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H.N. Engle
### TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>SECTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDITORIAL</td>
<td></td>
</tr>
<tr>
<td>Items, Our Ransom</td>
<td>358</td>
</tr>
<tr>
<td>Special Mention, Baptized With Fire</td>
<td>366</td>
</tr>
<tr>
<td>Our Times, Exchange Clippings, Etc.</td>
<td>371</td>
</tr>
<tr>
<td>POETRY</td>
<td></td>
</tr>
<tr>
<td>Our Own Gethsemane</td>
<td>354</td>
</tr>
<tr>
<td>Ties of Home</td>
<td>365</td>
</tr>
<tr>
<td>Let Down Your Nets</td>
<td>369</td>
</tr>
<tr>
<td>Nature's Beverage</td>
<td>370</td>
</tr>
<tr>
<td>ESSAYS</td>
<td></td>
</tr>
<tr>
<td>Him That Justifieth the Ungodly, J. G. Cassel</td>
<td>354</td>
</tr>
<tr>
<td>Therefore, C. H. Babbaugh</td>
<td>355</td>
</tr>
<tr>
<td>The Soul, W. O. Baker</td>
<td>366</td>
</tr>
<tr>
<td>The Life More Abundant, V. D. David</td>
<td>378</td>
</tr>
<tr>
<td>SELECTIONS</td>
<td></td>
</tr>
<tr>
<td>The Curse and the Cure</td>
<td>360</td>
</tr>
<tr>
<td>Our Position in the World</td>
<td>361</td>
</tr>
<tr>
<td>Divine Healing</td>
<td>362</td>
</tr>
<tr>
<td>False Faith</td>
<td>362</td>
</tr>
<tr>
<td>Disappointment His Appointment</td>
<td>363</td>
</tr>
<tr>
<td>The Issues of Life</td>
<td>363</td>
</tr>
<tr>
<td>The Deadly Dance</td>
<td>368</td>
</tr>
<tr>
<td>CHURCH NEWS</td>
<td></td>
</tr>
<tr>
<td>Local Church News</td>
<td>367</td>
</tr>
<tr>
<td>MINISTER'S PAGE</td>
<td>364</td>
</tr>
<tr>
<td>HEALTH AND HOME</td>
<td>365</td>
</tr>
<tr>
<td>MISSIONARY</td>
<td>369</td>
</tr>
<tr>
<td>OUR YOUTH</td>
<td>370</td>
</tr>
<tr>
<td>OUR TIMES—OBITUARY, Etc.</td>
<td>371-72</td>
</tr>
</tbody>
</table>

**OUR RANSOM.**

God's plans are as much higher than those of man as the heavens are higher than the earth. That our salvation should have been hidden in the cross and the blood is too deep for us. That our mediation should have been brought about by the man Christ Jesus belongs to the mysteries of godliness. But that God's love for sinners should be so great as to effect a ransom, closes our lips in silent amazement. "The Son of Man came **to give his life a ransom for many."—Matt. 20:28.

But what is meant by "ransom"? It is nothing less than a corresponding price—the paying of a debt and the setting free of the slave or prisoner. Yet how many Christians—to say nothing of unbelievers—accept as a truth that Christ on the cross suffered a penalty corresponding to that of every individual son and daughter of the Adamic race? Had he suffered anything less than the penalty attached to sin He could not have been a ransom.

But herein do we joy, because the Word says (1 Tim. 2:6) that our mediation has been wrought by the man, Christ Jesus, who gave himself a ransom for all, to be testified of all in due time. Again, by the Apostle Peter we learn that we have been redeemed (bought back) by the precious blood of Christ, as of a lamb without blemish and without spot. Paul to Titus (chap. 2, ver. 14) also says that by giving himself for us, Christ hath redeemed us from all iniquity. The Prophet Isaiah already foresew the wideness of this plan and the extent of the purchase when he said, "**When thou shalt make His soul an offering for sin. ** for He shall bear their iniquities."—Isa. 53:10-11.

Are we willing to sit in abject silence and not strive against God? O how it humiliates us to know that God so loved the (whole) world! Fellow believer, Where is our love? Whose is it like? Is it in similitude like to the love of God, or man? Do I love men—sinners—sufficiently to count not my life dear unto myself? Have I consecrated unto the death?

Men of strong skeptical tendencies take in the scope of profane history as an almost unquestionable does. To these same men, however, the Bible must be subjected to all the scrutiny that can be heaped upon and assailed by all the missiles which can be hurled against it. Nevertheless, Sir Isaac Newton, a man of no inferior intellectual capacity, said there are more marks of authenticity in the Bible than in profane history.

A writer says that covetousness was the cause of setting on foot the first heathen persecution. It is noted that while Gentile opposition always originated in matters of personal or political interests, religious fanaticism was the cause of Jewish uproot. Worldly opposition, even yet, has its chief source in covetousness, because the Gospel stands out absolutely against lotteries, gambling, unrighteous gain, and oppression of the poor.

Sanctification (?) seemingly is an injury to some people. They get into a position where they can say, Stand aside; give way; I am holier than thou! They would not have a sinner touch them—much less would they touch a sinner. We don't know how they would manage to seek that which is lost. Perhaps in their zeal (?) for holiness they have forgotten that Jesus was continually calling not; the righteous but sinners to repentance.
OUR OWN GETHSEMANE.

In golden youth, when seems the earth
A summer land for singing mirth;
When souls are glad and hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Some-where veiled in evening skies,
A garden, all must sometime see.

Gethsemane! Gethsemane!
Somewhere: his own Gethsemane.
With joyous steps we go our ways;
Love lends a halo to the days;
Light sorrows sing like clouds afar;
We laugh, and say how strong we are.
We hurry on, and, hurrying, go
Close to the border land of woe
That waits for you and waits for me.

Gethsemane! Gethsemane!
There waits for us Gethsemane.

Down shadowy lanes, across through streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt fount of tears.

The garden lies: strive as you may.
All paths that have been, or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden gate:
Must kneel alone in darkness there,
And battle with some dark despair.

God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Gethsemane, say Gethsemane!

God help us through Gethsemane.

For the Evangelical Visitor.

"HIM THAT JUSTIFIETH THE UN-GODLY."

WHEN the Gospel was first being preached by God's chosen heralds, the doctrine of justification by faith was much opposed. The opposition came chiefly, of course, from the Jews who were clinging so zealously to the law of Moses. In consequence of this, we have two epistles—Romans and Galatians—in which are given to us very clear and full expositions of this doctrine. In these epistles it is seen that the controversy was between law and grace, and between faith and works. This controversy has been going on ever since. Sometimes the truth of God has been almost entirely obscured by error, and then again God has raised up some man to sound out His own message of salvation through the blood of Jesus, by faith alone, without any works of man. Such a man was Luther, whom God plucked out of the Romish church and set him to preaching the good news of justification by faith, as opposed to that great system of error which teaches that poor, helpless sinners must do penance for their sins and work innumerable good works, in addition to Christ's perfect work, in order to at last merit the favor of God and be eternally saved.

Though the reformation has come and the countless thousands have been turned to the true faith, the Roman Catholic church still teaches her false doctrines and keeps her children in bondage to dead works; and still there is need of faithfully and fearlessly declaring the Word of God in the face of this error. And I dare say that outside of the Catholic church there is much need in this day of Paul's teaching of justification; for it is not only true that even in what is called Protestantism, and the very best of it at that, there is much mingling of works and faith in order to obtain salvation, and many, many, alas! are building more upon their own doings than upon the finished work of Christ? If there is not the old time persecution of those who humbly believe in the good old gospel of salvation "by grace, through faith," there is yet very little acceptance of their message.

It certainly will not be thought out of season to look again at what God has said about that concerning which men so greatly differ. And surely we will believe what He says, rather than what man says, or even what our own deceitful hearts might suggest.

And, first, it will be well for us to inquire what is meant by justification, or what it is to be justified. In Rom. 2:13 the words justified and just are used interchangeably. So then, one who is justified is a just person. And a just person is a righteous person. And one who is righteous must either have kept the righteous law of God perfectly, or else he must have righteousness imputed to him upon the ground of the obedience of another. This latter is just what takes place when a sinner is justified. God counts him as righteous upon the ground of the merit of Christ. Justification does not make a man holy, but it treats him as if he had never sinned, and holds him as if innocent of every sin. The sentence of justification gives a full discharge from the guilt of sin, and removes the sentence of condemnation. It puts one where the demands of the law are silenced, because it is based upon the perfect satisfaction which Christ has made in answer to those demands.

But we must now look more specifically to see how justification is received. And we may safely assert that it is not by keeping the law. "But," says some one, "does not the Scripture say, the doers of the law shall be justified?" Yes, verily, but where are the doers of the law? Who can say, "I have kept the law in every point?" It would be blasphemously presumptuous indeed for anyone to make such a claim in the face of God's own statement that "there is none righteous, no, not one," "for all have sinned, and come short of the glory of God." If it were possible for any one to keep the law perfectly in every particular, then he might indeed claim justification upon the ground of his own obedience and stand before God on his own merits; but through the weakness and sinfulness of the flesh this is utterly impossible. "Therefore by the deeds of the law there shall no flesh be justified in His sight," Rom. 3:20. Poor, weak man, is ever seeking to justify himself, and talks about his own goodness and about doing the best he can, as if God had said that if we do the best we can He would justify us. But what does He say? Listen: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." This is quite contrary to man's reasoning, and it shows how vain is the hope of receiving justification by keeping the law.

Look at Gal. 2:16. In this verse it is stated three times that we are not justified by "the works of the law." And in Gal. 3:10 it is said that "as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to
do them.” And what are we to understand by “the works of the law!” Does it have reference only to the law of Moses? That was the issue, mainly, when Paul wrote, but it has a far wider application. He who seeks in any way to be saved, by his own doings, instead of by Christ alone, is of the works of the law. Many even make law of the Gospel, and put themselves under law as strictly as the Jews ever were. This is all sadly wrong. It is frustrating the grace of God, and putting man under the bondage again from which Christ came to deliver him. That justification is by faith is made perfectly clear in the Scriptures. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.” Gal. 2:16. “Therefore being justified by faith.” Rom. 5:1. “By Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Acts 13:39. And it is not faith and works. “But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Rom. 4:5. What a wonderful word! “Him that justifieth the ungodly!” It is not the good people, them that are justified. Oh, not that is man’s thought about it. But Jesus came to save sinners. Christ receiveth sinful men. He justifies the ungodly. It is our sins that commend us to Him. Justification must be by faith, because it is by grace. “And if by grace, then it is no more of works: otherwise grace is no more grace.” Rom. 11:6. But how can God justify the ungodly? It is “through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forebearance of God; to declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Christ Jesus.” Rom. 3:24, 25. It is needful, I suppose, to refer briefly to what James says on this subject. There are those who linger continually around his words, and fail entirely to see the force of Paul’s argument. James indeed says that “a man is justified by works, and not by faith only.” He was inspired as well as Paul, and it would be very foolish to set his argument against that of Paul, and by the one try to disprove the correctness of the other. If the whole truth is seen, there is certainly nothing contradictory here. Evidently a man is justified by works. If a man say he has faith, and manifests no works to justify such a claim, he is certainly in error. There are many, doubtless, who think they have faith, and yet are not careful to maintain good works. They make a false profession, and are trusting in that which proves after all to be no faith. Such need to be taught that justifying faith has the works following which justify before men. It might also be appropriately said here that it is not faith in itself that justifies, but faith connects the sinner with Christ, and becomes the channel through which flows to him the justifying grace of God.

While it is true that justification gives only one phase of God’s redemptive work, it never occurs apart from regeneration, and we cannot properly speak of a justified person as only partially saved. Justification has to do with law and righteousness, and is that act of God which gives us a perfect judicial standing before Him. There is nothing to be added to it to make that standing more complete. And, as stated above, when God justifies a person He at the same time regenerates him; and it is said, moreover, “whom He justified, them He also glorified.” Rom. 8:30. It is true, the believer does not here enjoy all that he shall enjoy when he will be like Jesus, but he is most certainly a child of God now, and is “blessed with all spiritual blessings in heavenly places in Christ.” Eph. 1:3. It is true also, that, while there is infinite room for growth and development and perfecting holiness in the one who has been justified and born again, his acceptance with God is just as complete the first day as the last of his new life; for that is based upon the merit of Christ alone. We are “accepted in the Beloved, in whom we have redemption through His blood.” Eph. 1:6, 7. God regards all true believers as holy in Christ, and they are thus addressed in the epistles. “Sanctified in Christ Jesus,” 1 Cor. 1:2. “Saints” or literally, holy ones, “in Christ Jesus.” Phil. 1:1. “Ye are complete in Him.” Col. 2:10. God is thus even showing us our exalted position in Christ, that He may lead us to humility and holiness in our walk on earth. Can we speak depreciatingly in the least of justification, when we consider what a place is given us, and what privileges are ours, when God justifies us and makes us His children?

Los Angeles, Col.

For the Evangelical Visitor.

THEREFORE.

(1 Cor. 6:20.)

To Sister Anna Lapp:—

LOVE, eternal love. When this blessed, searching, transforming power thoroughly possesses and controls us, we are ready for any work God assigns, and the needs of humanity require.

The church is too supine, too content with forms and traditions and personal comfort. We have in large measure lost God’s idea of man, and have become earthly, self-seeking, satisfied with low aims, low enjoyments, and poor achievements. Our work is nothing less than that anguish movement inaugurated by the incarnation of God in Christ. The work set before us is not a whit less than that given the apostles. The world is to be evangelized, souls are to be saved, God is to be revealed in our holy lives, the glory and power of the cross are to be exhibited moment by moment in all the relations and details of life.

The Bible is still a sealed book to many of us. We know a little of the letter, and less of the Spirit. How many can testify to the indwelling of the Holy Ghost as the Illuminator and Interpreter of Scripture? And yet this is the privilege of every believer. Christianity holds the key to all the problems of life. Its consummation is a redeemed world, a sanctified race, the realization of Eph. 4:13; Rev. 21:1-4. To
that climax we are to contribute by
our embodiment and manifestation of the crucified, risen, enthroned
Christ. This is our high calling, as high as God in Christ, and we are
to walk worthy of it. Col. 1:10;
Eph. 4:1; 1 Thess. 2:12. Awake,
O Zion, and fulfill thine augusit mis-
mission. Awake, O my soul, to the call
of the cross. “Ye are Christ’s; and
Christ is God’s.” 1 Cor. 3:23.
C. H. BALCHBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.

THE SOUL.

(by Eld. W. O. BAKER, of Louisville, Ohio.)

(Continued.)

IV. JEWISH BELIEF CONCERNING

THE SOUL.

We cite Josephus first as chief
witness:
The Jews had for a great
while had three sects of philosophy
peculiar to themselves; the sect of
the Essenes, and the sect of the
Sadducees, and the third sort of
opinions was that of those called
Pharisees; . . . They also believe
that souls have an immortal vigor
in them, and that under the earth
there will be rewards and punish-
ments, according as they have lived
virtuously or viciously in this life;
and the latter are to be detained in
an everlasting prison, but the former
shall have power to revive and live
again; on account of which doctrine
they are able greatly to persuade
the body of the people; and what-
soever they do about divine worship,
prayers, and sacrifices, they perform
them according to their direction;
insomuch that the cities give great
attention to them on account of their
entire virtuous conduct, both in the
actions of their lives and their dis-
courses also. “But the doctrines of
the Sadducees is this: that the souls
die with the bodies. But this doc-
trine is received but by few, yet by
those of the greatest dignity. But
they are able to do nothing of them-
selves: for when they become magis-
trates, as they are unwillingly and
by force sometimes obliged to be,
they take themselves to the notions
of the Pharisees, because the multi-
tude would not otherwise hear them.

The doctrine of the Essenes is
this, that all things are best ascribed
to God. They teach the immor-
tality of souls, and esteem that the re-
wards of righteousness are to be
earnestly striven for” — Josephus
Book 15. Chap. 1. “It is worthy of
remark that of the three sects into
which they were divided, two clearly
believed in the immortality of the
soul. The Sadducees, who alone be-
lieved that the soul dies with the
body, were very few in number, and
had no influence with common peo-
ple. This proves that theirs was
not the doctrine of the Jews, but an
exception to it. They were compos-
ed of a few of the wealthy high-
livers, and were clearly a set of
Jewish heretics, as is proved from
the fact that Christ so clearly con-
demned their doctrine,” (Leo).
Historian H. H. Miller says, “The
Sadducees were the higher order of
freethinkers.” From the New Testa-
ment we learn that the Sadducees
did not believe in a resurrection,
nor angels, nor spirits. How they
arrived at these conclusions from
reading Moses and the Prophets is
not clear, in-as-much as these doc-
tines were clearly taught there.

The next witness we introduce is
the Jewish service book, containing
their creed and prayers.

“The seventh article of their creed
runs thus: ‘I believe with a per-
fect faith that the prophecy of
Moses our instructor, (may his soul
rest in peace) was true.’ In one of
their Sabbath morning prayers we
find the following expression: ‘There-
fore the members of which thou
hast formed us, the spirit and soul
which thou hast breathed into us.’
In an evening prayer we find the
following: ‘Blessed be the Lord when
we lie down, and blessed be the Lord
when rise up; for in Thy hand are
the souls of the quick and the dead.’”

“The following is taken from a
prayer which they read at funerals.
After the lecture or discourse, the
prayer is read as follows: ‘We be-
seech Thee, O Lord, most merciful
King! in whose hand is the soul of
every living thing, and the breath
of all flesh; let it be willed before
Thy presence, that the lecture and
our prayers be in behalf of (here the
name of the dead person is pronunc-
ed) and be bountiful to her (or
him) according to Thy great mercy;
O, unfold for her (or him) the gate
of mercy, compassion, and the
garden of Eden; and receive her
(or him) with love or favor. Send
unto her (or him) Thy holy angels,
to direct or to place her (or him)
beneath the tree of life, near the
souls of the righteous, virtuous, and
pious saints.’

“The above extracts are sufficient
to prove that the immortality of the
soil is clearly recognized in the
Jewish religion. The question here
is not, Are they right? but, Do they
believe in the immortality of the
soul?”

We now turn to the Talmud,
selected from the translation by H.
Polan, p. 218. Rabbi Ishmael’s be-
lief: “There is an historical im-
ortality as well as a spiritual im-
ortality; Rabbi Ishmael has at-
tained the former, and he was a firm
believer in the latter. They who
imagine the doctrine of immortality
to be an outgrowth of man’s vanity,
claiming for himself an imaginary
preference above other centuries;
they who believe it to be an ancient
fiction, without which no courts of
law could be able to check the
natural proneness of man toward
evil doing, could never rise to the
natural and sublimity of martyr-
dom.

“To Ishmael, common observa-
tion as well as innate principles
proved the truth of his belief. First,
no atom of matter in the universe,
is lost; how, then, can man’s soul,
which comprises the whole world in
one idea, be lost?

“Secondly, in all nature death is
but a transformation; with the soul
it is the portal to a new and higher
realm.

“Thirdly, our thoughts and feel-
ings, emanating from the soul, are
not of an earthly nature.” P. 277:

“Antonus, in conversing with Rabbi
Judah, said to him: ‘In the future
world, when the soul comes before
the Almighty Creator for judgment,
may it not find a plea of excuse for
worldly wickedness in saying, ‘Lo
the sin is the body’s; I am now free
from the body; the sins were not
mine?” . . . But the soul and body
are the man; if one violates the
precepts so does the other, and after
death the soul may not say, ‘It is
the fault of the body to which I was
tied that I committed sins.” “At
the siege of Nasada, (Wars, b, VII,
C. G. 8. 7.) Eleazar, the leader of
the Sicarii, urges his men to dis-
patch one another rather than to
fall into the hands of the enemy, by
an earnest appeal to the doctrine of
the souls immortality: ‘The laws
of our country and of God himself,
have from ancient times, and as
soon as we could use our reason,
continually taught us, and our
fathers have corroborated the same,
by their actions and bravery of
mind, that it is life which is a
calamity to men, and not death; for
this last affords our souls their liberty,
and sends them by a removal into
their own place of purity, where
they are to be insensible to all sorts
of misery. For while souls are tied
down to a natural body, they are
partakers of its miseries; and really
to speak the truth, they are them-
selves dead; for associations with
what is mortal befits not that which
is divine.’” Rabbi Ishmael is very
decided in his faith in the im-
mortality of the soul and ascribes
what is mortal befits not that which
is divine.” Rabbi Ishmael is very
decided in his faith in the im-
mortality of the soul and ascribes
what is mortal befits not that which
is divine.”

Eleazar here asserts the faith of
the Jews as regards immortality,
separation of soul and body after
death, and he goes so far as to claim
that souls are dead while tied to the
body. (In a spiritual sense this is
true of every unconverted soul.)
He further says that this has been
taught from ancient times by the
laws of their country and by God
himself and corroborated by the
actions and bravery of their fore-
fathers. As Christians we do not
endorse all that Eleazar says but
introduce him as a witness of Jewish
belief.

“Thus, too, the learned Jews,
Matthias and Judas, (Wars, b. i. c.
33 s. 2.) are represented as stirr-
ing up a sedition against Herod by
the assurance that ‘It was a glorious
things,’ ‘This makes a clear dis-
tinction between the body and soul.
The expression corruptible body in
contrast from soul, implies
that the soul is not corruptible; and
earthly tabernacle in contrast from
the mind, that it habituates it,
implies that the mind is not earthly.”

Other proofs.

Chapter 16:14: ‘A man indeed
killeth through his malice; and the
spirt, when it is gone forth, re-
turneth not, neither the soul re-
ceived up cometh again.”

Comment is unnecessary. Chapter 3:1,
2,3,4,5,6,10,17,18,19: ‘The souls
of the righteous are in the hands
of God, and there shall no torment
touch them. In the sight of the
universe they seemed to die, and
their departure is taken for misery,
and their going from us to be utter
destruction; but they are in peace.
For though they be punished in the
sight of men, yet is their hope full
of immortality. And having been a
little chastised, for God proved them
and found them worthy for himself.
As gold in the furnace hath he tried
them, and received them as a burnt
offering. But the ungodly shall be
punished according to their own
imagination, which have neglected
the righteous and forsaken the Lord.
For though they live long, yet shall
they be nothing regarded, and their
last age shall be without honor, or,
if they die, they have no hope,
neither comfort in the day of trial,
for horrible is the end of the un-
righteous generation.”

“The above quotations are suf-
cient to prove that the writers of
the Apocrypha were believers in
the immortality of the soul.

“It is said of the righteous, that
‘in the sight of the unwise they seem
to die,’ that their going from us is
taken to be utter destruction; but
they are in peace, their hope is full
immortality,” nothing could be more
to the point. The above is not
quoted as inspiration, but only as
any other writings would be quoted,
to prove what were the opinions
that prevailed at the time and place
when the authors wrote. The books
of the Apocrypha are supposed to
have been written before the com-
mencement of the Christian era, and
were clearly written by Jews, who
were familiar with the Jewish re-
ligion, and are therefore good authority, in proof that the doctrine of the immortality of the soul prevailed at that time."—Lee.

From the above data there can be no doubt concerning the belief of the Jews as regards the immortality of the soul. It is expressed as clearly as language could make it. It is not only given as an opinion, but claimed that from ancient times it was taught by their law and by God himself, and corroborated by the fathers not in word only but by the tenure of their conduct. This could have been none other than an inherent immortality that the Creator stamped on the soul in the creation of man.

(to be continued)

THE LIFE MORE ABUNDANT.

BY V. D. DAVID.

[Note:—The recent Conference at Northfield is said to have been an exceptional one. Perhaps the most remarkable representative was Tamil D. V. David, a native Hindu of Ceylon. But the extraordinary part about him is his teaching. Being abreast of the ablest men at Northfield, he also possesses the advantage of simplicity, so that the most ignorant can understand it. Through the kindness of James P. Murry of N. Y. City, we have received a copy of this remarkable man's closing address. Because of its length, it will appear, sub-divided, in this and the following issue. We trust that the reading of this man's simply-told story may incite some one to reach out after the "more-abundant life" which is to be realized only by con­secrating to the death. If this proves to be just at the right time, the Holy Ghost comes the filling. He fills you with power, and waiting on God, both men and women in the upper room, as well as in the temple. They waited upon God, and I believe they saw their own wickedness and the evil actions of their past unbelief, and the Lord God prepared them to receive this abundant life. They had to be prepared; they had to see the life they led while Jesus was in the world with them. They had to see all their evil before this wonderful power came upon them. God could have filled them in one day, but He made them tarry until they were ready to receive the baptism of the Holy Ghost. When they were ready, just at the right time, the Holy Ghost fell upon them. They all were filled with the Holy Ghost; and when they were filled, see what Peter did. He went to the open air and preached the Gospel. Before, he was afraid; he did not at all understand how to preach. Now he opened his mouth on the public street, and three thousand were con­verted in one meeting. Nowadays, people preach thirty, forty or sixty times, and perhaps one or two are converted, sometimes none at all. That man preached once, and three thousand were converted. It was the power of God. My dear friend, unless you possess this power your preaching won't do any good. You may preach for twenty-five thousand years, and it will not amount to anything. You may do all you like; it won't be anything but spiritual gymnastics. Unless you receive this abundant life, your Chris­tian life is not worth living.

Not only that, when they received this life, they bore all kinds of hardships, they suffered for Christ. O, what a wonderful life was theirs! Wherever they went, they manifested the life of Christ. People would say, "Who are these men? Are they not Galileans? Hear how they speak, look at their faces, see the way they are bearing all difficulties." Before that, they had no such power. What was the cause of it? They had received the life more abundant, the baptism of the Holy Ghost.

Brother, you are born of God, you are walking with God; but you are not filled with God. Unless you get the filling there will be no power in your work. Why are many preachers, Sunday School teachers and Christian workers getting tired in their work? The secret is, they haven't this power, they are working in their own line, with the energy of the flesh. May the Lord God help you.

If you want to have this power, come to the point. First, separation, freedom from evil. Second, consecration, all that you are and all that you have upon the altar. Third, yielding your will to be anything. Fourth, believing that the Lord Jesus Christ can cleanse you from all sin, entire cleansing. Then comes the filling. He fills you with Himself. Then you will have glory inside and glory outside. O, may God help you to believe it.

Now let me tell you how I received this life more abundant.

I was born in South India in 1853. My father was a mission agent. My mother was a schoolmistress, but when she was young she worshipped idols. My fore-fathers, too, were idol worshippers. My father died when I was about two years old, and my mother took good care of me. She did all she could to put me in school. I went to the mission school when I was very young, and stayed there until I was nine. Then I went to the higher school until I reached my sixteenth year.

I was a very disobedient boy. The teachers did not like me, and always wished they could get rid of
me, because I was such a self-willed boy. I had a strong will. Sometimes my mother handed me over to someone else to thrash me. As soon as it was over, I would just rub it off, and go to them and say, “What did you do after all?” Such a self-willed and stubborn-hearted boy I was. I was mischievous, and would throw all the blame on other boys. Once I played cards, and I was dismissed from the school. After I was dismissed, I went to another school, where I was under tuition for some time, and then I ran away from India to Ceylon.

At first, when I went to Ceylon, I did all the evil I could. Satan took me into every nook and corner of his kingdom. He trained me in his college; he taught me many things, to drink, to smoke, to play billiards and bagatelle. I was taken to a liquor store, where I was employed for some years to sell liquor and keep the books. The Lord often spoke to me but I didn’t care. I didn’t yield to the voice of God My dear mother used to write to me very often, but I never answered her letters. O, I broke her heart many times! While I was doing this work the devil tempted me to lead a dishonest life. The man who kept the store couldn’t read or write, so I did as I liked with his money. For seven years I remained in that state; then the devil directed me to another line of work to start a shop for myself and a partner. There, too, I made money, in an illegal way. Then I started in the book binding business, learned photography and other things as well. In order to make money, I gave myself to everything. I went on in that manner without hope. Now and then I used to think, “If I die where will I go?” But that was only for a short time. When I was in this state my mother came to Ceylon to take me away to South India. When she came, she was sadly disappointed, because she thought I had money enough for my marriage, but it was not so. My mother took me to India. According to our custom, my uncle, being the head of the family, found me a wife. I never saw her before our marriage. But the Lord made it all the better; when I saw her I was satisfied. It was evident that the Lord’s hand was on this wedding, and I was not disappointed. O, glory be to God, the Lord did all things well!

But I wasn’t converted yet. After my conversion, my wife told me that she had prayed to God to give her a converted husband, and she was disappointed when she found that I was not converted.

Now, let me tell you of my conversion. Within three hours of our marriage, she brought me a tract and asked me to read it. I looked at it and threw it away. It broke her heart when she found that I was not converted. After all her prayers, she did not get a converted husband; very often she shed tears for me. Now and then she used to speak to me about spiritual matters, but I never cared about them. She used to give me books sometimes and I would read them just to please her. Once she gave me Bunyan’s Pilgrim’s Progress. I laughed as I read it. I said, “This man Bunyan suits me well.” My wife said nothing against my behavior and kept on smiling all the time. I went hunting one year and spent all my mother’s money. A year after our marriage, I went back to Ceylon with my wife and sought secular work, but my wife asked me to join the C. M. S. mission field. I said, “Why should I join the mission? What salary will they give me? Perhaps they will give me about ten rupees (less than $5); what is the use of that? I must make money, I must enjoy the world as before.” My wife would say, “Listen to me. The Lord will give us will be enough, and I will be responsible for the food and clothing; but I didn’t understand what she meant. I said, “What do I care about it? How do I know? I want to make sure of the money first.” She kept praying to God, and the Lord heard her prayer. One day she said to me, “Would you like to go with me to see Mr. Rowlands, the minister?” I said, “Yes,” and agreed to go. So we took a carriage and went as far as the gate of the minister’s residence. Then I said, “Turn the carriage; I can not be a mission agent, earning a few rupees. Certainly not. I have paid money enough to other people. Why should I go and take eight or ten rupees a month from these missionaries? But the struggle went on between her and God:—“O, God make my husband willing.” She prayed to God; she didn’t speak to me much. At last I gave my consent to join the C. M. S. mission field for a small salary; it was surprising to me, for I did not know how my will got bent toward the mission work. I was employed as a teacher. I was not converted, but showed myself as if I were religious, though I was a well known character for wickedness. Some of the mission agents were surprised to see me in the mission field. One day I was walking along one of the streets in Colombo, when suddenly, I don’t know from where, I heard a voice saying: “David, David, you are wrong.” That is all the sermon I had from God, not from any minister or missionary. “David, David, you are wrong.” A soon as I heard those words, I didn’t know what to do. I tried to drown them, I tried to forget them, but they went deeper and deeper. I said, “I am not wrong.” I tried to forget them, but I couldn’t. I went home and told my wife, and said, “I am very, very sorry, my heart is breaking. What a wretched and miserable sinner I am!” She said, “Praise the Lord!” I said, “I am very miserable; what makes you say that?” She said, “I know it is all right now. My Lord has answered my prayer.” I didn’t understand her; I didn’t know what to say. While I was in this miserable state, she was praising the Lord. Then I said to her, “What am I to do now? Tell me how I can get clear of this burden, this heavy load on my conscience. I can hardly breathe, I can’t eat, I can’t sleep. Please tell me the way.” She tried all she could to put me in the way. She said, “Believe on the Lord Jesus Christ.” I said, “I know that, but what is it to believe? I don’t understand what it is to believe; how do you believe?” She didn’t know how to explain. She had it, but she didn’t know how to explain it. I said, “Is that all your creed? You don’t know how to lead a poor sinner to Christ? ‘Believe on the Lord Jesus Christ,’ you say. I
know that, but what is it to believe? How did you believe? Put me in the way.” She was sorry because she couldn’t help me. Poor thing, she often cried about it.

Well, I found a lot of little tracts, “The Blood of Jesus,” “Assurance,” etc. I began to read lots of those books, and they gave me a little relief, but I didn’t know how my sins were to be forgiven. I tried in all the ways I could. I wrote my sins on a piece of paper. Sometimes I used to cry, “Is there any soul to show me the way of salvation?” They all said, “Believe on the Lord Jesus Christ.” That was all; no more. As I went on like that, I found a book called, “The Anxious Inquirer,” in which I found one verse which came as a home-thrust.

—Romans 4:5. The verse says, “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” The man who believes will find salvation, not the man who worketh. So I took those two words, “worketh” and “believeth.” I went in the corner and sat down with those two. I said, “I won’t go a bit further until I understand this truth, ‘Not to the man who worketh, but to the man who believeth.’” At once I gave up all my work. I gave up the work of prayer, I gave up the work of writing my sins on a piece of paper, I gave up the work of sighing often. I gave up all my work. Then, when all work was given up, I simply sat still. As soon as I was quiet, I just took God at His Word, and found peace, and was fully assured by Isaiah 53:6: “All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all,” Hath, hath, hath, hath! This verse came to me, and the Lord put this in my heart: “David, where did the Lord lay iniquity? on whom? “On Jesus.” “Whose iniquity? “The iniquity of us all.” “Are you one of that all?” “Yes, Lord, I am one of that all.” “If you are one of that all, where are your sins?” “On Jesus.” “Who put them there?” “God put them there.” “Whose sins?” “David’s sins.”

“On whom?” “On Jesus.”

As soon as I saw that my sins could not be on me and also on Jesus at the same time, the illustration came to me, if my hat is on the peg, it cannot be on my head at the same time. It made it clear at once, and I said, “Praise the Lord! God says it, I believe it, I have it!” As soon as I took it I went and told my wife. I said, “I have got Him; I have got the truth.” O, she could see that my face was beaming with joy. The face which seemingly had been three or four feet long was as broad as a Salvation Army drum; it simply beamed with joy, and she could see that I had received the assurance of the forgiveness of my sins. I said to her, “Do you know how to receive? Do you understand it?” She said, “O, do tell me.” I said, “Sit still; do not do any work. Take God at His Word.” O, she understood it, she was a Christian, but she hadn’t the assurance of salvation.

Then my mother was converted, and afterwards my brother and others of the family were saved. The whole house was saved, and we began to shout at the top of our voices. As soon as we began to praise the Lord, the man next door said, “Quit the house, we can not listen to you; go and live somewhere else, we can’t stand your shouting.” I said, “Whether you like it or not, we can’t give up our praising the Lord; we may quit the house, but we can’t give up praising the Lord.” After I found this peace, I went straight to the street near my house and preached. I didn’t know how to preach, but I bawled out, I made a tremendous noise. I told the people that unless they came to Christ they would perish. That is all the preaching I did. I said those words over and over again. But the people didn’t like it when I shouted, “The wrath of God will come upon you.” I never liked those people who laughed at my preaching. I used to lose my temper very often, because I was only saved, I hadn’t anything further than that.

(To be continued.)

In thy closet thou shalt find what abroad thou often lostest. — Thomas à Kempis.

**THE CURSE AND THE CURE.**

Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? There is a deep smothered cry like the cry of Rachel weeping for her children all over our land today, unheard by the heedless thousands that throng the earth. It is the pitiful cry of outraged womanhood. But only a few hear; only a few stop to listen, and fewer still offer any help or suggest a remedy for the evil which is the cause of the same. Very few are willing to lift pen or voice against this giant evil, which is sapping the life of its victims, namely, the “lust of the flesh.”

The reply often given to the pleading inquiry of some poor wrecked victim of marital lust is: “No, there is no help for you; nature has decreed that humanity must bear this bondage. You must live as long as you can, and when you die, some one else will take your place, and die just as you have done.” So people go on in ignorance, and yet not altogether in ignorance; for many a man has helped to dig the grave for his neighbor’s wife, when he knew at the same time that he was killing his own. Many a pillow has been wet with tears that are unavailing. Many a crushed and broken-hearted wife has spent nights walking the floor in bitterness of soul. Then there are many motherless homes, as well as asylums, penitentiaries, and institutions for the feeble-minded, testifying that lust is a Satanic curse.

God has nothing to do with lust either in or out of the marriage relation. The command to multiply and replenish the earth, had no relation whatever to lust. God ordained that our offspring should be of a pure and holy conception and birth, not born after the will of man, but of God; not by accidental conception, but after the convictions of the Holy Spirit. Some people believe that God directs in marriage and most other matters, but they laugh at the very idea that God has any regard to the generation of a new life. God help the people who would not think of buying a farm or a house without making it a subject.
of prayer, but who count the conception and birth of their children a matter of minor importance." Awake thou that sleepest and arise from the dead, and Christ shall give thee light."—Eph. 5:14.

Esau sold his birthright for a mess of pottage, and parents barter themselves and their children for a shadow, a momentary pleasure to be followed by disgust and loathing and very often by the nervous prostration of the mother. Many times this affects the child after birth, and is, no doubt, the cause of the destruction of the entire nervous system which often occurs in the early years of the child's life. Marital lust is one of the most health and life destroying curses, and yet the least understood of any.

If there were half as much nervous prostration, imbecility and deformity among the lower animals in rearing their young as there is among the human race, farmers would begin to inquire the cause and would order a reform. But don't you think they did it in ancient times? It is far more precious than the cattle on a thousand hills could possibly be? Lust breeds disease, destroys the mind, robs homes, fills graves, and if there be any other evil thing, lust is a twin brother to it, and it and mean. Snails leave their track, will follow everything that is vile and mean. Snails leave their track, doth witness against them." It is not the fault of the sparkling fountain or of the running stream, if men die of thirst. The sun may shine ever so bright, but the blind man sees it not. Many times beauty and as Pilate and Herod were made friends over the body of Jesus, so Satan's device now is to make the world and the church friends over Him too. But the Jesus of 1800 years ago—the despised and rejected One—won't answer the purpose; and so another Jesus, (2 Cor. 11:4) is brought upon the scene. "What," you say, "another Jesus?" Yes, another Jesus; but, O, so different from the rejected Jesus, that one must say, like Mary, "They have taken away my Lord, and I know not where they have laid Him."—Jno. 20:13. Another Jesus! Yes, another. The Jesus of long ago was not popular. He moved in far too humble a sphere. He testified against sin. He sought not praise from men. He would make no compromise with the world. The world hated Him. To follow Him was not a respectable thing; and those who did follow Him had to suffer shame for his name.—Acts. 5:41. It was considered low to be identified with Jesus; and yet at that very time it was considered respectable to be religious! But they would not have Christ. They wanted "a Christ," but not that one. They must have another one. He and the world could never come to terms; and hence we find that after there was no room for Him in the inn, (Luke 2:7) there was no room for Him in the synagogue (Luke 23:21) "He was cut off out of the land of the living."—Isa. 53:8.

In the present day, is it different? Has the world turned fond of Jesus? Nay, verily. The carnal mind is still enmity against God.—Rom. 8:7. Just as the religious world in the land of Judea wanted a Messiah, but not Him, so the religious world just now wants a Jesus, but not Him. Another Jesus is wanted—one entirely different from Calvary's Victim. The modern Jesus is a popular person—a respectable and influential Jesus; one who is at home in the world; one whom it will be no disgrace to follow; a Jesus who will wink at sin, and expose no shame; a Jesus who allows
DIVINE HEALING.

DIVINE Healing is not faith healing. Spiritualism, Christian Science, and Pow-wowing are called faith healing sometimes.

We teach that God heals in answer to obedience and faith—heals by divine power through faith.


The promises of God are in Christ Jesus. 2 Cor. 1:20.

We get them through faith. Matt. 9:23.

How to get faith. Rom. 10:17.

Faith must have a foundation. We can't manufacture faith. Faith is not feeling; faith comes from God.


Here we have the sin cure.
Here we have the disease cure.

Lev. 14:1-7. The blood in both cases was typical of atonement only, and did not pardon sin nor cure disease.

Second Foundation Stone: Prophe­cy. Isa. 53:4, 5. (This reads sickness in German). See this fulfilled in Matt. 8:16, 17.


The commission to the disciples. Mark 16:15-18. The commission to the church. James 5:14, 15. (This is to be a literal anointing. Mark 6:13.


WHY SOME ARE NOT HEALED.

1. Unsettled about God's Word on this subject.

2. Wrong motives. Not for God's glory only.

3. Married to the medicine bottle.

4. Misuse of the body, overwork, over-eating, over-sleeping, over-dressing. The abuse of the sexual organs is no doubt one of the general causes of sickness, and God will not heal while this sin is practiced.

HOW TO GET HEALED.

1. Be right with God on all points.

2. Scriptural definiteness.

3. Motive. For God's glory only.

4. Obey. (Call the elders).

5. Believe that God is as good as his word.

6. Act out your faith.

Question: Is it wrong to use medi­cine?

Answer: No; but if you use medi­cine it is a sure proof that you have no faith in Divine Healing. Why use medicine if we want the Lord to heal us? The Lord needs no props.


FALSE FAITH.

THE Savior says to us, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”—Mark 11:24. But this promise, like all others, has its limitations and conditions. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”—Jno. 15:7.

Faith is not simply a believing that a thing which we desire will occur. “Faith cometh by hearing, and hearing by the Word of God,” and a true faith is believing what God has said regarding any matter. Now there are many people who ask things of God which he has never promised to give them. They may ask amiss. They may ask for blessings to consume upon their lusts. They may pray in disobedience, and even in unbelief. They may ask when they do not really desire the things they are asking for.

Men are sometimes taught to believe that they have things which they do not have. Such a belief is not faith, for faith is believing God, and this is believing something which God has never promised or declared. If we are to exercise a true faith, we must first find out whether the thing we seek is distinctly and definitely promised; and second, whether it is promised to us; whether we come within the lines of faith and promise. If not, then all our believing will amount to nothing. It will be believing a lie.

It is useless for us to believe a thing when we know it is not true. Abraham believed God, and it was counted to him for righteousness. There are some men who believe without regard or reference to God and His Word, but such believing is presumption rather than faith.
The apostle has told us that we know not how to pray as we ought unless the Spirit help our infirmities (Rom. 8:26); and if we do not live where the Spirit of God can teach us and guide us, we shall go blundering on in our prayers and find neither help nor blessing.—The Christian.

**DISAPPOINTMENT — HIS APPPOINTMENT.**

Not long since I was at a meeting and had gone eight miles on the cars to get there, and the speaker who was announced failed to appear, being detained elsewhere. The speaker announced was of some renown and we were all anxious to hear him, and were not a little disappointed at the failure. As his substitute took the stand, he said he would spell the disappointment with an H. It would then become his appointment, and what God appointed could not but be for our good. I took the lesson then and there, and have since found it so good that I feel like passing it on and telling you what I have found, that you too may find the joys that are in it.

Disappointments will come, and they come real often. Sometimes they are large, but at other times they are small; but still our plans, purposes or wishes have been crossed. And then we are apt to chafe and to complain, and we feel just miserable. I have experienced this many a time, and so have you. Now let us just think: Well, I am God’s child and according to the Scriptures, if we love Him all things will work, etc. (Rom. 8:28), and this disappointment has been by Him appointed for my good. It at once takes away all the chafing and brings instead a sweet, calm peace and enjoyment. Perchance we will before the day is over see why we were disappointed, perhaps we may not see it; but we can afford to trust Him. Sometimes long after we will see the reason.

Sometimes we only want to look at matters referring to our spiritual welfare, but I firmly believe we should look to Him in everything (Phil. 4:6). I have more than once found my little every-day disappointments coming out for my good and thanked God for them before the day is over. And while there are many I cannot see the reason for, “I will trust Him though He slay me.” Job 13:15.—Good Tidings.

**THE ISSUES OF LIFE.**

“Whosoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”—Gal. 6:7, 8.

Here we are in the presence of a great principle: actions must develop corresponding results! Man cannot alter, injure, or evade this law; he is within its sweep, subject to its operation. With a calm, clear eye the Apostle penetrates the future, and sees at the end of every man’s life momentous results. Let us look at some of the stages leading to these results.

1. **No reaping without sowing.** Human life is spent to make a human character. The good man’s actions, however filled he may be by the Holy Ghost, are his own and not God’s. The bad man’s actions are his own and not the devil’s. Every thought, word, action, has in it the energy of life. Men scatter them, and vainly dream that they will see them no more; but they will return. All the life of the sinner will roll in upon him, and become the burden which he must ever bear; the life of the Christian will return to Him with joy, and not with grief. The harvest will correspond with the sowing. First: In kind. “I have seen,” says Elijah, “they that plow iniquity, and sow wickedness, reap the same” (Job 4:8). Secondly: In measure. “He that soweth sparingly, shall reap also sparingly; these (the hypocrites) shall receive greater damnation.”

2. **No sowing without choosing.** The husbandman takes into account the seed, the soil, the season, and the probable demand. He makes up his mind and sows. The range of his choice may be limited, the value of his decision may be comparatively unimportant; but not so here. A man by his follies and crimes can increase the disturbing powers of darkness on earth and in hell; and by his manly behavior, the Christian can send a thrill of delight through the entire hosts of Heaven, well-pleasing to God. Earth is the choosing ground, time the choosing period. Pass the boundary, and there is the “great gulf fixed.” Now, man may think, ponder, calculate, weigh, and choose; then, “he that is unjust,” etc.

3. **No choosing without a difference.** Choosing is taking sides. If I pass to the left, I leave the right; for no man can serve two masters. In religious husbandry, alas! the hoe, the rake, the top-dressing of opinion and prejudice, suffice for many; while the sub-soil plow of principle is used by too few. Sect may come nearer sect, because they are separated only by pride or prejudice; but Christ cannot come nearer Satan, because they are separated by everlasting principles. Time binds up many a wound with his balmy fingers; but these can never be bound together. Let the true preacher, then, like Moses, set before the people “life and death, blessing and cursing.” Like Elijah, let him boldly challenge, “If the Lord be God, follow him; but if Baal, then follow him.”

4. **No difference without a Savior.** “Who maketh thee to differ from another?” Oh, Christian! who came to thee in the prison of thy lusts, and opened the door? Who threw light upon thy path, and showed thee thy danger? Who tracked thy steps when a fugitive, and brought thee back? Who pitched thy aims so high? Who gave thee motives so pure and so powerful? principles of character so radical and lasting? hopes so bright and unblushing? I know thy ready answer. Christ!—Sel.

If you and I felt our Lord’s anxiety to be serving God and winning souls, we should find refreshment in the service itself, even as he did.—Spurgeon.

We ought not to wish for deliverance from trial until the trial has done its office. Shall the gold be taken out of the furnace until the dross is consumed?—Sel.

The Christian’s idea of prosperity is not something that can be measured by the state of the flour barrel.
MINISTER'S PAGE.

TALK SHORT!

PHILLIPS BROOKS has emphasized in his lectures on preaching the importance of the man behind the sermon. I should like to put in a plea for the man in front of the sermon. He demands in our day from the pulpit, as from all other departments of busy modern life, condensed worth in small packages. The *Rams Horn* writer pitifully says that many ministers in preparing their sermons prepare no place to stop. A small boy said to his mother, "Mamma, may I be a preacher when I grow up?" The mother, delighted at this evidence of piety in her boy, who had not heretofore been conspicuous for his attainments in this direction, said: "Of course you may, my darling; why do you want to be a preacher?" "Oh, 'cause mama, it's so much harder to sit still so long and listen, than why do you want to be a preacher?" —Rev. Arthur S. Phelps, in *Standard*.

MY PASTOR'S VISIT.

IHAD not been to preaching but once in six months. Sickness in my family prevented my attending church. It had been so long since I had enjoyed any religious conversation, that my heart thirsted to engage in holy conversation. The older members of my family seemed to have no time or inclination to talk of anything save the affairs of this world. One day my children, who were playing out of doors, ran in, exclaiming joyfully, "Oh! mamma, the preacher is coming!" My heart beat with joyous anticipation, that my longings would be refreshed and edified in his company. I gave him a hearty welcome, and asked him in. He was hardly seated before he began to ask directions to Brother So-and-So's house. I tried to engage him in conversation about the interests of the Church and Sunday-school, but he seemed strangely silent and uncommunicative. He showed only too plainly that he took no interest in the drift of my talk. He appeared to be ill at ease, and in a hurry to get away. He stayed in my house less than a railway, may suffer from "lack of shortening." T

STOR SHORTENING.

THERE are other things besides pastry that need "shortening." "Ah say, mister?" said the Yorkshire man to the minister, "You preached a goodish sermon to-night; but if it had been cut short at both ends, and set afire in the middle it wad a dean us mare good." "Lord help me to pray," was the petition of a somewhat prosy and long-winded young man. "And the Lord help thee to give over," was the devout ejaculation of an older and perhaps wiser and more spiritual, brother.

Many times a short prayer will reach farther than a long one; and many a sermon could be shortened without injury. "I wanted to do justice to my subject," was the plea of a tedious talker. "Justice to your subject! but neither justice nor mercy to your hearers," was the prompt reply.

"The gift of continuance" is not mentioned by Paul as one of the best gifts which Christians were to covet; and a prayer or sermon, like a railway, may suffer from "lack of terminal facilities."

Be short and to the point. Have something to say; say it; and then stop! —*Safeguard*.

"The Lord has put in the Bible what he wants his ministers to preach to the people, and, like Timothy, they must study, so they will know what it is, and how to tell it. The Lord will help those who study the Scriptures, and try to master its teachings, but he cannot do much for the man who will not study, and fails to prepare himself for the work of the ministry."

"Every young minister should learn to speak and write his mother tongue correctly. In his sermons it is not necessary for a minister to make a display of learning, but he ought to know how to clothe the Lord's message in language that will not grate on the well-trained ear."
TIES OF HOME.

Home thou art a place of rest
Where companionship is blest;
Home a place of love and joy.
No deception, no decay.
Home a place where God intends
True and confidential friends
There united live as one
Till our race of life is run.

Home is where congenial ties
Bind two hearts, all else denies;
Home is where companions share
Each and every daily care.
Home should be forever true,
Loving smiles to welcome you.
Through adversity or pain
To prosperity again.

'Tis no home where tyrants live,
'Tis no home lost both forgive;
For the other, fool or knave;
'Tis no home where love is nought,
'Tis no home where friendship bought.
Home is where hearts beat as one;
Kindred minds make ties of home.

Des Moines, Iowa.
Dr. Moses Bunelle.

"Teach your children to love their homes. They should regard their own homes as the loveliest spot on earth. Get them to realize the sufferings and wants of the little orphan boy or girl, the misery and unhappiness of the children of reckless parents, and they will appreciate your efforts to make them happy and comfortable."

UNWHOLESALE SLEEP.

Not always is sleep "tired nature's sweet restorer." Sometimes, instead of a balm, it brings a bugaboo in the shape of the nightmare. Man is a wonderful piece of work, but his machinery may be thrown out of gear and set a-whirling by so slight a thing as a late supper. An indigestible Welsh rarebit at eleven p. m. may result in a big scoffing black dog across the chest at one o'clock in the morning; an overplus of leaf pastry which his gastric juices cannot conveniently assimilate, may precipitate him from a precipice in dreamland into a bottomless abyss; or a surfeit of supper. An indigestible Welsh rarebit may be absolutely unclean. The baby is bathed most religiously every day, as it should be; but why should a child in the same family, old enough to be playing all day long in all kinds of places, be given a bath but once a week, Winter and Summer?

There are unfortunately some mothers who tumble their little folks into bed with black feet, brown necks, dirty hands and uncleaned finger nails. In the care of children, as in everything else, there should be a system.

When children are in school their play-time is limited, and they should be allowed to take advantage of every minute of it, out-of-doors if possible. After their supper, which should be light, let them have a little music or reading, or a quiet indoor game. Then have them prepare for bed. Necks, ears, faces, hands and feet, should be given a good soap-and-water bath every night before going to bed; and if possible, give a full bath Wednesday as well as Saturday.

A SUGGESTION ABOUT CLEANLINESS.

In spite of all we read about cleanliness, and the necessity of frequent bathing, it is astonishing, says an exchange, how many mothers, careful, perhaps, in all other particulars, allow their children to be absolutely unclean. The baby is bathed most religiously every day, as it should be; but why should a child in the same family, old enough to be playing all day long in all kinds of places, be given a bath but once a week, Winter and Summer?

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HOW TO LIVE LONG.

Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.

Life power lives on air, water and food only; all else is hurtful.

Make cleanliness your motto, and watch against filth in both house and grounds.

Fresh starve for food, but many for air.

Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping room.

Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits.

An old heathen saying is, "God could not be everywhere so he made mothers." Mothers do you realize that you are as God to your children while they are young and tender. Are you training them as God would have them?—Sel.
Clyde and Polo shall always be sweet.
Our dear people, pray earnestly for us.
We are kept very busy.
Sister Elmina Hoffman has returned again to her field of labor.
J. R. Zook and wife.
Des Moines, Iowa.
Following is our announcement card:

**ANNOUNCEMENTS.**

**AT GOSPEL TEMPLE.**
(13th and University Av. Every Sunday.)
**SUNDAY SCHOOL**—at 10 a.m.
**PREACHING**—at 11 a.m. and 7:30 p.m.
J. R. Zook, pastor.

**AT GOOD MISSION.**
(On 2nd and Grand Av. Meeting every night.)
**SUNDAY SCHOOL**—Every Sabbath at 3 p.m.
**BIBLE STUDY**—Friday, at 3 p.m.
**PRAYER MEETING**—Wednesday, at 2:30 p.m.
**SOCIAL MEETING**—Sunday, 4:30 p.m.
Requests for prayer for the sick promptly attended to.
We request the pleasure of your presence.
J. R. Zook, Manager.

**CHICAGO MISSION.**
I was permitted, by the protecting care of Providence, to return to the Mission after an absence of nearly eight weeks. Glad to find the brethren, sisters and workers well and active in the work. We all feel it a great privilege to meet together at the Mission and enjoy the blessing of God, helping one another in this good work.

One who has been in the work less than one year says he enjoys the work for the Master; that trials only make him stronger. A certain lady that conducted by modern society, brings multitudes annually to premature graves.

For the fashionable dancing party a style of dress is adopted by the ladies especially that exposes them to great physical dangers: colds are contracted, the nervous system is shattered and consumed, heart disease, or some other malady finishes what the dance commenced. The long protracted, unnatural exercise of dancing in a heated atmosphere, through the hours usually given and demanded by nature for sleep; the feeble strength sustained for the unusual effort by unnatural excitement, to be followed by a depression and reaction as unnatural; the late suppers, the excessive eating and drinking out of the order prescribed by nature and common usage; and the exposure of going into the chilling air in a heated and exhausted condition, with clothing designed for the dance and not for the protection from the cold, has brought many to a sudden death, others to a slow decline and still others to a feeble, disabled condition for life. Every community where the dance is practiced can furnish abundant illustrations of the truth of these statements.

Whatever destroys health and life, is at war with God's law and with human welfare. It may be said, in reply, that these remarks apply only to the abuses of the dance to which I have to say that the dance has grown into a monstrous system of abuses that have become essential to its maintenance, without which society would allow it to die. The dance amusement contaminates all healthful conditions and deserves universal disavowal for its work of death.—Freud.

**EXPENSES.**

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<tr>
<td>Four tons hard coal</td>
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<td>Calcimining Hall</td>
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<td>Repairing Chairs</td>
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<td>Hall Rent</td>
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<td>Groceries and Provisions</td>
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**CREDITS AND DONATIONS.**

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<td>Balance, September 15th</td>
<td>$15.00</td>
</tr>
<tr>
<td>Collections</td>
<td>$10.00</td>
</tr>
<tr>
<td>Brown county S. School, Kansas</td>
<td>$6.00</td>
</tr>
<tr>
<td>Canton, Ohio</td>
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<tr>
<td>Calahow</td>
<td>$1.00</td>
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<td>Sister Lydia Hause, Toronto</td>
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<tr>
<td>Hall Rent</td>
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</tr>
<tr>
<td>Isaac Trump</td>
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**TOTAL ASSETS**

$37.70

**H. L. & N. A. SHIRE.**
Englewood, Ill., 6000 Peoria St.

**THE DEADLY DANCE.**

This may seem to be a consideration of little value and yet it is one of great importance, involving every interest of time and eternity. Our bodies are the temples of the Holy Ghost and we have no right to dishonor or weaken them. "A sound mind in a sound body" is the natural formula for a happy, successful life. Our power for good in the world depends largely upon good health and physical capacity for the duties of life. The dance of amusement conducted by modern society, brings multitudes annually to premature graves.

For the fashionable dancing party a style of dress is adopted by the ladies especially that exposes them to great physical dangers: colds are contracted, the nervous system is shattered and consumed, heart disease, or some other malady finishes what the dance commenced. The long protracted, unnatural exercise of dancing in a heated atmosphere, through the hours usually given and demanded by nature for sleep; the feeble strength sustained for the unusual effort by unnatural excitement, to be followed by a depression and reaction as unnatural; the late suppers, the excessive eating and drinking out of the order prescribed by nature and common usage; and the exposure of going into the chilling air in a heated and exhausted condition, with clothing designed for the dance and not for the protection from the cold, has brought many to a sudden death, others to a slow decline and still others to a feeble, disabled condition for life. Every community where the dance is practiced can furnish abundant illustrations of the truth of these statements.

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LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep.
And wherever the royal call is heard,
Beautiful and young in relentless ruth
Launch out into the deep,
Let down your nets for a draught
for Me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call
Is to each—to all;
And wherever the royal call is heard.
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
And the Master's voice comes over the sea.
"Let down your nets for a draught" for Me.

—Sunday Magazine.

Three hundred Missionaries to a population of 37,000,000 are the figures given recently by an Exchange in commenting on the condition of South America. In Venezuela, to 186,000 people there is said to be only one mission worker.

BLIND MILLIONS WAITING BY THE WAYSIDE.

No door is shut in India. The cities are open, the towns, the villages, the streets, the zananas, the halls, the market places, the whole country and population. You may go where you will; none daring to make you afraid. The people sit by the wayside waiting for you. They wait, with their meek eyes looking out for the advent of the messenger of saving truth. A change has come over their thoughts. They have begun to scorn their priests and suspect their idols. They are willing to hear God's Word when it is brought to them. But there are few to bring it. Scarcely one Christian in a thousand has the heart to help them.

Mammon is too mighty for our pity and piety. The millions of the heathen to most of us are as if they had no existence whatever. Who shall roll away the dark reproach? Let each one roll it from his own door.

This vast people are wholly given to idolatry. Temples, small, dark, dirty, ugly, and repulsive, stand open everywhere. Vile images of men, monkeys, bulls, and elephants are adored. The minds and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immoral priest washes his senseless idols and worships him before your face. The Brahmin man stands there to argue in his defense. The fakir sits naked in the sun smeared with ashes, with wild, uncombed locks like a beast from the woods, and deems himself the most religious of mankind. India worships 300,000,000 gods. To her, God is everything, and everything is God, and therefore everything may be adored. Snakes and monsters are her special divinities. Her pandeism is panademonium. Oh for light! more light! Millions grope at noon and stumble into perdition without a warning voice. And we in America are content to preach and press the Gospel, time after time, with measureless labor and expense, on our thousands, and leave these millions untaken, unawamed, unshephered. Our missionary societies send out a few missionaries, but what are the people doing? What right have you to delegate this tremendous work of raising up the entire heathen world to a few overburdened societies? Christian, YOU are personally responsible to God to give the Gospel to some part of this unevangelized world. Let every individual Christian feel "This work is mine. I will do my part in saving mankind or renounce the name of Christian."—Missionary Review.

THE SPIRIT AND PLAN OF CHRISTIAN MISSIONS.

It is recorded that one asked Dr. Lyman Beecher when an old man, what among all the objects of his wide knowledge he regarded as the main thing. The venerable hero replied: "It is not theology; it is not controversy; it is saving souls.

The power of a Christian worker is largely in his spirituality. Dr. A. T. Pierson says, "The study of useful and missionary-spirited pastorates will show that no man has ever, in the ministerial office, been a man of consecrated power, intense, far-reaching, pervasive, unless he has first of all lived close to God. The higher the level, the greater the measure and the richer the quality of the life and the life-imparting power. Fellowship with God is not a means to an end simply; it is the end to which all means contribute; but when so sought and so found, it becomes the fountain of blessing to the church and the world.

The Archbishop of Canterbury writes: "No man can say he has really given himself to Christ unless he has taken up the cross of Christ, not only for the sake of himself, but for the salvation of his own soul, but for the salvation of all souls for whom Christ died upon the cross. He, too, must carry His cross for the same great purpose. If we could thus impress upon all those who are at home what is the true meaning of the obligation that the Lord has placed upon us, then, indeed, and not until the church have risen to the true conception of her great duty; then, and not before, can we say that the church at last has apprehended what is the purpose of existence; then, indeed, can we look forward to the day when the Lord Himself shall welcome us in His own kingdom, and there give us the wonderful privilege of being acknowledged as fellow-workers with God."

Dr. Henry Van Dyke in writing on missions pays a tribute to missionaries and then outlines a plan of foreign missions as follows: "Christianity is a life even more than it is a doctrine. How can the spread of the Gospel among men and women be accomplished, and the church to live that life in the centers of heathendom? And what is the quality of the men and women who have been sent? Granted, if you will, that there have been some weak ones and some foolish ones. To err is human. Do not our churches at home sometimes get hold of idiotic, eccentric, or simply incompetent ministers? But take the foreign missionaries, all in all, men and women, and we may safely say that they have commanded the respect and admiration of all intelligent observers."—Gospel in all Lands.

"It is interesting and instructive for us to notice that the first step in the dedication of the Christian Churches of North Africa, within whose walls echoed the burning words of Tertullian and Cyprian, was, that the leaders commenced to spend their time in splitting Theological hairs, while the surrounding millions of heathen were perishing. Bishop Wilberforce truly says, 'The North African church was not extinguished because it never was a Missionary church.'"
THE MAGIC OF SILENCE.

You have often heard, "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would soon speak harsh words, too.

"Oh, what shall I do?" cried poor little Marjorie. "Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word."

Soon afterward in marched Dolly to see her friend. It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. Snap went the tongs. More still. Snap. "Speak!" she cried. Snap was the only answer.

"Why don't you speak?" screamed Dolly in fury. Snap went the tongs.

"I'll never, never come again, never!" cried Dolly.

Away she went. Did she keep her promise? No, indeed! She came the next day, but seeing Marjorie run for the tongs, she solemnly said, if she would let them alone, they would quarrel no more forever and ever.—Christian Age.

RULES FOR USING BOOKS.

While books are numerous and cheap, that does not justify their careless use. The length of time which school and other books last, depends on the way they are handled. Some people, by care, keep books neat and in a good condition for years, or even a lifetime; while others seriously soil or destroy them in a very little time.

Children should be early taught how to handle books. The following rules are worthy of careful study, and their observance would, in a short time, greatly improve the appearance of the books in many households:

Never hold a book near the fire.
Never drop a book upon the floor.
Never turn the leaves with the thumb.
Never lean or rest upon an open book.
Never turn down the corners of the leaves.
Never touch a book with damp or soiled hands.
Never shut up a book with a pencil in the middle of the book.
Always turn leaves from the top with the middle or forefinger.

Always open a large book first from the middle, and never from the ends or cover.

Never open a book further than to bring both sides of the cover into the same plane.

Never lay an open book down with the covers on top.

Never make marks in a book not your own.

Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to be rough and uneven, and the knife may cut into the print; always use a paper cutter or ordinary table knife.—Little Christian.

HOW QUARRELS BEGIN.

I wish that pony was mine," said a little boy, who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do." "All day long?" "Yes; from morning till night." "You'd have to let me ride sometimes," said his brother.

"Why would I? You'd have no right in him if he were mine." "Father would make you let me have him part of the time." "No; he wouldn't." "My children," said the mother, who had been listening to them, and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said: "I wish I had all the pasture land in the world." "The other said, 'And I wish I had all the cattle in the world.' "What would you do then?" asked his friend.

"Why I would turn them into your pasture land." "No you wouldn't," was the reply. "Yes I would." "But I wouldn't let you." "I wouldn't ask you." "You shouldn't do it." "It should." "You shan't." "I will." And with that they seized and pounded each other like two silly, wicked boys, as they were. The children laughed; but their mother said: "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?"

Sunday Afternoon.
**OUR TIMES.**

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

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**JEWISH SIGNS.**

The late Zionist congress at Basle has come and gone. It is an event which will make a deep and indelible mark in history. How far reaching it may be, no one can yet see.

For three days Jews assembled from all parts of the world and discussed the great problem of their near future, giving rise to prominent "head-lines" of the world's newspapers, such as, "The New Jerusalem Congress," etc., etc.

The mere fact, quite apart from what was said and done, is most significant as a "Sign of the Times." It is quite impossible to devote sufficient space to give our readers even an idea of what took place. It must suffice for us to chronicle the final result.

I.—A Central Executive Committee of 23 members is to sit in Vienna.

II.—A "National Fund" of Ten Millions is to be created.

So great was the enthusiasm that a special Zionist Post Card was prepared. On the left side is a picture of the wall-place at Jerusalem, on the right is a Jewishower casting seed into the ground, while the centre is reserved for the address.

A ZIONIST BADGE was also issued. It consists of a shield of azure blue, with a red border, bearing the following inscription in German: "The Organization of a Jewish State is the only possible Solution of the Jewish Question." Twelve stars (representing the Twelve Tribes) surround a "Shield of David," in the centre of which is a "Lion" rampant, the crest of Judah.

The Pall Mall Gazette gives the following account of the closing scenes:

An historic and unique congress ended this evening—historic because it will undoubtedly influence the Jews, unique because it has been unanimous in its views. For the first time in Jewish history the dispersed members of Israel have been momentarily united, and the closing scene illustrated well what this meant. Despite the slow progress made at the earlier sittings, the work was practically completed within the six sittings, and during the many hours of debate only for one quarter of an hour did human passion prevail over idealism and lofty enthusiasm. And then, tell it in Gath, peace was restored by an appeal from a Palestinian Jew. Herzl and Nordau in turn occupied the chair during this spell of up- roar, and the philosopher makes an excellent chairman. But the final scene was worthy

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**THE RETURN OF THE JEWS OPPosed BY THE POPE.**

**FRANCE APPEALED TO.**

The Pope, being uneasy at the extent of the Zionist movement for the return of the Jews to Palestine, and the statement that promises have already been made in their favour by the Sultan, has called Mgr. Bonetti, Apostolic Delegate at Constantinople to Rome, to devise means for opposing the Jewish plans, which are naturally regarded with horror by good Catholics. In fact, this project interferes with the Pope's own desire to collect the necessary money to redeem the Holy Land from the Infidel. The Vatican has also made representations to France, which has the protection of Catholic interests in the East.—*Things to Come.*
The Mormon church has recently received $200,000 restored by the Government, and now one of the ablest men of the church goes out to establish missions in all the cities of the land. It is said the 1,200 missionaries, now in the field, seeking converts to the system, are to be reinforced by several thousand who will continue their work in the south, and in the cities.—Missionary Review.

Oregon has hit upon a new expedient to keep her citizens sober. Every man who drinks is obliged to take out a license costing $5 a year, and unless armed with this document he cannot be served with liquor at any saloon or hotel. Every six months the names of the persons who take out the license are to be published in the local papers, so that the public may know who they are, and those who are not authorized to drink. This is certainly a unique plan and some what startling.—Exchange.

Clippings from the Martinsburg, (Pa.) Herald. **This may well be called the age of crime.** **The churches and schools who are drilling our boys in military tactics and the art of war certainly do not believe in "universal peace."** **Reports state that the young people who leave these schools to enter the army are several new and improved "yells."** Imagine Paul and his companions journeying to Jerusalem and giving a "yell" as they left the Ephesian elders, or as they bad fare­well to the Christians of Tyre. **The European superstition of "divine right" of rulers is strongly at work in the United States. Whatever the people at large may think, there are in this Republic plenty of clergymen who boldly advocate "divine right," and thus the European instead of the American idea, is more or less insisted upon by these clerical advocates.** **The Roman Catholic church would give an ocean of tears to the persecutions and massacres suffered from history. Archbishops and priests high in the church are trying hard to deny this horrible butcher of Protestants.** Arch­bishop Ryan in a lecture recently in Phila­delphia, made an effort to efface it; but it stands and will continue to stand as a pre­mediated act from high church authority.

Under "Fulfillment of Prophecy" the Signs of the Times has the following significant statements:—In a recent speech in the National House of Representatives; Mr. Wheeler, of Alabama, uttered these words: "The trouble is, Mr. Speaker, that the country has changed. From 1776 to 1865 the dominant spirit which controlled in the republic was one of honor, glory, chivalry, and patriotism. The dominant spirit of today is the pride of gold, of palaces, of marriage alliance with dukes and princes and counts, and an exercise of the whole power of the Government in the interests of money changers, millionaires, and monopolies, and this, too, whether they are Astors, Vanderbilts, or Rockefellers of America, or Barings and Rothschilds from across the sea." This sounds very much like the prophecy of Thomas Jefferson, spoken in the beginning of our national history: "The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be deemed necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, shall not be knocked off at the conclusion of this war which will remain on us long, and will be made heavier and heavier, till our rights shall revive or expire in a conviction."

Writing of "Progress in the Dark Continent," R. J. McLainister who has recently returned from Uganda says in the Missionary Review:—"Hecules are seen every day in the streets, and one of the missionaries has ridden all the way from the coast to Mombasa on a pneumatic-tire machine. This is certainly a remarkable trip, as he performed the entire journey in about three weeks. The matter of communication is one of the highest importance, and rapid strides are being made in this direction. The railway has advanced some sixty or seventy miles into the interior, and on my way down I was enabled to travel in a comfortable first-class carriage to Mombasa, along an excellent line, at a speed of twenty miles an hour. The line is being built on a thoroughly permanent basis, and excellent stations are being constructed. There are two trains daily, each consisting of first and third-class carriages, and at Mombasa, which is the terminus, the station consists of a series of fine stone buildings, with a large arcuate of lines and goods yards. The trains are already being used by caravans, and the distance to Uganda is being reduced daily. Until the line gets within a short distance of the lake, the cost of transportation is too heavy to allow of any great agricultural development, but meantime the experiment of coffee-planting is proceeding satisfactorily. Another great development in the projectors is the completion of a splendid wagon road, right from the coast to Uganda. This is now in full working order, and before I left, bullock-wagons had arrived on the lake shore. This will not shorten the journey, but it permits of the transportation of heavy material, machinery, etc. Captain Selkirk is now preparing to take up by bullock-wagons from Mombasa a new screw-steamer of seventy tons, for service on the lake.

The newspapers give accounts of a Buddhist priest who has been touring in America, and is now returning and taking a noted American lady with him. She has left her husband and children and becomes an idolater and worshipper of devils. To what are we drifting? Sister Mary Leech writes of this heathen priest and his purport, as he is returning on the same ship that takes her to India. She says: "There is a Buddhist priest on board. He has with him a countess whom he has received into his heathenish order. She is on her way to Asia, where she will study Buddhism and then propagate it. She leaves a husband and children. This Brahmin priest gives a discourse nearly every evening. I heard him once. He denounced all Christian Theology to start with. "Tell us not to follow men, but be ourselves, 'think for yourself,' 'individualize,' 'whatever you will be, that you can be,' 'All power is in yourself,' if you are nervous and can't sleep, just say 'peace to myself,' and 'have faith in your own self.' He said he had travelled all over the United States and it has not cost him a cent. That shows the trend of this nation toward darkness and devilism, and 'the shadow of death,'—Jer. 13:18.—Ex.

MARRIED.

DONER-KLINCK—Married, October 20, 1897, by Charles Baker, at the home of the bride's parents, Bro. Reuben A. Doner to Sister Laura E. Klinck, both of Nottawasaga, Ont.

OUR DEAD.

ZOOK—Died October 13, 1897, at the home of his mother on corner of Kuney and Seventh streets, Abilene, Kansas, William Zook, aged 31 years, 2 months, and 12 days. The decease had been a great sufferer at intervals for the past 10 months from a complication of diseases, manifesting itself chiefly by dropsy. During the time of his sickness he had been almost a constant care to his widowed mother who certainly feels a relief, although in the midst of sadness. Deceased leaves also a widow and 1 son, together with 2 brothers, 3 sisters, and a host of relatives and friends to mourn their loss. He professed his faith in Christ and at various times during his illness expressed a desire to depart. The services were held on the 14th at the Brethren church in Abilene, and conducted by Bros. D. H. Brehmhill and M. L. Hoffman. Interment in the Zion cemetery.
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BENEVOLENT FUND.
Mary Elebarger, Dublin, Ind. . . . . . . . . $2.00

Will our delinquents kindly give heed to this call by a response of satisfaction? We will again be obliged soon to send duns to such as are in arrears. We would much desire not to have your name on that list.

The date on your label has been changed when you sent money to renew your subscription? If not, write us at once. Remember that it is your receipt. We give written receipts only when special request is made.

We continue the series of articles on "The Soul" by Elder W. O. Baker, of Louisville, Ohio. The first of this series appeared in the July 1st issue to which we gave a note of introduction under "special mention." We owe an apology for marking the second article "concluded"; it was altogether an unintentional error by misunderstanding.

A subscriber in renewing his subscription, among other things, says: "* * I would prefer to have the name of the writer signed to each article, otherwise I do not care to read them as it looks to me as if they felt disposed to want to say something they feel is not quite in the right spirit of love." * * We believe as a rule, with perhaps a very limited exception, the brother is right. We believe that honest convictions frankly expressed in the spirit of love will not suffer by having the writer's name attached. We want to be candid in matters pertaining to our salvation and religion. Jesus did nothing in secret; shall he find faith or righteousness in one which, if genuine, will bear the full glare of the Son of Righteousness? Wisdom may in rare cases dictate the use of a non de plume but in our position as editor we find that the best results are to be achieved when the opportunity is given us to ask the privilege of withholding the name rather than that the writer should dictate. Write, brother, sister after carefully weighing your views with the Word and Spirit of God, and leave results with Him.

We are not out on the line of seeking notoriety and yet we are abundantly willing that the Lord should have some "free advertising" at our expense. A contemporary in commenting on "Our Life of Faith" says: "H. N. Engle of Abilene, Kansas claims more for prayer than we ever heard of before. He says that when he gets hard up and wants money all he has to do is to pray sincerely for what he wants and in due time some one will meet him on the street and without ceremony give him what he needs. We have often heard it said that luck beats science all to pieces, but this beats luck and science both or we will certainly miss our guess." We are very willing indeed to bear the humiliation attendant upon giving witness to answers received in response to the prayer of faith; nevertheless, this circumstance brings to mind the question presented by Jesus when on earth, namely, When the Son of man cometh shall he find faith on earth? We feel well repaid in giving the testimony by learning that one man, a prominent journalist, has finally, in this land of Gospel light, found out that faith is more excellent than both science and luck. May God have all the Glory.

BAPTIZED WITH FIRE.

MULTIPLIED have been the requests that we give expression to our views on this matter. A petition recently made can scarcely be evaded. But we are fully conscious that our view of the subject is not the final tribunal. We must let God's blessed word speak.

We need not here refer to the fact that certain teachers hold to the view that the Baptism by Fire is an experience distinct from the Baptism of the Holy Ghost. This has been taught and has been urged upon those believers who had received the Holy Ghost get down and seek also, as a definite experience, the Baptism of Fire.

We have now considered the instrument and subjects of this baptism; there remains yet for consideration the peculiarity and con text and location of the scene in God's plan of the ages. This was a time of harvest to the Jewish nation—a time of sifting, separating, purging, and re­jecting. God had been personally dealing with them nationally and individ­ually. The wheat was being carefully sifted and turned over into the garner to be utilized in the Gospel or Holy Ghost dispensation, hence the necessity of the sifting with the Holy Ghost. But what with the "chaff" part of John's congrega­tion? They are utterly useless under...
the new order of things. They are rejected—cast aside—both nationally and as individuals, to undergo the fiery baptism of God's judgments on that nation during the next forty years. Now in giving this review we do not purpose to question the individual experience of any soul. We believe in the fire. We testify to its definite operations and effects in our own being, preceding and accompanying the gift of the Holy Ghost. But we cannot enter into harmony with that phase of teaching which sets the fire baptism as an experience which is to be obtained (by the believer) distinctly and separately from the Holy Ghost. If we separate them, it seems to us like robbing the Holy Ghost of the fullness which is ascribed to it and promised in the Gospel. If John the Baptist meant, in the texts referred to, that the saints were to be baptized with fire, it was nothing more or less than what was experienced by David (Ps. 36:9), Jeremiah (Jer. 29:28), and other of the prophets and apostles (Acts 2:37), and is received with the Holy Ghost.

Mark (chapter 1:5-8) represents John the Baptist as speaking to those who had accepted the truth, having been baptized with water; and in speaking to this class, no reference is made to fire baptism. John, also, does not make a general application, (John 1:33) simply saying that Jesus baptized with the Holy Ghost. Now with all charity for those who differ with us, we would say that the Word of God must be the basis of our belief. In urging for this experience, we have met such who would hold up their own experience, or the experience of one to whom they were clinging, as a standard. We protest against this with a vehemence which virtually set aside the Word of God. We choose to take the truth as our standard, even though all men forsake us. We are not knit to any individual, church, or creed—not even our own experience where it has been out of harmony with God's Word.

**NOTICE.**

The church Directory and Almanac is now ready for distribution and will be sent to the same persons in the different districts for distribution except where we have been otherwise directed. They will be sold for much less money than last year. In fact, it will be sold for about the same price as other good almanacs, and will have the advantage of Almanac and Directory of the church combined. We hope every family and every business man will want one. They are a convenience which they cannot dispense with. We can supply the trade to a limited amount and those sending orders early will be supplied so long as we have them on hand.

HENRY DAVIDSON.

Dayton, Ohio.

**LOVE-FEASTS.**

**LOCAL CHURCH NEWS.**

**MARCHEM, ONTARIO.**

ACCORDING to appointment we held our lovefeast on the 9th of October. We had every reason to believe that it was true to name. The brethren and sisters were ready to tell of the wonderful works of God, how he had brought them from darkness to light and from the power of Satan unto God. Bro. Samuel Doner and wife of Stayner had been with us. The word of God was held forth with power and we are looking for fruit not many days hence.

H. R. HUSKIE.

**NEW YORK.**

The lovefeast at Clarence Center, New York, was held on the 9th of October. Bro. N. Michael and George Detwiler, together with forty brethren and sisters of Canada, were with us. Fair weather prevailing, the church was nicely filled on Saturday evening and Sunday morning. What blessed privileges we as Christians have in attending such meetings. We were glad to see those come that have not long been with us in the church. It proves that they are enjoying themselves in their Christian life. We were once more reminded to remember our blessed Savior, who died that we might live.

—A. E.

**DE S M O I N E S MISSION.**

Our Dear Readers:

We are glad to say that the Lord is with us and that there have been a number of converts lately, and others that are standing on the borders of the Kingdom, almost persuaded to be Christians. The work in its nature has been very satisfactory in a general way. The winter is near at hand and of course our expenses will be heavier to run church and mission.

Some eastern Christians stopped briefly on their way to Abilene, Kansas. Our attendance at the new church in Sunday School and preaching is not large as yet, but interesting.

We desire that the brethren throughout pray for us at this place.

We thank the brethren and sisters for their kind remembrance of us in a temporal way.

Some dear brethren from Pennsylvania have cheerfully ministered to us of their substance as well as those of Kansas and Ohio. May God bless them according to the richness of his mercies.

Allow us to say that we had a very refreshing time on our visit in Illinois in the attendance of a lovefeast held in Polo, Ill., which was well attended, and interest at a high-tide. God wonderfully poured out his spirit and power upon the people of his pasture.

The harvest meeting in Clyde, also, was a very good meeting, attended with gracious, heavenly blessings. The brethren of this place had announced a week's meeting before the harvest-meeting, which was well attended and interest very good. Several requested prayer. At both of these places the brethren kindly remembered us with free-will offerings. May heaven open her treasures to them a hundred fold.

On the closing of our meeting in Polo, Ill., on Sunday, Oct. 12th, I requested that all those who desired prayer and intended to make heaven their home, should stand with the Christian people. Apparently all stood—a crowded house.

Praise God for his love and power. The memories of those meetings, both in