support after reaching their field of labor. They are relying on the Lord for sustenance for soul and body. Whom should the Lord use as instruments for the accomplishment of his design but the church? The command, "Go ye into all the world, etc.," is a law. The fact that, "There is no other name given under heaven, by which men may be saved," makes it urgent.

Every member of the church has a responsibility in this matter to the extent of his or her ability to give service or means to this end. Brethren and sisters that are willing to lay themselves on the altar and undergo the fatigue and dangers of the journey and the labor when the destination is reached, in a heathen country, merit our sympathy which ought to express itself in assistance wherever necessary.

They expect to sail from New York on the 24th of November at 12 m. We recommend that the church at large make that a day of special prayer for the outgoing missionaries and also for those already in the field.

Board of Foreign Missions, 
HENRY DAVIDSON, 
SAMUEL ZOOK, 
W. O. BAKER.

NOTICE.

BY some mistake, our mail, much of it, has been sent back to America with the dead letter office stamp upon it, "Left Japan." If any of the readers of this paper should receive any of their mail sent back, do not be discouraged but write again, as your letters with their words of encouragement do us much good. How the post office department got this impression without our notifying them, I do not know. All names sent to us, should be sent by either draft or international postal order. Persons sending money any other way through the mail are liable to a heavy fine. It is against the law to send money through the mail in bills or hard money. D. W. Zook.

Yokohoma, Japan.

CHURCH NEWS.

CHICAGO MISSION. 
Sewing School and Relief Department. 
Report for month of September is as follows:

DONATIONS.
Amanda Huntzberger, Toronto $ 1 00
Brown Grove, Abilene, Kans. 1 00
Brown County Sunday School 1 00
Total $ 3 00

EXPENSES.
Dry Goods and Shoe Mending 8 1 05
Groceries 1 75
Necessary for Sick and Blind 2 57
Other necessary for needy 3 64
Total $ 9 01

SARAH BERT AND WORKERS. 
Englewood, Ill., 6001 Poorin St.

LOVE-FEASTS. 

PHILADELPHIA MISSION.

I have been moved by the Spirit to write a short article for the Visson. For the last few years I have been trying, by the help of God, to do a little service for him by holding meetings in my house and different houses. There are only a few Brethren and Sisters located here. Brother and Sister Engle and my son William and his wife. The Lord has wonderfully blessed us and we have been moved to start a Mission. Praise the Lord! I feel so glad in the God of my salvation. By His aid and assisting grace we have started a Sunday School. Our first School was held September 5th. There are a great many poor people living in this section; so we went into the alleys and induced such to come who have not gone to Sunday School at all. The mothers would say they would willingly send them but are too poor to clothe them. For such we have bought hats, shoes and suits also dressed quite a number of little girls. We feel that the Lord has been with us in the work. We have had quite an expense, but we feel the Lord will provide and the Brethren and Sisters will lend a helping hand. The expenses so far have been $42.22 and donations amounting to 28.64 have been received. Cold weather is coming on and then we shall need coal; but hope and trust the Lord will not forsake us. Our school averaged 45 scholars, Sunday School 1:30 p. m. Prayer Meeting 3 p. m. Preaching every other Sunday morning 10:30 a.m. Any donations to the work will be gladly received, however small they may be.

Your brother in Christ,
PIETER STOVER.
Philadelphia, Pa., 3456 N 2nd St.

PHILADELPHIA MISSION.

EXPENSES. 

Sewing School and Relief Department. 
Report for month of September is as follows:

Expenses.
Dry Goods and Shoe Mending 8 1 05
Groceries 1 75
Necessary for Sick and Blind 2 57
Other necessary for needy 3 64
Total $ 9 01

Missouri
Humaneville November 6-7
Kansas
Rose Bank October 17
Brown County October 17
Zion October 31
Clay County November 7
Belle Springs or Newborn November 14
Abilene November 21
Pennsylvania
Silverdale October 30-31
Mechanicsburg November 6-7
Woodbury November 6-7
FROM THE FIELD.

ON OUR MISSION.

We once more come with greetings to the dear readers of the Visitor. May grace and peace be multiplied. Amen.

Since our last report we have been holding forth the word of life to an attentive audience at Valley Chapel where we commenced the meeting August 25. We found hungry souls here that were inquiring after the deeper things of God and were longing to know more of the blessed ways of the Lord. The blessed promise that "they that hunger and thirst after righteousness shall be filled," was realized by those who not only believed the word preached but who also took hold by faith and put forth an effort to get all the Lord had in store for them. In order to do this, some confessions had to be made, and getting right with each other. Thus the revival began among the believers as we believe it always should. The Holy Ghost brought deep conviction and we are glad to say to the praise of God quite a number were renewed who had grown indifferent. They saw themselves as the Lord sees, and with deep feeling and bitter tears, as prodigals, they came back to the Father's house and were made to rejoice and others rejoiced with them. We did not even find that any of the elder brothers were at all dispersed as in Luke 15.

Soon after this the Holy Ghost began to convict sinners and some yielded to his influence, kneeling at the altar and pleading for mercy. The attendance has been fair and a holy power seems to hold the people, so that few go away before the meeting is dismissed, which some nights has been quite late.

On September 11 we held a communion service which was an enjoyable season. The Holy Ghost helped us to give some plain and practical teaching on the prayer covering of the sisters as found in 1 Corinthians 11th chapter, which was generally received and has been fruitful of good results for which we praise the Lord.

As time went on, the Lord, through the Holy Ghost and his word, brought conviction on many hearts and quite a number came to the altar to seek the Lord in the pardon of their sins. Some profess to have found him, while there are yet quite a number of anxious souls bowing at the foot of the cross, some of whom are young in years—possibly from 12 to 18.

We are glad the Lord is calling the young. How blessed it will be if they become established in the ways of the Lord and devote their whole life to the service of the living God. Oh what a blessed Eternity where nearly the whole life had been given to God! Lord grant that many other young people may follow the example of those who early turn to Him.

On the evening of September 23, Sister Brechbill (an old mother in Israel) requested to be anointed according to James 5. She was suffering with rheumatism. While we prayed for her healing she was greatly blessed in her soul and praised God with a loud voice. A few evenings later she came to church full of the Holy Ghost and publicly testified that she was healed, that all her pains were gone, and that she was wonderfully filled with the Holy Ghost. We make a note of this to encourage others, who are suffering bodily infirmities, to draw upon the word of inspiration. This is also a part of the Gospel of good news. Let us all his ministers proclaim a full Gospel.

The Church at Valley Chapel is much revived and we are hopeful that she will step out into full freedom and light and liberty of the children of God. That she may arise and shine for her light is come and the glory of the Lord is risen upon her (Isa. 60, 1-5). Read and reflect.

Since we have been here we have made the acquaintance of many of God's little ones. Our labors, we have reason to believe, are appreciated; not because we have preached smooth things, but rather because the Lord used us to touch a soul and also by the word of God show that there is a better way than to be living in disobedience. Yea, that we may be free, not from temptation, but, from sin, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8, 2. We have shared the hospitality of many who consider the Church and our support in the work of the Lord.

But what is called "A better figure." M. F. Maury, in his record, but with the "worm", says to interpret evidence which he does not understand.—M. F. Maury.

SINFUL FASHIONS.

A good part of the deaths of women and children are caused by the accursed corset. Many from the suicidal custom are enduring an immeasurable amount of misery, enduring indeed a living death. The corset as well as alcohol is the cause of great weakness, suffering and ruin to the human race. This instrument of torture multiplies the victims of disease and doctors by myriads. Millions are this moment committing suicide and infanticide with the murderous corded and steelled concern called a corset. This device deforms the "Temple of the Holy Ghost;" dishonoring and insulting Almighty God. It interferes with his works and distorts the human frame, crowding one organ down upon another, compressing the vitals to perfect what is called "A better figure."

Where did this standard of beauty spring from? Do the angular and flattened shapes of the shoulders and waists of women who fascinate themselves in cords, whalebones and steels correspond to any true models of beauty? The mother who throws her girl baby to the crocodiles of the Ganges is not more cruel than the devotee of fashion who slowly kills her child with a corset. Support your clothing from the shoulders and leave the vital organs free and do not demolish beauty and dig your grave with this worse than heathenish device.—Sel.

We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world as well as ourselves. And this sort of happiness often brings such much pain with it that we can only tell it from pain by its being what we would choose before anything else, because our souls see that it is good.—George Eliot.

Canton, Ohio, October 1st.

Noah Zook.

As a rule, people fast when they cannot get anything to eat. THE BIBLE A FINAL AUTHORITY.

I have been blamed by men of science for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes, and is therefore of no authority. I beg pardon; the Bible is authority for everything it touches. What would you think of the historian who should refuse to consult the historical records of the Bible because the Bible was not written for the purpose of history? The Bible is true, and science is true; and when your man of science, with vain and hasty conceit, announces the discovery of a disagreement between them, the fault is not with the witness or his record, but with the "worm" who essayed to interpret evidence which he does not understand.—M. F. Maury.
DO YOUR BEST.
If you cannot wield the chisel
To fulfill a sculptor's dream,
If you cannot from the rostrum
Paint with eloquence your theme,
You, perchance, the steel may temper
That the grandest form should mould;
And the impulse of your presence
May a worthy cause uphold.
Do not deem your creed a weak one,
That it has not moved the world.
Know wherever your faith is founded,
Keep your colors still unfurled,
Live the principles you cherish,
Act the precepts you would teach,
Do not let a good work perish
For the help within your reach.
If your dollars are not plenty,
Give the pennies you can spare;
If your pocket should be empty,
Give a good word and a prayer.
There is not a soul so humble
But some kindly act may do
To the honor of his Maker,
And to help his brother through.

Stanley tells this story of a Bible: "In 1875, Miss Livingstone, Sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa, I read him some chapters, and as I finished, it flashed through my mind that Uganda was destined for Christ. Mtesa never forgot the wonderful words, nor the startling effect it had upon him. As I was turning away from his country to continue my exploration farther in the dark continent, a messenger came to me, having traveled two hundred miles, crying out that Mtesa wanted the book, and he got it. To-day the Christians in Uganda number many thousands."—Annie Holberton.

Under "notes on open letters" the Sunday School Times of August 21 says:
Questions about the future state of persons for whom we have no responsibility are profitless subjects for discussion, if they are prompted by mere curiosity, or by a worrying doubt as to God's love or fairness. When Peter asked our risen Lord about the future of the disciple whom Jesus loved, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow me." If, however, one honestly desires to know whether he ought to hasten to spread the glad news of salvation in Jesus Christ, so that all may have it as speedily as possible, he need not wait for any added stimulus in more complete knowledge as to the needs and peril of those yet in ignorance. Jesus commands such effort on the part of his every follower, and he who will not do this for his Master's sake, would not do it for the sake of a stranger. Yet many Christians are giving more time to discussing the state of the heathen whom they are neglecting than to considering the best method of obeying the command of Jesus to see that the heathen hear of Him and his work. This same Jesus said to every disciple of his, before he went away, "Go ye, therefore, and make disciples of all nations." As has been said forcefully, "The question is not, Can the heathen be saved if they do not hear the gospel? but is, Can we be saved if we do not give them the gospel?"

Some comprehension of Roman idolatry may be had by reading the following from the pen of W. E. Reed who is laboring as a missionary and colporter in Equador. Writing in the Gospel Message of a visit to a confiscated estate which formerly was the property of an ex-priest he says:—The Government was enriched about ten thousand sucres and a good supply of ammunition. They also made the episcopal residence the home of the president of the Government College. But the only beautiful grounds are now the desert. In its deserted and neglected state it is a shrine of the Virgin Mary. The path over which worshippers formerly walked into the beautiful quiet nook is now closed. It was not impossible however for two Protestant Missionaries to find their way into the deserted place of worship and there meditate on what God had done for the land and gather encouragement from His past dealings to believe that He is yet going to finish this work which He has so surely begun. There the Virgin stands, a beautiful image, surrounded by a grove—always a favorite location for heathen shrines. Wishing in the whole scene reminds one of Christ. It is as truly an idol as the most hideous god of India. She is represented as a young woman standing on the head of a serpent as though it was the woman and not the seed of the woman who should bruise the serpent's head. In her hands she holds the world aloft as though it was through Mary and not through Jesus that blessing would come. On her fingers are twenty-three finger rings, showing that the Goddess of South America is a vain worldling, not even resembling the modest woman of Nazareth whose Son we love. Standing there I realized as never before that the natural heart loves just such a scene and I could understand how it was possible for people to repair to just such a place. From her wrist hung a little trinket which some one had placed there and on her arm laid the remnants of a floral offering which a poor deluded soul had brought in order to gain the favor of the "Mother of God." * * * For the Evangelical Visitor.

WING SONG.

Wing Song is a Christian Chinaman of this city. He was converted to the faith about seven years ago. He came to this country about 1888. He was then very wealthy. He had a wife, but she proved unfaithful and left him. Relatives he has none that he knows of except a cousin in his native country. By some means he lost his wealth, and now has the lowly occupation of a street-lamp mender. A more earnest man to preach the gospel, I never saw. His occupation gives him a grand opportunity of preaching to the people on the street. While he is mending a lamp, he will begin to talk to the owner about Christ. The people passing by on hearing him speak will stop to listen. It is not an uncommon thing to see in a Japanese town this man standing on the side of a street mending a lamp and at the same time preaching the gospel to a crowd. His position gives him a grand opportunity to make for himself a new suit of clothes but always gets second-hand ware. Often when money is given him for his own benefit, he will take it to buy Bibles for them that have none. He is looked upon as foolish by his own compatriots and many others, and therefore receives much persecution, but he glories in it. Would to God we had many more just such foolish, single-hearted men who are not ashamed of the gospel of Christ. He attends our meetings regularly on Sunday afternoon and Saturday evening and takes an active part. Sometimes speaks in his own language, while at others he speaks in Japanese. We cannot understand what he says, but can understand the spirit in which it is spoken. This example of our brother has been a real inspiration to us and I hope will prove a blessing to others that read this. Yours in Christ.

D. W. Zook.

Yokohama, Japan.
Our Youth.

Character is more than reputation.

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

On Guard.

You have a little prisoner.
He's nimble, sharp, and clever.
He's sure to get away from you,
Unless you watch him ever.
And when he once gets out he makes
More trouble in an hour,
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words.
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue!

"God claims me."

When the late Earl Cairns was a little boy he heard three words which made a memorable impression upon him:
"God claims you." Then came the question: "What am I going to do with the claim?" He answered: "I will own it,
"God claims me." As a member of Parliament, and ultimately as Lord Chancellor he was a teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him: "I suppose you now require to give up your class?"
"No, was the reply, "I will not; God claims me."

"God claims me."

\[\text{Waste not, want not.}\]

Nowhere is the prodigality of youth more conspicuous than in the waste of affection and happiness. When young and surrounded by friends, we treat affection in a scornful way as if it could never cease to flow to us. When it does cease, we look back with sorrowful wonder at our folly. The old home is broken up which we did not care to visit until too late. Now the warmest welcome we get anywhere is at an inn. The cares which we took as a matter of course, if we did not reject it, is no longer proffered. We wasted affection, and now we want it. We cared for no one, and now no one cares for us. "Blind and deaf that we are; oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust-clouds and idle dissensions of the moment, and all be at last so mournfully clear and beautiful, when it is too late." In the same way pure and peaceful happiness is too often despised, while we rush after unsatisfying excitement.—Quiner.

Have a Purpose.

Young man, have a purpose in your heart. Now what is your purpose in life? Is it that under all circumstances you will do what you think is right? Or is it to become rich at the expense of principle and right.

The first purpose you should have is to take care of yourself. Young men nowadays don't: and when the body is wrecked, they hobble through life making everybody about them miserable. Find out what diet best agrees with you, and stick to it. Daniel began by abstaining from wine. This would be a good start for you young man.

Next, take care of your intellect. Study, if you have intellect—there are some young men who don't know whether or not they have any intellect—to improve it. Many hard-worked men have acquired profound education by being studious during small intervals of leisure. Then take care of your manners. The manners of Americans are degenerating. There was a time when a young man would not offend a lady by puffing cigar-smoke into her face. Now I see it done on the street cars every day. Imitate the sweetness and gentleness of Daniel. Be affable, saucy, courteous and kind. Never utter a thoughtless word which will pain.

Start in life with the principle, "I'll be a gentleman, come what will."—Sel.

Six Things about Reading, for Boys and Girls.

1. Don't make the mistake of thinking that the newest and best looking books of a library are the best. As "the most clubs are found under the best apple tree," so the most popular books in any circulating library are likely to be the most worn.

2. When you like a book look at the author's name, and then search the catalogues for other books by the same writer.

3. Don't forget the Golden Rule when using Sabbath-school library books, and use them as you would not like to have any one use one of your books that you had loaned him. Many a book has to be thrown away because one page has been destroyed by hard usage, or lost by carelessness. Remember, too, that marking or marring a borrowed book is a mean practice.

4. If you get a book whose leaves are not cut, do not tear them open, but cut them carefully. If you find a loose page get some one who can do it neatly, to stitch or paste the blank edge of it in the proper place, and so save the whole book.

5. The boy or girl who is determined to "be somebody," will not always select a story from the library, especially not always a made-up one (although these are very useful if we do not read too many of them,) but we will often take a book about animals, or birds, or nature's wonders, or travels, or real adventures, or the history of great men, or of countries, in which the stories are just as wonderful as the made-up ones, besides being true. These books make boys and girls wiser, and so more useful and successful.

6. A boy or girl who does not intend to be a bad man or woman ought never to read the weekly story papers, which have made many boys and girls in their teens into thieves, and drunkards, and runaways, and even murderers. The stories are neither true nor clean, and why should anybody read them when he can get good reading just as cheap, and in Sabbath-school free?—Church Advocate.

Every boy and girl can get a pointer from the following: "It is easier to be good in church and in doing church work than it is to be good at home and do the work there," writes Mrs. Margaret Bottomie of The King's Daughters, in the September Ladies' Home Journal. "To wear the cross means to do the work next to you. It is much easier for our girls to dress up and go out to engage in some charitable work or church work than it is to help their mothers to keep the house in proper order, and relieve their tired feet. The work of a Daughter in our Order means home before church or any charity work. All over this land the need is for daughters to be charitable to their mothers, and bear the burdens their mothers will have to bear unless they take the burden, and as the President of our Order I wish to emphasize this. Our daughters are to be the mothers of the future, and we must have more perfect daughters in our homes. No amount of outside work can compensate for the neglect of work that the mother must do if the daughters do not share the home burdens with her. Unselfishness in the home is the meaning of the cross we wear. The priceless wealth of character is made by willingness to wash the dishes and sweep the rooms, which work the mother must do if her daughters do not."

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.
THE "NEW ZION" MOVEMENT.

A London news correspondent says that thousands of Jews in London and in other European cities are looking forward eagerly to the "new Zion" movement, where-bye it is believed that the Hebrew race will regain its ancient glory, and that there will be once more "a God in Israel."

It has always been the dream of the patriotic Jew, continues the correspondent, in a vein opposite to that of an article on this subject which we printed a few weeks since, that some day Israel would recover her place among the nations and that the roof of the temple would once more glitter upon Zion's hill. At last the dream seems to be in a fair way of being realized. The new prophet who will lead the Jews into the promised land is not yet come, but when he does make his appearance he will be in the form of a shrewd financier and a man of business.

The first active step in this scheme will be taken in September, when a world congress of Jews will be held in Switzerland. Whether that congress shall have completed its work the truly new Jerusalem will have been laid. The most practical people say that the plan will inevitably be carried out and that within in a few decades Palestine will bloom once more with the vines and the fig and the olive, and that gardens will abound in the Holy Land where now is desolation.

The details of the plan for the regeneration of Israel are of great interest. They involve the establishment of "the Jewish Company," which is to look after the financial and business doings of the proposed Jewish State, and the "Jewish Society," which is to be composed of patriotic Jews, rich and poor, who are willing to lend their efforts to carry out the scheme. The whole movement is now called "Zionism," and is spreading like wildfire through Europe, which is thickly populated with Jews. It is proposed that English capital will back the scheme at first and that the headquarters of the Jewish Company be located in London, from which the finances of the movement will be directed.

To those who are likely to object to the plan the first question to occur will be: "How are the Jews to wrest the Holy land from the Turk?" Oddly enough, this, apparently the most insuperable difficulty in the way of the new Jerusalem, is the most easily surmounted. It must be remembered, that there is no antipathy between the Turk and the Jew. However much the Gentiles may hate the Mohammedans, the Mohammedans hate the Jews, and the Jews have never quarreled. It is proposed that the Sultan surrender Palestine to the Jews, holding a sovereignty over the country. In compensation for this the Jewish Company is to guarantee the Sultan a tribute of £100,000, which is to be annually increased to £1,000,000. The financiers say that a tribute such as this guaranteed the Sultan could easily negotiate a loan of £20,000,000, which would rehabilitate his state and place his finances upon a sound footing. There are those who believe that the power of the crescent is waxing in Europe rather than waning, and the Porte is more powerful to-day than it has been at any time during the past quarter century. With such a loan as the one indicated the Sultan would be in a position to hold his own with the powers. He is now considered one of the smartest diplomats in the world, and when, with empty coffers and rotten finances he can outwit the premiers of Europe, it is argued that, independent in the money way, he could be independent politically. The Jewish patriots back of the Zion movement therefore believe that nothing stands in their way so far as the political aspect of their plan is concerned.

Financially, too, their prospects must be conceded to be very promising. Although some rich Jews are opposed to the plan, there are others who are in sympathy with it. Baron Hirsch spent millions in "reconstructing" the exiled Jews and sent armies of them back to Palestine. There is no doubt that his widow will at once lend her aid to the scheme if that is necessary. But it is not contemplated that charity in any form will be asked. The plan is a purely commercial matter and has already attracted the attention of English capitalists, who care not a whit for Jewish glory, but who are not averse to making interest money. The company would have the commerce of the new country in its own hands, and it is proposed to put the sweat, the toil, the product and very life of the Jewish people themselves. Thus, politically and financially, the movement is almost assured. The Sultan has said he likes it and will enter the competition, and English capitalists are favorably disposed towards its commercial side.

The visible leader in the Zionistic movement is Dr. Theodore Herzl, an eminent Jewish writer of Vienna, whose tract, "The Foundation of a Jewish State," created a great deal of comment throughout Europe. It will be interesting to glance at this plan the first question to occur will be: "How are the Jews to wrest the Holy land from the Turk?" Oddly enough, this, apparently the most insuperable difficulty in the way of the new Jerusalem, is the most easily surmounted. It must be remembered, that there is no antipathy between the Turk and the Jew. However much the Gentiles may hate the Mohammedans, the Mohammedans hate the Jews, and the Jews have never quarreled. It is proposed that the Sultan surrender Palestine to the Jews, holding a sovereignty over the country. In compensation for this the Jewish Company is to guarantee the Sultan a tribute of £100,000, which is to be annually increased to £1,000,000. The financiers say that a tribute such as this guaranteed the Sultan could easily negotiate a loan of £20,000,000, which would rehabilitate his state and place his finances upon a sound footing. There are those who believe that the power of the crescent is waxing in Europe rather than waning, and the Porte is more powerful to-day than it has been at any time during the past quarter century. With such a loan as the one indicated the Sultan would be in a position to hold his own with the powers. He is now considered one of the smartest diplomats in the world, and when, with empty coffers and rotten finances he can outwit the premiers of Europe, it is argued that, independent in the money way, he could be independent politically. The Jewish patriots back of the Zion movement therefore believe that nothing stands in their way so far as the political aspect of their plan is concerned.

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How is Palestine to be reclaimed, the land to be restored, the new Jerusalem to grow again as it grew under Ezra, and the temple of Israel's God to again be reared upon the holy hill? In this way: When the company is ready for business and the political situation adjusted with the Sultan, Jews from all over the world will be invited to go to Palestine and begin the work of restoration. No one will lack for work, and only those who are ready and willing to work will be welcome. It will be much the same as in the days of Joshua. Dr. Herzl and his friends do not expect that rich Jews will take advantage of the invitation. No doubt some of the more patriotic among them will go to live in the land of their fathers, but the largest immigration is looked for from Eastern Europe, where there are the most and poorest Jews. The first work to be done is building and digging. When the land begins to improve and cities begin to rise the immigration will increase accordingly. The promoters of the scheme regard the result of the scheme as mathematically certain. It is claimed that the soil of Palestine, which is generally considered unproductive, is barren because it has been deserted for centuries. There is no reason why, under modern methods of cultivation, it should not once more be the fertile soil it was in ancient times. The finest olives in the world grow in the orchards and gardens of the Holy land, and even to-day wine made from the grapes of Palestine compare favorably with those grown anywhere upon the face of the earth. In olive growing alone there is an industry possible in Palestine that could in a few years, pay the ransom of a nation. All that is wanted there is an industrious population; a population with its own internal government and an opportunity to draw out of the soil the riches that now lie concealed within its heart.

It will be interesting to glance at this country—the country dear to the heart of hundreds of millions of Christians, to say nothing of the Jews. Palestine is 150 miles long by 40 wide west of the Jordan, and 40 miles wide east of the Jordan, or about 80 miles wide in all. This was the land where the spies saw and knew it was the land of promise, for it was a "land flowing with milk and honey." The climate is mild. As between warm and cold it may be said to incline to the extreme of the former rather than to the extreme of the latter. There is a rainy season and a dry season, with an assurance of a sufficient rainfall for the crops. The climate of Palestine is very like that of Southern California. California, now the El Dorado of the world, was a barren desert, more desolate than is now Palestine. To-day, where it has been improved by the labor of man, it is a garden of roses. As to the rainfall Palestine is even more favorably cared for than California. In the Holy Land the average rainfall is 24 inches, while in California country it is only 20. All that Palestine needs to restore is its pristine fertility is the work of man's hands. Let the trees be restored, the wells dug, and irrigation established, the hills made once more into parterres and terraces as they were in the days when no man hungered and when abundance was such that government was not needed, and the Holy Land will again flow with milk and honey. When the new agriculture is developed we shall no longer call it "the Promised Land," but rather "the Land of Milk and Honey."
of recent years, affecting the interests of Africa is the abolition of slavery in Nigeria, the next thing to be desired is the full success of the British expedition to the Upper Nile. With the Egyptian Soudan restored to the control of England, the foreign slave trade of Africa would be near its death.

O UR DE A D.

KLUGER — Died, near Churchoftown, Cumberland county, Pa., August 23, 1897, John M. Kluger, aged 85 years, 2 months and 19 days. Brother Kluger was a consistent member of the Brethren in Christ for many years. He was born in Germany and came to this country when but a young man, was united in marriage June 23, 1843. From this union were born 11 children—of which have preceded him to the grave. The wife, sister, and 8 children survive to mourn their loss; also 24 grand-children and 2 great-grand-children. Funeral took place on the 26th, at the house, Interment in Churchtown cemetery. Text 1 Cor. 15:55.

KAUFFMAN — From the Martinsburg (Pa.) Herald of September 28, we clip the following: Mrs. Rebecca Kauffman, died at her residence East Julian street at 8:15 yesterday morning, after a painful illness from a cancerous affection. Mrs. Kauffman, nee Stoner was born on the old Stoner homestead near the borough limits, June 19, 1846, and was aged 57 years, 3 months and 3 days. On September 20, 1860, she was united in marriage to Joseph Kauffman who died near Winchester W. Va., June 20, 1865, having been accidentally upset upon her. Reaching the home brethren, at the house. Interment in Fairview cemetery.