**TABLE OF CONTENTS.**

<table>
<thead>
<tr>
<th>EDITORIAL</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Items, Standard of Holiness</td>
<td>21</td>
</tr>
<tr>
<td>Special Mention, Election or Grace</td>
<td>34</td>
</tr>
<tr>
<td>Our Times, Exchange Clippings, Etc.</td>
<td>39</td>
</tr>
<tr>
<td>POETRY</td>
<td></td>
</tr>
<tr>
<td>Keep Sweet</td>
<td>23</td>
</tr>
<tr>
<td>Live To do Good</td>
<td>33</td>
</tr>
<tr>
<td>Missionary Hymn</td>
<td>37</td>
</tr>
<tr>
<td>A Prayer</td>
<td>38</td>
</tr>
<tr>
<td>ESSAYS</td>
<td></td>
</tr>
<tr>
<td>Unity, Charles Baker</td>
<td>25</td>
</tr>
<tr>
<td>Holiness, J. G. Cassel</td>
<td>26</td>
</tr>
<tr>
<td>A Letter, C. Balsbaugh</td>
<td>27</td>
</tr>
<tr>
<td>Daily Experience, D. W. Zook</td>
<td>28</td>
</tr>
<tr>
<td>Soul-Red, Lizzie Zook</td>
<td>29</td>
</tr>
<tr>
<td>Tests of Charity, Peter Stover</td>
<td>30</td>
</tr>
<tr>
<td>The Jerusalem Rabbi's Alarm, A. Ben-Otto, Experience, Barbara Mellinger</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>28</td>
</tr>
<tr>
<td>SELECTIONS</td>
<td></td>
</tr>
<tr>
<td>Wesley's Words</td>
<td>29</td>
</tr>
<tr>
<td>Feeling and Faith</td>
<td>30</td>
</tr>
<tr>
<td>How Rendest Thou?</td>
<td>31</td>
</tr>
<tr>
<td>Starving the Preachers</td>
<td>32</td>
</tr>
<tr>
<td>Christ Institutes the Millennium</td>
<td>33</td>
</tr>
<tr>
<td>Choosing Poverty</td>
<td>34</td>
</tr>
<tr>
<td>The Age</td>
<td>35</td>
</tr>
<tr>
<td>Law of Chastity</td>
<td>36</td>
</tr>
<tr>
<td>Secret of Life</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>CHURCH NEWS</td>
<td></td>
</tr>
<tr>
<td>Local Church News</td>
<td>38</td>
</tr>
<tr>
<td>From the Field</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>HEALTH AND HOME</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>OUR YOUTH</td>
<td>40</td>
</tr>
<tr>
<td>OUR TIMES—OBITUARY, Etc.</td>
<td>41</td>
</tr>
</tbody>
</table>

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**STANDARD OF HOLINESS.**

**GOD'S standard of holiness is not very low. It implies a holy (the root word of which is the same as wholly) use of all our God-given powers, faculties, and organs to His glory. The unholy indulgence of the sexual organs and vain gratification of fleshly desires is a phase of sin which turns more hearts from God and robs more souls of Divine fellowship than probably any other violation of God's law. And its consequences are so far reaching that they can scarcely be measured nor the bounds thereof reasonably designated.**

When once the fire of Lust has pervaded and inflamed the being, then purity of thought and act is a thing of the past, until purged and renovated by the consuming and refining fire of God. The very offsprings of such persons are very frequently tainted and stamped with this mark of unholy indulgence unto the third and fourth generation, according to the voice of the Almighty. The mind becomes darkened to spiritual discernment because of the engrossment in sensual things, and the anathema of Holy Writ is a continual canopy over them,—"Having eyes full of adultery, and that cannot cease from sin; begrudging unstable souls." It is the sensual ones who separate themselves, having not the Spirit.—Jude 19.

Undoubtedly the Apostle Peter, in unfurling the banner for higher Christian attainments, knew whereof he spake when he said, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."—1 Pet. 2:17: And in making reference to the "soul" we are sure that the Apostle used the term (not as many modern theologians do—to signify a sort of sub-division of man) to designate and imply the whole being, inclusive of all its powers and faculties. The call to holiness has gone out; the time for preparation is pressingly nigh; who will venture forth to meet the Bridegroom?

We have frequently seen such who claim for themselves the grace of Sanctification indulge in hasty judgment over others who claim to stand in the same attitude before God. Let us be warned; lest in our zeal for righteousness and true holiness we forget that sin is the measuring-rod and God alone is Judge. The time will come when the saints shall judge the world: that, however, is the work of a future age, when once we have proven ourselves to have been not only called and chosen, but also faithful. It is a serious thing to undertake criticism over such whom God has made to be His representatives on earth by having imparted to them His Holy Spirit.

Holiness is an operation of the grace of God; but when this operation is to be performed is comprehended with difference by different persons. It is a condition to be entered into by faith—not after awhile, or just before we enter heaven, (as some would say); but now is the accepted time for entering into His rest. Some persons make a mistake in looking for their own holiness; while it is the imputed righteousness and holiness of Jesus which envelops us. It humiliates us into the dust to see how unholy and utterly unable we are of ourselves to work out our sanctification. It is Jesus—only and all, Jesus. O how marvelous is his condescension!

Obey God and believe that what he has promised is your own.
KEEP SWEET.

There's a little secret,  
Worth its weight in gold;   
Easy to remember,  
Easy to be told;  
Changing into blessing  
Every curse we meet;  
Turning hell to heaven:  
This is all,—keep sweet.

CHORUS.

Jesus keep us sweet,  
Walking in thy love,  
Jesus make us meet  
For thy home above,  
Make us kind and gentle,  
Harmless as the dove;  
Giving good for evil;  
Meeting hate with love.

What tho' trial press us,  
What tho' tempests beat;  
Naught can move or harm us,  
If we just,—keep sweet.

Sweet when things are bitter;  
Sweet when things are sad;  
Giving songs for sighing:  
Making others glad.

Sweet when things are sad;  
Giving songs for sighing;  
Making others glad.  
Sweet when things are bitter;  
Giving songs for sighing,

In the quiet household,  
On the bustling street,  
Everywhere and always,  
Jesus keep us sweet.—Sel.

For the Evangelical Visitor.

UNITY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1.

UNITY is one of the greatest blessings that man can enjoy on earth. Where it exists, its beneficial influence is easily apparent. It binds and holds together with an inseverable bond all its participants. Unity is no respecter of person. It embraces and knits together in heart and hand, young and old, rich and poor, high and low.

Unity is needed everywhere. It is needed in a nation; in cities, towns and villages; in the neighborhood; in the family and the church. Without unity neither of the above named communities will prosper.

There have been nations which were great and powerful whilst unity prevailed in them; but when disunion crept in, murder and carnage became rife everywhere, and the downfall of those nations was the result.

As with a nation so with all other communities, and the church not being exempted. Disunion has separated the best of friends. It has separated husband and wife, parents and children; yea, even the children of God. Disunion has caused an incalculable amount of sorrow. It has broken thousands of hearts, and sent an innumerable people with sorrow to the grave. Truly the words of the Savior are verified when he says, "every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand"—Matt. 12:25.

Unity is not of human origin. It has been in existence as long as God himself. Moses says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God!"—Psalm 90:2. Again, in 1 John 5:7, we read; "there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one." Moreover it was God's will that this oneness should have been, and should be, maintained among his children until the end of time. Jesus, in John, 17:21, prays for his disciples "that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us" etc. But alas! when we look around in the world what a spectacle do we behold? God's children are divided and subdivided into numerous factions, which is enough to make angels weep and the hearts of God's children sad; and still the division is going on. As year after year rolls by, we see and hear to our sorrow that some new sect as come into existence, which adds more and more to the dilemma into which Christianity has fallen in these latter days. On every hand we hear the cry, "Lo, here is Christ; or, lo, he is there." But the Savior's injunction is, "believe him not."—Mark 13:21.

Many of these upstarts of Christian communities are more hurtful to the human family than the eruptions of all the volcanos on the face of the earth have been. The latter have indeed caused much loss of life and property; but the former, if their doctrine is accepted, we fear, will plunge many souls into endless destruction. Some of these newly started sects set aside the ordinances of God's house, telling their hearers that they are not essential for salvation. Others leave it optional, or change the mode to suit the believer. This we believe to be contradictory to the commission and teachings of Christ and the apostles, wherein they plainly set forth the duty of every child of God, pointing out to them with much emphasis the penalty that will be meted out to those that set aside, or lightly regard, the ordinances of God's house. Then too, pride, arrogance and licentiousness, together with the merry-making of these latter days is indulged in by many of both the clergy and the laity. This forcibly brings to our mind the words of Paul in 2 Tim. 3:4; "that in the last days pernicious times shall come, for men shall be lovers of pleasure more than lovers of God."

Unity is also essential for the prosperity of the church. To have and to maintain unity in the church, its teachings ought to be of a uniform character. All the officers of the church ought to exert themselves to this end. In order to do this, it is their duty to acquaint themselves with the teachings of Christ and the apostles. To belittle, or to set their teachings aside means disunion, and the result would be disastrous to the church.

Unity, although desirable and of so great importance, cannot be maintained in the church by the officials themselves, but every member ought to do his or her part. The best way of doing this is to "love one another with a pure heart fervently"—1 Pet. 1:22, and to "esteem others better, than themselves"—Phil. 2:3; also to see to it "that no man put a stumbling-block or an occasion to fall in his brother's way"—Rom. 14:13.

The care of the church. The officials are set as watchmen over God's inheritance. It is their duty to feed, and to care for the flock; yet, notwithstanding the best of care, it often happens that discord and disunion arises in the church through the deceitfulness of the enemy. The enemy who is never at rest, often stirs up strife in order to gain his end. It is his delight to set the children of God at variance,
so that he may hinder the prosperity of the church. If anything of this kind occurs, or if there is a difference of opinion on some important question, then, after the proper step has been taken, it is the duty of the church to convene in council, deciding in those pending matters. After a decision has been arrived at, it is the duty of every member to abide by the same; otherwise, serious trouble may arise.

Councils are necessary for the unity of the church. They were held and established by the Apostles. When Paul and Barnabas were at Antioch, there arose a discussion about circumcision, whereupon it was determined to send them unto Jerusalem about this question. When they had arrived at Jerusalem, and having delivered their Message unto the Apostles, “the apostles and elders came together for to consider of this matter. After considerable discussion upon the subject, it was decided to lay no greater burden upon them than to “Abstain from meats offered to idols, and from blood, and from fornication.”—Acts 15:29.

Every member ought to make it a rule to be holy, and the kind of holiness we are called to, or the standard of holiness. “As He which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.” It is God the Holy One who has called us; and because He is holy, we are to be holy. And we are to be holy like as He which called us is holy. We are to partake of the nature and character of the Holy God. The holiness that we are to have is the holiness of God—it is God Himself. It is the Divine Holiness which is to be manifested in all the conduct of a human life. There are not two standards of holiness—one for God and one for man—there is but one. “Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matt. 5:48.

It is very important for two reasons, to understand that God has set the standard of holiness no lower than His own infinitely holy character.

1. That we may see that we can stand approved in the presence of God only in Christ Jesus, in whom alone we have absolute holiness and perfection which measure up to God’s standard.

2. That we may not fall into the error of supposing that we have arrived at such a state of holiness in our life and walk on earth that there is not room for us to be made more holy.

Now if we are to be holy even as God is holy, we must know some thing about the holiness of God. God is

THE HOLY ONE.

“I the Lord thy God am holy.”
—Lev. 19:2; 21:8. He is the thrice holy One. “Holy, holy, holy is the Lord of hosts.”—Isa. 6:3; Rev. 4:8. The Holy Father, the Holy One of God (the Son), and the Holy Ghost. “There is none holy as the Lord.”—1 Sam. 2:2. “Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.”—Rev. 15:4.

Our finite minds cannot begin to measure the holiness of God. It staggered human conception. A vision of God’s holiness would bring the holiest saint upon his face in the dust. It has been well remarked by someone that holiness is not so much an attribute of God, as it is the summing up of all the divine perfections.

Students of the original text of Scripture tell us it is very difficult to arrive at the real root-meaning of the word holiness or sanctification. Young in his concordance, defines sanctify, “To separate, to set apart.” Cremer in his Greek lexicon, says, “The root-word is hagios, the primary idea of which is, pure, clean, free from stain.” Holiness doubtless means all this, and perhaps much more. It is a word of heavenly origin, and gives expression to the divine character. It fits God, and not man.

The first effect upon man that approach to God in His holiness will have is to give him a revelation of his own unholiness. This is just what is necessary, and what God desires. If we are to be made holy, we must first see our need—see how unholy we are. And as the conception of God’s holiness enlarges, the sense of man’s unholiness will increase. And yet God is saying, “Be ye holy, for I am holy.” But how can sinful man be holy before God? It is not in the power of man to make himself holy. True, God says, “Sanctify yourselves;” but he also says in the same breath, “I am the Lord which sanctify you.” The Holy God makes holy. Whate’er He touches is holy. His presence makes holy. When God met Moses at the burning bush, the
ground was holy ground because God was there. So also at Mount Sinai. The presence of God made the Mount holy. The tabernacle was holy because it was God's tent. Everything connected with the service of the Lord was holy. The priests, the priests' garments, the altar, the laver, the ark, and all the vessels of the tabernacle service were separated and holy unto the Lord. All these things were but lessons in type, showing God's desire that His people should be holy; but which could only dimly shadow forth the holiness of God, and His way of making holy. With all the sacrifices and ceremonial cleansings, there still remained the sinfulness of the people. Every recurring sacrifice was but a fresh remembrance of sin. The high priest, who went into the inner sanctuary once a year, had to offer blood for his own sins as well as for the errors of the people: "the Holy Ghost this signifying, that the way into the holiest of all was not made manifest."—Heb. 9:7,8. For things were but lessons in type, as for the errors of the people: "the ceremonial cleansings, there still remained the sinfulness of the people." Every recurring sacrifice was but a fresh remembrance of sin. The high priest, who went into the inner sanctuary once a year, had to offer blood for his own sins as well as for the errors of the people: "the Holy Ghost this signifying, that the way into the holiest of all was not made manifest."—Heb. 9:7,8. For things were but lessons in type, as for the errors of the people: "the ceremonial cleansings, there still remained the sinfulness of the people.

Holy we must look to Christ. It is made manifest."—Heb. 9:7,8. For things were but lessons in type, as for the errors of the people: "the ceremonial cleansings, there still remained the sinfulness of the people. Every recurring sacrifice was but a fresh remembrance of sin. The high priest, who went into the inner sanctuary once a year, had to offer blood for his own sins as well as for the errors of the people: "the Holy Ghost this signifying, that the way into the holiest of all was not made manifest."—Heb. 9:7,8. For things were but lessons in type, as for the errors of the people: "the ceremonial cleansings, there still remained the sinfulness of the people.

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Sanctification and the Cross.
The Lord Jesus came into the world to do the will of the Father. The sacrifices and offerings of the law did not satisfy God, but He prepared a body for His Son, that the perfect sacrifice might be made. The Son willingly and gladly took up the work of carrying out the Father's will. He said, "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. 10:9,10. The body of Jesus was offered on the cross; it was the will of God that it should be thus offered; and by this will, or through the offering of the body of Jesus, we are sanctified. This is what may be called the sanctification of the cross. It is not here a matter of experience, or work of grace in the heart, at all. It is that work which Christ accomplished for us before we were born. We shall see, however, later on in our study, that the power of the cross is a mighty factor in our sanctification experimentally. On the cross the Lord Jesus acted for all believers. He was the substitute. Believers are in Him; they are one with Him. By sanctifying Himself, He sanctified all who are in Him. "Both he that sanctifieth and they who are sanctified, are all of one."—Heb. 2:11. "For by one offering He hath perfected forever them that are sanctified."—Heb. 10:14. Let us be careful to get the point here, that it is by one offering, that is, by the offering of the body of Jesus Christ, that sanctification and perfection are wrought. This is an important phase of sanctification. By some it is called positional sanctification, because it is ours by virtue of our position in Christ. Our subsequent experiences in the life of holiness can in no wise effect this, or make it more perfect. It is a completed work. As a believer I am in Christ, and in Him I am sanctified and perfected forever.

HOLY IN CHRIST.

This brings us to the wonderful and paradoxical truth, that in Christ the believer is holy, and yet in himself but a frail, imperfect, earthen vessel. The Lord speaks of His children as holy ones. That is the meaning of the word saints. The epistle to the Colossians was written "to the saints" (or holy ones) and "faithful brethren in Christ, which were at Colosse."—Col. 1:2. Others of the epistles are addressed in the same way. First Corinthians was written to the "church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."—1 Cor. 1:2. Here the statement is plain that the Corinthians were sanctified in Christ, and yet how carnal were many of them. Again, in Colossians 2:10 we read, "And ye are complete in Him;" but farther on in the epistle (3:5) we are exhorted "to Mortify therefore your members which are upon the earth." It is plain that in the first references quoted our perfect standing in Christ is set forth, while in the latter our life on earth is referred to; and this is to be transformed by the renewing of the mind, and conformed to the image of Christ by the renewing of the inward man day by day.

Can we take in the thought of God in reference to our position in Christ? Holy in Christ! Complete in Him! Perfect forever! "In Christ" is God's way of making holy. To know that God looks upon us as holy in Him should be the highest incentive for us to be holy in all manner of living. Some have indeed taken this blessed truth as an excuse for looseness of life, as saying to cover their crooked lives with the cloak of Christ's holiness. What a sad misapprehension of the mind of God! As if God saved us that we might continue in sin! Should we not rather say: "If God says I am holy in Christ, then let me be holy in my life and walk?"

Does any one find it difficult to understand how we can be holy in Christ, and yet called upon to be sanctified? perfect, and yet admonished to go on to perfection? Well, if we cannot fully understand it, we can believe God; for it is His way of putting the truth, and not a theory of human invention. The Spirit can make it all plain, if we will not resist Him, but wait upon God. What God says I am in Christ, that am I to be in deed and in truth; and if I do not find in my heart a love for holiness, and a desire to be holy, I may well question whether I am in Him at all. "He that saith that he abideth in Him, ought himself also so to walk, even as He walked."—1 Jno. 2:6.
A LETTER.

Beloved in Christ:

Your precious letter of the 4th inst. came a few days ago. It reads like a pen of victory after a long and terrible battle. You had a protracted and painful conflict with mammon and appetite. But through the captain of our salvation you gained a glorious conquest. Another verification of Phil. 4:13. Whoever leans on “the everlasting arms” of God, and are the media through which He carries on His redeeming work in the world.

Were it not for the inspiration of the cross, your friend would never have thought of the perishing in South Africa. We are only begotten Son of God so loved the world as to shed His blood to ransom every soul, why should we be indifferent? Those who are justified by the blood of Jesus, and sanctified by the Holy Spirit, are ready to lay body and soul and property on the altar of sacrifice for the rescue of the lost. When the love of God burns in the soul, we adopt the words of Paul in Acts 21:13, as our native tongue. The whole secret of life and peace and activity rests in our personal knowledge and appropriation of Jesus Christ. This is possible only by faith through the operation of the Holy Ghost. To those who lack this illumination and impulse, our zeal and sacrifice for the salvation of the world seems visionary and waste-

If we would be more familiar with the secret of Gal. 2:20 and 6:14, “the gates of hell could not prevail against us.” We must know the meaning of Phil. 3:8 if we would know more of the power and joy of Acts 4:38. God wants us to be “mighty in Him to the pulling down of strongholds.”—2 Cor. 10:4. What we undertake in our own strength and wisdom will fail. To the believer “Christ is the power of God and wisdom of God.”—1 Cor. 1:24. The enduement of Christ becomes the enduement of His servant.—Math. 28:18, Luke 10:19 and Col. 2:9, 10. These constitute the elect of God, and are the media through which He carries on His redeeming work in the world.

We have the mind of Christ, and value souls according to His estimate.

God impoverished Himself to enrich us.—2 Cor. 8:9. This is the crowning glory of Emmanuel, “He made Himself of no reputation, and took upon Him the form of a servant.” “He humbled Himself,” lower and lower, till He hung bleeding and dying on the cross. This mind is in the Christian, and makes him the standing wonder of the world, Phil. 2:5-8, Acts 5:41, Phil. 1:29, 1 Pet. 4:12, 13, 14. Having this experience, and this hope, the world with all its pleasures and allurements is only like the small dust in the balance when weighed against the destiny of immortality.

Christendom is not half awake to its mission and responsibility. We need the claims of the crown presented with Pentecostal freshness and power. It may cost money and life; but the issue will abundantly justify the expenditure.

C. H. BALSBAUGH.
Union Deposit, Pa., Dec. 13, 1897.

For the Evangelical Visitor.

DAILY EXPERIENCE.

NUMBER ONE—GROWTH.

“If any man will come after me let him deny himself, and take up his cross daily and follow me.”—Luke 9:23.

“I die daily.”—1 Cor. 15:53.

“The inward man is renewed day by day.”—2 Cor. 4:16.

The work of salvation is that of a moment, while growth in grace is that of a life-time after we have been saved and sanctified. The highway of holiness is one of progression, and not one of cessation, or retrogression. It is one in which we strive for perfection, not as though we “had already attained either were already perfect: but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus”.

—Phil. 3:12.

But the sad condition of many of God’s children is, they think (or at least act so) they received all they could receive in their experiences of justification and sanctification, and that there is no necessity of their attaining unto a greater perfection. They testify to what God did for them five or ten, or perhaps fifty years ago, and but little of what they are realizing at the present. Paul says: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded”—Phil. 3:13-15.

“He must increase, but I must decrease.”—Jno. 3:30. The old man of sin may be indeed reckoned dead; but he is of such a character that his members must be kept by the power of God through faith in a condition of mortification (death) or he will come to life again. This mortification is brought about by a life of humiliation in the daily taking up of our cross, which means daily crucifixion, daily death. Therefore, we bear about in our bodies “the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body.” As the self-life decreases (proves itself to be dead) by this process, the Christ-life increases by the act of renewing the inward man day by day. A neglect on our part in either operation, means a failure of progression in divine life; while the fulfilling of these principles brings about a life of fruitful holiness.

Again, Christ says, “Every branch in me that beareth fruit, he (the Father) purgeth it, that it may bring forth more fruit.”—Jno. 15:2. We may be productive (manifest the life of Christ), but it is the will of the Father that we be more prolific, and therefore he purgeth us.

Paul, in his teaching to the Hebrew Brethren—who were still babes in the faith when they should have been teachers, because they clung to their first experiences of “repentance from dead works, and of faith toward God, of the doctrines of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment,” which were all right and good enough in their place—concerning growth in grace, would say to us, “Leaving the principles of the doctrine of Christ, let us go on to perfection.”—Heb. 6:1.

Peter also on the same line of teaching, in his doctrine of addition,
would say to those who have been made "partakers of the divine nature . . . . Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".—2 Peter 1:5. We may manifest these things to a certain degree in our lives; but it is the will of God that we abound more and more.

"For an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."—2 Peter 5:11.

Calcutta, India.

D. W. Zook.

For the Evangelical Visitor.

SOUL-REST.

"Blessed are they that do hunger and thirst after righteousness; for they shall be filled."

Let each of us ask ourselves the question, What are we hungering for? Is it an experience? or some great demonstration? Or is it Jesus! As we go from place to place we find many different kinds of people, and their spiritual appetites almost as various. Some are hungering for experiences and of course when the pure word is given their appetite is not satisfied. But praise the Lord! there are always a few hungering after the pure word.

I thank the dear Lord for wean­ing me from seeking after anything but Himself. I can indeed sing,

"More about Jesus would I know: More of His love to others show; More of His saving fulness see, More of His love who died for me.

One of my chief delights is to sit under the droppings of his holy sanctuary. Oh how our souls enjoy feasting on the manna as it comes down pure from the throne. My prayer is that I may yet hunger more and more. Amen!

Of late I have been much impressed with this rest which God has for His people. —Heb. 4:1. "There remaineth therefore a rest for the people of God."—Heb. 4:9.

As we pass through life we find many seeking rest and indeed find it not; because they do not seek in the right way. Many expect to find rest when they die; but praise the Lord! we can here already attain to a rest —yes, a real soul-rest. We obtain the first rest when we heed the invitation given in Matt. 11:28, where Jesus says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." Rest from guilt of sin; rest from accusing conscience; and from the dread of the wrath of God. Many of us years ago, have realized what this rest is, when we came to Jesus and heard the words, "Thy sins be for­given thee." Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. There was no fear of death within us. But still we could not face disaster, pain, trial, and be­reavement without disquiet. There are many precious souls who obtain the first rest; but they never obtain the second rest spoken of in the next verse. To attain to this rest Christ says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest for your souls." Now at first thought we would think by putting a yoke on we would not receive much rest. But beloved, we are to be yoked to Christ. He bears the yoke and all we need do is walk with Him.

Christ's yoke was to do His Father's will. "I delight to do thy will O God," and those of us who have our delight in doing His will, the yoke has indeed become easy and the burden light. Blessed place indeed to be yoked to Jesus. I found that only after I became yoked to Him could I learn of Him; and indeed many are the lessons he has taught me since. I shall tell just a couple of the grand lessons he has taught me concerning burden bearing.

First, when Jesus was crowned King in my heart, He gave me great zeal for His cause, and I became very much burdened. But instead of casting them on Him I tried to bear them myself. One time I became very much burdened about a certain thing. Indeed I almost thought it would take my life. But just when I was in great agony of soul, the Savior appeared with out-stretched arms and I could hear Him say, "I am your burden-bearer." I handed it over to Him, arose immediately from my knees, praising Him for the lesson He had taught me. The Psalmist says, "Cast thy burdens on the Lord and He will sustain thee." So now when I become burdened I cast them on Jesus.

Then again I have learned that when I go to Jesus with my burdens, I must leave them there. A certain one said when she goes to Jesus with her troubles she rises from her knees and takes them with her again. I can not call this trusting or rest­ing in Him. When we trust Him we believe that He really cares for us. "Casting all your care upon Him, for He careth for you."—1 Peter 5:7. O, how blessed to rest in the Lord, knowing that if we abide in Him and His word abide in us, we shall ask what we will; and it shall be done unto us.

We have spoken of one step to obtain this rest, viz. taking the yoke. Another we find in Heb. 4:10: "For he that is entered into his rest he also hath ceased from his works as God did from His." As long as we try to do it ourselves, God cannot work, but when we learn to be still and know that He is God and submit ourselves wholly to God just as the clay in the hands of the potter, we will very soon enter this blessed rest. We find many who try to work themselves into this rest; but Rom. 4:5 says, "But to him that worketh not but believeth in Him which justifieth the ungodly, his faith is counted for righteousness." Oh let us ask the Lord to help us get holy quietness. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isa. 32:17.

"Take heed and be quiet."—Isa. 7:4. "Their strength is to sit still."—33:7. "For thus saith the Lord God the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength."—Verses 15, 18.

Lizzie Zook.

"As a maker of enemies out of former friends, the average church fair is the best method yet discovered."
James 2:14-16. The Lord is so good! If you do good when it costs them nothing, how much more do good when it costs them much. Let the winds roar, and the howling tempest drive through your masts and rigging. You will out-ride the storm, fear not! Hope is our anchor; Christ our anchor-hold. What a blessed promise we have—"an anchor that keeps the soul steadfast and sure, while the billows roll!" And our anchor has taken fast hold in the rock, Christ, and therefore must be steadfast. Let us consider for a moment the teaching of the Saviour: "He which is not with me is against me; and he which taketh not my cross is worthy of nothing."—Matt. 10:33. In other words, he must be with Christ, and he must be ready to follow Christ in whatever may be required of him. "The ant—this is the mission Christ would teach us. How pleasant if we learn to trust in him. He has been blessing us wonderfully in our Mission. God shall have all the glory; and those who have aided us as a helping hand, may the Lord abundantly bless you is my prayer."

PETER STOVER.
Philadelphia, Pa., 342 North 2nd st.

THE JERUSALEM RABBIS ALARMEED.

SINCE the Lord called me to His Holy Hill of Zion in Aug. 1890 to make known the Gospel of His grace among my brethren, the Jews, the Rabbis have occasionally issued interdicts against all Jews—men or women, boys or girls—who go near the Missionaries to hear their preaching, attend their schools and classes, receive books or tracts from them, or who frequent their hospital or other benevolent, philanthropic institutions. They have done so usually on the eve of the feast of Passover, when large sums, sent to the care of the Rabbis by the Jewish communities in other lands, have to be distributed, for then they have it in their power to deprive all who disregard their intolerant edicts from any share in the charitable contributions of their brethren abroad.

They do this by printed, stamped placards—they are bound to stamp them—which are read at public services and stuck at the doors of the Synagogues and on the walls of the Jewish quarter and colonies.

This year, however, the intolerant zeal of these blind guides, who are under a curse for upholding and spreading the traditions of men—see Is. 29:13, 14—have outdone themselves, for they have during last month put forth three interdicts in rapid succession, stronger in language and more virulent than heretofore. Is it that they feel more alarmed than ever before at the progress and growing influence of Gospel truth among the Jews in this city and land? It seems very much like it.

To translate them textually would be tedious work, for they cover nearly two folio pages, of which one is in small type, and are full of abbreviations, not easily turned into English, besides antiquated Aramaic and Chaldaic expressions. Let it suffice if I give a summary of each, translating literally the essential portions.

The first is signed by the Chief Rabbi and bears his seal. It is principally against the Mission schools, and is headed, "This is the Decree, or Sentence of the Law"—himself being the interpreter and enforcer. It says:

"Oh, my soul. The first in Zion (this is his title, and his only of all Rabbis)—behold, I decree, or order, with the power of our holy Law that no son of Israel shall take his sons or daughters to the filthy school-houses belonging to the tempters—(enticers to evil)—and particularly to their school outside the town, for he thereby puts clean souls in a pitfall; and whoever transgresses against this order by taking sons of Israel into those schools or that accepts from them the gifts of their charity, behold, he is anathematized with the curse by which Joshua, the son of Nun, annihilated Jericho; and behold, he is separated and banished from the congregation of Israel, and he shall rotten in his evil, and to Israel will befall no
The second is headed “Give Glory to God,” and is in three languages—Hebrew, Judeo-Spanish and Jargon. It is specially against the hospital of the Episcopal Mission and its medical work, and is full of adulatory, persuasive and tender expressions of entreaty to the Jews and of insulting terms to Mission donors, the tempters etc., filling a folio page in small type.

The third, printed in boldish type, is headed “Thou shalt put the evil away from among you.” Like the first, it is in Hebrew; and is signed, “In the name of our Masters, our Lords, and with the sanction of all the Rabbis and Chiefs and the Courts of Justice—the Tribunals—of the congregation of Israel in Jerusalem, the holy city.”

This is directed against this Christian Union Mission, and I am distinctly named in it—an unusual honor, which I am told exposes them to the last of the laws which guarantee religious liberty in Turkey.

It runs as follows:

“In the past week warnings were stuck in all the Synagogues and schools with the heading, ‘This is the Decree of the Law,’ signed by the Chief Rabbi ‘the first in Zion,’ and with the approval of all the Rabbis and chiefs of the holy city interdicting and forbidding with the sentence of anathema all who send their children to the schools of the tempters, and who accept their gifts and offerings, to be separated and banished from God’s congregation; and may all the curses written in the Law fall upon them.”

“And, alas, to our shame and disgrace, and to the sorrow of the heart and soul of every Israeli; it is well known unto us that verily, for our many sins, it is greatly extending that many men do accept their offerings and gifts openly and secretly, and many young men, gone astray, do frequent the houses of the Missionaries generally, and go to the house of the pervert Ben-Olive, near the hundred gates; (name of a Jewish colony near this Mission house) to learn writing and language; to listen to sermons of controversy; to go and profane the Sabbath; and to read the books of heretics, and do all that God hates; and to do these their abominations in darkness; and they thus lower Israel’s glory to the very dust. And inasmuch as there are amongst them even those of noble families of the Sephardim (Spanish) and of the Ashkenazim (Russian etc.); and as out of jealousy for the honor of their families and fathers, we are soon going to publish their names before the congregation, we thought within ourselves, Do not punish before warning. And therefore we admonish every man who bears the name of Israelite to return and repent of his evil way—return and be healed; and we also exhort all who have it in their power, to forbid their sons and daughters, their relatives and friends, or if they keep silent and shut their eyes to this, then, be they sure that if this profanation of the Name continues, we shall not respect the reputation of any man or family, but we will publish the name of these sinners publicly, and expose them to shame and disgrace before heaven, that they may be expelled and banished for evil from before God’s congregation. Pleasantness to those who obey, and peace over Israel.”

The reader will notice how this Mission in particular is made the target of attack by the Jerusalem Rabbis. It proves that they dreaded it more than any other.

We can but pray for them that the veil may be mercifully taken off their eyes, and God’s grace lead them to behold in Jesus of Nazareth, as our fathers did, David’s Son and Lord, the Savior and Intercessor they so greatly need, Kiss the Son, and be blessed in Him—Ps. 2:12.

Nor is this all. The local Hebrew weekly newspaper has had leaders, paragraphs and letters on these Rabbinic warnings and interdicts in successive numbers. It, too, refers emphatically to this Mission, and says, “And young men, even of respectable families, go to the houses of the tempters. One of these young men has already been sent to America.”

This refers to dear Ephraim Navon, a convert of this Mission, now studying for the Master’s service at Springfield (Mass. U. S. A.) School for Christian Workers—and it is not impossible that even others will do as he has done.” One leading article is headed “What shall we do against the Mission?” It fills a whole column with the answer.

It is simply my brother Paul’s experience; “A great door and effectual, is opened unto me, and there are many adversaries.”—1 Cor. 17:9.

A. BEN-OLIEL, OF THE J. C. U. MISSION.
Jerusalem, Palestine.

For the Evangelical Visitor.

EXPERIENCE.

DEAR readers of the Visitor;

There is sunshine in my soul this New Year morning and I will try to discharge my duty which I owe to my God. Now if I were to look to myself, I would shrink from duty; but I look to God, believing that He will direct my pen. He has promised that whosoever cometh to him he will in no wise cast out. His word is true and I realize it to be so.

While I was reading in the Visitor I was greatly encouraged and I was again reminded of what I should do. When that great change came over me, or in other words when I had that special experience in 1896, almost two years ago, I wanted to be in His hands as an obedient child and a willing instrument, because it was told me that He will use me as such; hence I must be resigned to His calling; then the blessing will follow.

The beginning was when we had a great festival here in our church as is known to many of you. It lasted over six weeks and I was greatly concerned about it so that the meeting might not be in vain and that the people might become better. I was greatly concerned about other people; yet at the same time I was searching for a clean heart. Praise God, I found it!

Now while this meeting was going on here at Rosebank, I saw a light, but did not know what it was or what it meant. But I said, Lord, here I am; I know that you know all

harm, etc. This is done with the sanction of all the Rabbis and chiefs of the city of Jerusalem. He who listens to us shall dwell in quiet; but whosoever does not may tremble at evil consequences. Amen.”

The second is headed “Give Glory to God,” and is in three languages—Hebrew, Judeo-Spanish and Jargon. It is specially against the hospital of the Episcopal Mission and its medical work, and is full of adulatory, persuasive and tender expressions of entreaty to the Jews and of insulting terms to Mission donors, the tempters etc., filling a folio page in small type.

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Now while this meeting was going on here at Rosebank, I saw a light, but did not know what it was or what it meant. But I said, Lord, here I am; I know that you know all
things, and if there is anything between yourself and me why just reveal it to me, because I want to be right. I then felt just as a child on father's lap.

After this meeting closed, a meeting was started farther south and my husband and I attended it. We did not return home for the night but were entertained by a brother and sister. After talking awhile, we retired. Between one and two o'clock we both awoke and something overtook me that I could lie down no longer but had to sit up. It seemed impossible for me to keep quiet. I had to praise and glorify my Savior.

I realize that the word of God is true in Heb. 4:12—“For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Praise God for the change which took place with me!

The next day the power of God was upon me. I felt it from the crown of my head to the sole of my feet, and I realized it to be the baptism of the Holy Ghost and Fire. But tongue can never express what a wonderful Savior we have. No wonder the Psalmist was so full of praises to God. Yet I realize that the enemy is on the lookout; but we have power to resist. Praises to my God!

I am dead unto sin.—Rom. 6:11.

Oh I am so glad that the Lord has his protecting eye over me. Not a hair shall fall from our heads without his notice; and none is able to pluck them out of our Father's hand.

—Jno. 6:29. I am nothing; but the Lord is all in all. Praise His name! I realize that the Lord is purifying me day by day. Bless His name! He gives me courage to go step by step. His promise is sure that if we hunger and thirst after righteousness we shall be filled. On last Christmas I realized that his word always comes true. From my heart I can sing that poem, “Blessed assurance, Jesus is mine, etc.”

O dear readers, do not be discouraged but look unto Jesus. Oh that night was so blessed to me—I was permitted to drink and drink continually—so wonderful that tongue cannot tell! Sweeter than honey or the honey-comb. I want all the Lord has for me—the length, the depth, the height, and the breadth—and yet hunger after more. I want of that Tree of Life (Rev. 22:2) and if I could I would give to all. But it is not for me to give; who-soever will may come. Praise His name for ever and ever! It is so blessed that the Lord is no respecter of persons. This one thing I do—“Throw out the Life-line.” Dear readers, take warming. I love your souls. Each one has to do for themselves. Search and knock and it shall be opened unto you. Ask the Lord about your case. If you seek with a whole heart you shall find Him. Amen.

Now some may think that I never had an experience before. But I am so happy because the Lord had found a way to my heart in my youth, being only in my fifteenth year. I can say that he had spoken peace to my soul and that old things had passed away and all things were made new. Oh I would say to young and old, let us work on and strive earnestly, because we are not to be crowned unless we strive lawfully. Even though people say we are besides ourselves (they said this of Paul) and must be sent to the asylum. Well bless the Lord! He is every-where. Bless His name for ever and ever.

BARBARA MILLINGER.

Hope, Kansas.

WESLEY’S WORDS.

RICHES hoarded and locked away are perilous to the soul. In spite of all the plausible excuses we may plead, the possession of property that is not commissioned to Christian usefulness is paralyzing to the religious affections and hardens the heart—“They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”—1 Tim. 6:9. Paul told Timothy to admonish them that are rich: “That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come.” Wesley was well aware of the deceiving and soul-deadening power of the unused wealth of the church. He says, “After having served you between sixty and seventy years, with dim eyes and shaking hands, let me add a word more. I am pained for you who are rich in this world. Do you give ‘all you can?’ ‘Nay, may I not do what I will with my own?’ you reply. Here lies your mistake. It is not your own. It cannot be unless you are Lord of heaven and earth. Who gave you this addition to your fortune? Do you know that God entrusted you with that money for His work? ‘But I must provide for my children.’ Certainly. But how? By making them rich? Then you will probably ruin them. ‘What shall I do then?’ Lord speak to their hearts, else I speak in vain. Leave them enough to live on. Not in idleness, but in honest industry. And if you have no children, upon what principle can you leave money behind more than enough to bury you?” Paul said to “Support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.”—Sel.

FEELING AND FAITH.

THERE are two classes of Christians—those who live chiefly by emotions, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of the ships that move by the outward impulse of winds operating upon sail. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class—those who live chiefly by faith—remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.—Professor Upham.
THE following clipping is worth a careful reading. We accept it, not in the spirit of Higher Criticism; rather is it suggestive of a truth, an uncontroversial truth, which lies too deeply buried beneath the debris of emotion, fluctuating enthusiasm, and shallow thinking of our times:—

There are two attitudes in which the holy Scriptures of the Old and New Testaments are too often approached. (1) That of the pious enthusiast who professes the text's verbal inspiration "just as it stands," and who believes in its literal interpretation as best he can; (2) that of the iconoclast who seeks only to point out inconsistencies. Need we to remark that only the mistaken pretensions of the one justify the canonic sarcasm of the other? One who reads the Bible not with an open mind, but with a complete submission of judgment, even though devoutly, is apt to distort its meaning and render himself unfit to comprehend its true import as is admittedly the case as is as is

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ruin. Nevertheless he said in his farwel sermon: 'Personally, I have paid more for the privilege of preaching the Gospel these forty years, than any man in the city has paid for the privilege of hearing it.'

"The Detroit Post says that a circus clown in Virginia took occasion, one day, at the close of the performance, to speak plain and very search­ing words, which deserve the sober attention of many more than those who heard them. In his painted face and mottled garments he said: 'We have taken in six hundred dol­lars here today, more than most ministers of the Gospel receive for a whole year's service. A large por­tion of this money was given by church-members, and a large portion of this audience is made up of members of the church. And yet, when your preacher asks you to aid him in supporting the Gospel, you are too poor to give anything. But you come here and pay dollars to hear me talk nonsense. I am a fool be­cause I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came simply to see the animals, why did you not simply look at them and leave? Now, is this not a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush with shame in such a place as this.'—Sel.

There are many churches which, practically, if not avowedly, adopt the old deacon's policy. They keep their ministers poor; and often squander upon their own follies, luxuries, and vices the money which should go to pay the Gospel laborer the hire of which he is worthy (Luke 10:7), and furnish him a comfortable support instead of leav­ing him to make the sacrifices while they enjoy the benefit.

"Rev. Dr. William Adams, of New York, always had, probably, what would be considered a fair salary. Nevertheless he said in his farwell sermon: 'Personally, I have paid more for the privilege of preaching the Gospel these forty years, than any man in the city has paid for the privilege of hearing it.'

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The nature and character of the millennium is such, that it can not come until Christ comes. The earth is rebellious; and must first be sub­dued. The Lord's prayer is: 'Thy kingdom come.' The peculiar characteristic of the kingdom of God to come is in that the Son of man is to reign over it, Heb. 2:5, 9; Phil. 2:10-11, and that He is waiting in glory for a body of glorified men to reign with him, Heb. 2:5, 16:2-10, 13:14; Rev. 3:21; Col. 3:4.

This kingdom of God in its heavenly form belongs to glorified saints; in its earthly form and manifestation to restored and regenerate Israel, 2 Tim. 4:8; 1 Cor. 15:50; Acts 1:7; Isa. 1:26; Acts 3:19, 21. Every hu­man and earthly, every divine and heavenly name of the kingdom shall be made visible in historic realiza­tion. Kingdom of God, heaven, Christ, Son of God, Son of Man, Abraham, Rom. 4:13, Israel, David, Jerusalem, Zion.

All is in waiting. The Father is waiting in the mystery of His will to manifest His Son in the glory of His kingdom; the Son is waiting for His fellow-heirs; the Spirit is waiting to complete the number and consum­mate the redemption of the Sons of God; the creation is waiting with eager expectation for their manifesta­tion in glory; Israel is waiting during this church period for the fullness of the Gentiles; the Gentiles as na­tions are ignorantly waiting for the restoration of Israel to the place of imperial power and blessing; all things in heaven and earth, and under the earth, saints with Christ, saints on earth, angels fallen, kept in chains of darkness, evil spirits in
EVANGELICAL VISITOR.

CHOOSING POVERTY.

Many persons are poor from necessity; they lack the opportunity to gain wealth; they lack the ability to acquire this world’s goods; they are unable to retain that which they accumulate. Others are poor from choice; they have willingly and deliberately put away opportunities which might have afforded them wealth; they have turned from the pursuits which promise gain, and have devoted themselves to occupations where they had no prospect whatever of obtaining worldly riches. Thus Moses esteemed “the reproach of Christ greater riches than the treasures in Egypt.”—Heb. 11:26.

Thus the Son of God was himself rich but for our sakes he became poor, that we through His poverty might be made rich.—2 Cor. 8:9. So there are many who are shrewd, industrious, temperate, honest and frugal, and who apparently possess the faculties and qualities which ensure worldly prosperity, who have deliberately put away the opportunities of attaining wealth, and have consented to be poor that they might bless and benefit those around them. When they look upon the face of a fellow man they are not planning how much they can get out of him, but rather how much they can do for him. They are not seeking to use men to their own advantage, but are going about doing and seeking to bless and elevate mankind. Hence they deliberately make choice of poverty; they choose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”—Heb. 11:25.

While others go forth to buy and sell and get gain, and, so far as it is possible, make every man they meet tributary to them, and make something out of every one with whom they come in contact, these men having food and raiment, are content therewith; and make it their business to rescue the perishing, to win the wayward, to seek and save the lost; and though poor themselves, labor that they may make many rich.

And is this not a higher work than the gathering of this world’s wealth? Is it not better to win souls to God, to lift up the bowed down and save the lost, than it is to gather together riches that shall perish with the using, treasures that shall pass away like the dreams of night? Is it not better to lay up treasures in heaven where no thief approacheth, where no moth nor rust corrupteth, but where there are riches in righteousness, and treasures which shall never fail?

It is well for those who are to plan their courses, to calmly look at the facts in the case, and consider what the world can supply, and the price they are willing to pay for it, and then make their choice between this world and that which is to come; between the life that now is, and life that shall never end; between a few brief years of toil and trouble, and vanity and vexation of spirit, and the eternal ages of brightness and gladness in the kingdom of God.

The man who chooses wealth may never obtain it; the man who determines to be rich may die a beggar; but the man who makes up his mind to secure the eternal wealth which God bestows need never be disappointed. He seeks treasure of which no man can deprive him. He lays up wealth where no man can plunder. He seeks that which worldlings do not desire to possess, and of which they could not rob if they would. Diamonds, gold and gems might all be lost through flood or flame, or through robbery or rapine, but the treasures which God bestows are enduring, and are safe forever in the eternal home.

And where our treasure is there will our heart be also; and as day by day diminishes earthly wealth and increases our heavenly gains, our hearts and hopes go forward to the eternal heritage of the redeemed—the “kingdom which cannot be removed,” where “he that overcometh shall inherit all things.”—Heb. 12:28; Rev. 21:7. — The Christian.

THE AGE.

We are nearing its close.

Other ages ended—the antediluvian, the patriarchal, the Jewish, the prophetic, and they all came to a finish and all were failures according to human wisdom. God’s word and promises never fail. The gospel age followed. Jesus the Christ was its beginning, its exemplar; it accomplished, but failed. The Savior did all that a triumphant, risen and exalted Redeemer need to do. He finished His work. The Holy Ghost age supplements and continues the gospel age and is now in progress. His work is to get this revolted empire back to where it rightfully belongs, and to prepare for the return of its owner, and King.

His work is now in progress. His work is soon to end. His is a work of selection and separation. The elect are being fitted and gathered, a comparatively “little flock,” a body, a bride for the coming Lord Jesus. This age is wonderful, far above and beyond all preceding ages. It is the time of “greater things,” the age of dynamite, a period of power. Received power after the Holy Ghost has come upon us. We are now in this glorious age, and at its close Jesus is coming again to usher in the millennial age of full redemption. His parousia is imminent. The gospel and Holy Ghost age will soon be as are the other ages, among the things of the past. Now the business is to up-build the highway and to gather out the stones, to make preparation, to secure and select and separate. (Not we, but He—not ours, but His.) Under Him we become overcomers, in Him we are abiders; through him we are accomplishers. The blood cleanses, and He occupies us and perfects us in character, and makes us fit for His indwelling and using. He, as the executive of the godhead, has us as children of God in His care and charge to get us ready for the nuptials of the King. He assures us that Jesus will soon be here, and He instructs us in things to come.
He tells us that when the Lord comes the whole world is to be brought to a knowledge of the truth, and salvation will be for all the globe. We are awaiting God's time, and occupying till the close of this age. We see that the masses of the people, church and world, are in practical unbelief concerning the speedy second coming of Christ, and we desire to make this truth known. We cannot do of ourselves even this, for only the Spirit shining on the illumined page can lead our minds into the mind of the Spirit—the mind of God. This is His office in His age, to get His people ready for the reception. We are to receive the Holy Ghost and He is to present us, after reception and preparation, without spot, blemish or wrinkle, or any such thing. Give Him a chance, seize the opportunity. Be in readiness in this age for the coming of the next, the millennium, the coming kingdom of the Lord Jesus Christ.—Sel.

**LAW OF CHASTITY.**

"With a purpose strong and steady,
In the great Jehovah's name.
We rise to snatch our kindred
From the depths of woe and shame,
And the jubilee of freedom
To the slaves of sin proclaim."

Paul said he kept his body under and brought it into subjection; but with the vast majority of the human race, they let the body rule, or rather the passions dominate the body. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's"—1 Cor. 6:19,20. We do not own our own bodies if we belong to God, and we dare not do as we please with them. Many people are willing to consecrate their time and wealth to God, but keep their bodies to themselves to use according to the desire of the flesh and mind; but if God lives in a temple He must own the temple Himself. But how many in disobedience to God break this command and laugh in derision when warned.

"No doubt some will think or say, "This is strong language." It is the Word of God. There is a false modesty that likes to be seen, and is making itself felt by getting in some heavy strokes among those who are ignorant of what real modesty consists. And the very women who could talk a Saul of Tarsus out of countenance in a sewing circle, will blush with false shame if a true minister of God's Word should read this Scripture in their presence. 

May God give to His children the modesty that is born of real chastity, and vulgar words and sensual looks will shrink from its presence as a wild animal shrinks back into the jungle at the approach of day.

Let us remember that real fire glows and burns, and throws out heat day and night, and we feel the warmth. It burns up all that is perishable, leaving nothing but what can stand fire. There is the counterfeit—fox fire; this shines only at night, even then it is hidden away from the light of the full moon, and prefers darkness rather than light. It is not only necessary but it is a fascination for children for a short time. It throws out no warmth, it consumes no dross; it only shows the real facts of the case, that there is rotten wood there, for you will never find it in sound wood. It is like the jack-o-lantern that throws out light from a small window. In the great Jehovah's name.

"With a purpose strong and steady, In the great Jehovah's name. We rise to snatch our kindred From the depths of woe and shame, And the jubilee of freedom To the slaves of sin proclaim."
LIVE TO DO GOOD.

Live to do good—this world should be
But one united family,
One holy brotherhood;
Where each should for his brother feel,
Helping along the gen'ral weal,
The universal good.

Live to do good—an idle wall
Is useless—an action must prevail,
A living pattern teach;
Invoke example's potent aid,
Live to do good—if fest'ring sores
Humanity with tears deplores,
And for suff'ring feel.—Sel.

QUEER DISCIPLINE.

The true disciplinarian does not waste
words and waste of time is almost as bad
passes and then—

Fifteen minutes later:

“Willie!”

“X-a-a-a.”

“Willie!”

“Are you going to get up to-day?”

“How?”

“Aha, young man, I thought I'd rout
you out! You may just as well under-
stand first as last that when I speak,
you have to mind. Remember that!”
—Ez.

PARENTAL CONTROL.

In controlling children that parent loves
his child most who has ever before
him the child's future; what is best for
the child when grown. It is easy to
hush a child with sweet meats and prom-
ises, but does it pay? When the sweet
meats are gone it will cry or be naughty
again only to get more.

Parents control your children in such a
way that they will not need to be re-
proved many times for the same offense.
Teach them that obedience is to do what
they are told and when they are told, not
some other time.

Never give away to a child even though
it take a day to conquer it. A fond
mother learned for the first time that
her oldest boy, a young man about 18
years, was being led into an impure life.
She told the father and they called the
son into the room, from which the
mother was determined the boy should
not go till he would never be impure
again. Three days and nights that
mother and father talked and prayed
with that wayward boy; but when he
came out he came out a pure man.

Parents lovingly, firmly deal with
your children. By God's help teach
them the fear of God, and train them
for God.—The Guide.

A BIT OF HEALTHFUL ADVICE.

Finish every day and be done with it.
For manners and for wise living it is
a vice to remember. You have done
what you could; some blunders and
absurdities no doubt crept in; forget them
as soon as you can. To-morrow is a new
day; you should begin it well and serenely,
and with too high a spirit to be cumbered
with your old nonsense. This day
for all that is good and fair. It is too
dear, with its hopes and invitations, to
waste a moment on the rotten yester-
days.—Emerson.

A HINT FOR HUSBANDS.

Men who complain of their homes too
often overlook the fact that they are
themselves more or less responsible
for the atmosphere which pervades every
room of it. Consideration for a wife
is one of the sweetest flowers a husband
and will grow and nourish in the home garden.
It will do more than the costliest bou-
quets which he can bring home from the
florist's. It is the little things in this
world that make life attractive, and it is
the little acts of courtesy and considera-
tion on the part of a husband for a wife
which deepen her love for him, heighten
her respect for other men, and make her
daily and hourly grateful to that God
through whose infinite wisdom her life
and that of her husband were brought
together. Marriage is never a failure in
a home where consideration fills the
minds and lives of the husband and
wife. It is a golden bond between them
which brightens with increasing years,
and binds them together when they "are
absent from the other."—Sel.

Instead of arresting and locking up
children for being on the streets after
certain hours, as some towns are
trying to do, it would be better to arrest one
or both of the parents. It is not the fault
of the children that they are out at late
hours. It is natural for them to want to
be out, and if the parents have no more
interest in their children than to allow
them to run wild on the streets the
parents and not the children should be
punished. The boy or girl who is
properly looked after will not need any
police regulation, and the parent who
allows his or her child to run wild on the
streets does need police regulation. The
fault usually lies with the parents and
there is where the remedy should be
applied.—Scottsdale Independent.

Parents will sometimes weep over their
children and feel uneasiness lest their
future life will not be what it should be,
when the cause of this uneasiness is that
they do not correct their children. If
they did they would have this promise
fulfilled for themselves: "Correct thy
son, and he shall give you rest; yea, he
shall give delight unto your soul."—Prov.
19:17. "Chasten thy son while there is
hope, and let not thy soul spare for cry-
ing."—Prov. 19:18. A good many parents
neglect this Scripture and then do the
crying themselves in after years because
of their children's conduct.—Sel.

"The diseases of animals which render
their flesh unfit for food are very
numerous," says Dr. A. M. Davis.
He specifies fifteen. English butchers assert
that, if all unhealth} meat were rejected,
England could not be supplied. Nor
could America. Therefore no inspec-
tion will save us from danger. Question
farmers, cattle dealers, etc., and you will
find a sickening argument against such
food. But "intrusive alterations are
much less likely to take place with re-
spect to vegetable than to animal food."—

The Cause of Cancer.—Dr. H. Maxwell
states as the result of fifty years' experi-
ence that cancer is the result of eating
too much meat, and especially pork. Be-
ware of bacon and sausages.—Sel.
EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal,

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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Elder Samuel Zook, Treasurer.

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

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

Abilene, Kansas, Jan. 15, 1898.

ADDRESSES OF MISSIONARIES.

Eld. Jesse Engle
Mrs. Elizabeth Engle
H. Frances Davidson
Alice Heise
Barbara Hershey


BENEVOLENT FUND.

Upton, Pa. .................. $3 00

FOREIGN MISSION FUND.

No. 3........................................ $1 00
No. 4........................................ 8 00
No. 5........................................ 10 00

We are sorry that we cannot accommodate a number of new subscribers with January 1st issue. Your names have come in too late, and our extras are all gone.

We hope to have a ready response from all who have received notice of their delinquency. It is a matter of being 'not slothful in business' to at least write a letter of explanation. May this be received with the same feeling of fraternity in which it is sent forth.

We are induced to express our grateful appreciation of the many letters of encouragement which come to us from various sources. We need them under the peculiar trials attendant with our position. In the midst of your appreciation, do not forget to hold up our hands. We believe much in the power of the proper faith.

Much trouble might be avoided if in sending money to renew subscriptions the sender would write distinctly his or her name, and address. We receive some very perplexing communications, some times even without any signature affixed. Please watch also your label and see that you get proper credit.

It is undoubtedly with deep regret that the announcement of Bro. S. Graybill's decease reaches his many friends. He was one whose life was worthy of imitation in many respects indeed, and we might question the order of Providence in removing him at this time from his much needed place in home, family, and church; but we bow and say, "He doeth all things well."

BOUNDS VOLUMES OF THE VISITOR.

BOUND Volume, No. V, is now ready. If you want one, please order at once as we have only a very limited number to spare. This Vol. contains the issues from October 1896 to December 1897 inclusive. We have on hand several numbers of Vol. III and IV; also one each of I and II. The price for any one of these will be $1.00, expressage to be paid by the purchaser. This barely covers actual cost to us.

ELECTION OR GRACE?

ARTICLES in past issues of the Visitor have called forth in the minds of some the question as to God's purpose concerning the world in this Age. It is wonderful how our minds can have become stereotyped without even having any foundation for our faith. We must let the Bible be our standard; then will we be found in harmony with the purpose of the Almighty.

As to God's purpose with mankind in the present dispensation, Christendom seems to be divided on two general platforms. 1. That it is God's purpose to convert the world. 2. That His design implies a calling out of a select company (the Christ head and body—spiritual seed of Abraham) through whom all the nations of the earth shall be blessed—not during the Gospel age, but during Millennial Kingdom, or the reign of the Christ—head and body.

Now, it is distinctly stated that "this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come: but nowhere are we taught that in the present age will the world be converted or accept the glad tidings of the Kingdom. It is however clearly to be seen that Christ, during his humiliation, was permitted to look forward through the plan of the ages and see the condition of things as they would exist at the close of the Christian Era.

The Savior in giving to the disciples comprehensive views of the course of events repeatedly refers to the closing scene as compared to a time of harvest, a time of ingathering, a time of separation. It must therefore be concluded that God fore-saw the "wheat company" as compared with the "tares" and also that those whom he fore-saw were according to a definite plan.

God's plans are however never without a purpose. The wideness of this purpose cannot be comprehended only by those who have been quickened—whose eyes of the understanding have been enlightened to know the hope of His calling and the riches of the glory of His inheritance in the saints.—(Eph. 1 chap.)

This "calling out" does not necessarily imply a foreknowledge or predestination of individual salvation; but it does imply the predestination of a company. "Many are called but few are chosen" are the words of Jesus. Have you been called? Have you heard the one offer of salvation by the Gospel? The call goes to every one who hears. But you say, I have not been chosen. O Beloved! be not unbelieving. Every consecrated soul is on probation for the prize which is set before us—namely immortality—which will be meted out at the presence of Jesus Christ and his Kingdom. It is through the vail—his flesh—that Jesus our forerunner is entered into the Most Holy. Let us tread the same path, consecrating even to the death. Brother, Sister; who shall be among the chosen company which shall be exalted with the Christ to be partakers of the Divine, Immortal nature after having escaped the corruptions which are in the world through lust? Shall you—shall I?
EVANGELICAL VISITOR.

CHURCH NEWS.

LOCAL CHURCH NEWS.

PHILADELPHIA MISSION.

Report for month of December:

<table>
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<th>DONATIONS</th>
<th>EXPENSES</th>
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<tr>
<td>Other expenses</td>
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Total: $38.88

We have moved the Mission and have moved there myself. Address: Amos Bear, Detroit, Kas.

Bethel Sunday-School, Kas $3.00

Brother and Sister, Ont $50

Other expenses $2.65

Total: $38.88

Our meetings at the Mission and church are running with usual interest. We received a contribution of one dollar from a sister in Canada.

The Arizona Sunday-School at Glenhade, remembered us also; and so did a young brother of Oklahoma. They shall be recommenced at the first resurrection.

Des Moines, Ia.

J. R. ZOOK.

INDIANA.

To the dear readers of the Visitor:

The work goes on and shall continue in the name of the Lord as long as life shall last.

On December 8th we commenced a series of meetings at Altoona, Ia., which continued nine days. The attendance and interest of these meetings were good from the beginning. There was an evening or two when the attendance was lessened by other attractions in the village.

I delivered seven sermons on the Second coming of Christ. The last of these series of sermons was given on the last Sunday evening to a crowded house of intelligent hearers who were spell-bound for one hour and fifteen minutes with the thoughts and truths presented and carried home to the hearts by the Holy Spirit. A number of requests were made for the sick; mothers requested prayer for their children, etc. One sister forwarded for sanctification and sinners were deeply convicted. It was our intention to extend the meetings over the next week, but was forced to close on account of the writers' health—not sick, but worn out. The every-night meeting at the Mission, three services every Sabbath, and Sunday-School, is very laborious and tiring a person. Besides this, there are many other things to be seen after and cared for.

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Des Moines, Ia.

J. R. ZOOK.

FROM THE FIELD.

ON OUR MISSION.

To the dear readers of the Visitor, we come with Greetings in His name. May you all have had a Merry Christmas and a Happy New year in the Lord. Amen.

Our soul doth magnify the name of the Lord this morning as we take a review of the past year. How many blessed seasons the Lord hath given us, with peace and joy in the Holy Ghost, interspersed with some severe tests and trials of faith; and some persecutions for Jesus' sake; but the Lord graciously delivered us out of them all. Blessed be His name for ever!

Now as we with many others have entered upon the duties of a New Year, we can say, we know in whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day. We have realized the fulfillment of Phil. 4:19 ever since we are out in this line of work. This encourages us to trust Him more...
and more. So we feel to sing with the poet,

"To so sweet to trust in Jesus,
Just to take him at his word.
Just to lean upon his promise,
Just to know, Thus saith the Lord."

The meetings at Garrett, Ind., were of ordinary interest and fairly well attended. The Band of Brethren and Sisters and others of God's little ones enjoyed the meetings and were encouraged to go on to know more of the blessed ways of God. We had blessed and sweet fellowship with the dear saints, and if we shall never meet them again on earth we hope to meet them in the air when Jesus comes to reward his servants. "Blessed hope." The Lord helped us to give to the people the plain unvarnished truth, showing the clean way, which was generally received; while some may have been offended because their idol was exposed.

These meetings continued for three weeks. Deep conviction rested upon some of the unsaved, but many hardened their hearts; while one man came out publicly as a volunteer for Jesus. May he become fully established and a worker for Jesus is our prayer.

On Wednesday, Dec. 22nd, we left Garrett to visit an only uncle of Sister Zook's near North Webster, Ind. His name is Andrew Snoke and has been identified for many years with the Brethren as a Minister of the Gospel. He is 82 years old, and blind. Shut out from the light of this world, but, we hope he may open his eyes to a blessed and glorious immortality when Jesus comes.

On Christmas day we came to Gravelton, Elkhart county, and joined in with the Brethren in a protracted meeting at the Union M. H., conducted by Elder B. F. Hoover of Ohio. The meeting had been running for several weeks and was fairly interesting, a few souls having come out as seekers. The meeting at present writing is still interesting, large crowds being in attendance, and several more having started for the kingdom. Here as in many other places there is great need of a fuller consecration on the part of many believers. We hope and pray that the Lord may through the Holy Ghost lead out many of the dear children of God into the clearer light and into the fullness of a Holy, sanctified life. We are glad to say that some are hungering after the deeper things of God, and the gracious promise of Jesus is that they who hunger and thirst after righteousness shall be filled. "These things have been written unto you that your joy might be full."—John 16:11. Any one can address us at South West, Ind. Yours and His.

NOAH AND MARY ZOOK.
Gravelton, Ind., Jan. 3, 1898.

A VOICE FROM THE FIELD.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." Our Report through the Evangelical Visitor, dates back to November 4, having arrived at Garrett, Decalb county, Ind., November 1, where we remained till the morning of the 12th in which time we visited among the little flock and had meetings nearly every night.

On Sunday we had three services. We held up Christ as our Savior and the only hope of our Salvation. There were none who publically accepted Christ; but we tried to clear ourselves toward saint and sinner. What the church needs there is a minister—a Spirit-filled one, to work for the glory of God.

We left Garrett on the morning of November 12th for Chicago. Arrived at Englewood, 6001 Peoria St. at noon, at the Brethren's Mission and were kindly greeted by our dear Bro. and Sister Shirk who had been expecting us for the last few months. A few hours later we were permitted to enjoy the greetings of our dear Sister Sarah Bert who has been in the work there since the Mission began; and we praise God right here that we find our dear Sister still in untiring labors. Her zeal is for the good of her fellowmen and the glory of God.

Soon after we were there, Bro. Shirk with the workers arranged to hold a Love-feast at the Mission, which was held November 27-28. Bro. Shirk spared no trouble to notify the Brethren. Eld. Isaac Trump from Polo, Ill. Rev. M. Shirk and wife from Goshen, Ind., Bros. A. Harris and T. H. Salmon from Garrett, Ind., were with us. The dear brethren and sisters seemed to enjoy the feast very much; also their co-workers in the Sunday-school and sewing school, brethren and sisters seemed to enjoy the feast very much; also their co-workers in the Sunday-school, numbering about 125. Our dear Bro. B. Brubaker is superintendent of the school. He is the right man in the right place. It afforded us much joy to see the little folks. Sister Brubaker has about 38 little ones in her room at the Mission. We wish to say to our readers that the Mission deserves our prayers and our support; and may we be open to hear the voice, "He that giveth to the poor lendeth to the Lord." Bro. Shirk, our minister there, has quite a responsibility, and we should pray earnestly for the Lord for him so that he may be able to discharge his duty. His dear wife is a very earnest helpmeet. Oh how her heart goes up to God for power to be used in the right way! She fears they might not be found faithful servants. Sister Shirk and Sister Bert frequent the closet and there pour out their hearts to God in prayer. Oh let us join ours with theirs and give as the Lord may prosper us.

On the great needs for Mission work in a city like Chicago! We visited a number of Missions and Homes of which we cannot speak now. We wish to say that we enjoyed our visits to the Mennonite Brethren's Mission very much. These dear Brethren and Sisters are in the work for the Master. May the dear Lord continue to bless them in the work for Him. We joy in the fellowship which we found with them. Oh what joy to be in him and himself in us! We visited the Deaconess Home, 15 South Center Avenue, Sister K. C. Moser Supt. May these dear workers be used of the Master for much good to His glory. We hope to hear the Hindoo Evangelist, V. D. David, about a dozen times. He speaks much of the More Abundant Life and Keeping Power of God.

Thus we spent four weeks of much interest in the service of the Master. Our dear Bro. B. Brubaker was quite sick for several days, but he looked to the Lord and prayer was made for him without ceasing and the dear Lord raised him up. Glory to His name!

In the afternoon and eve of December 12th, the dear ones gathered at the Mission Home to give joy to us in parting, with the thought of meeting the Lord in the air and the thought of joy resounding that we never say good bye in heaven. Yours for that meeting.

JOHN H. MYERS AND WIFE.
Dec. 31, 1897.

TO AFRICA.

As we are on our onward voyage we fail not to remember those of the homeland who are dear to us by social ties, as well as by the bonds of Christian fellowship.

At the present writing, Dec. 8, 1897, we find ourselves smoothly sailing southward on the Atlantic Ocean, nearing the Canary Islands. Expect to arrive at Las Palmas tomorrow morning (D. V.) where a short stop of five or six hours is expected. Las Palmas is one of the chief of the Canaries. Here mail and passengers will be exchanged. This will give us an opportunity to communicate to the loved ones of home until we make our safe arrival at Cape Town, S. A., which we trust by the blessing of God we shall. It is truly blessed to have simple trust in God, who in reality is the "Master of ocean and earth and sky," who has "accepted us in
the beloved" and sanctified us by the blood of the everlasting covenant, and chosen us to be fellow heirs of His glory. May we withhold no tribute which His love demands of us, but consecrate all for His own name's sake. Amen, and amen.

The purpose of these our brief reports is by no means to describe all that falls into our sight. Yet it would possibly be to the satisfaction of some to make a few brief references.

We are glad to know that the hand of Providence has been over us on our former voyage, since we have learned that only a few days in advance of us, great destruction of life and property took place at various points on the waters. Since embarking on the "Pembroke Castle" for our south-bound voyage, we had more rough sailing; the English Channel and the Bay of Biscay which are generally more or less boisterous were possibly more so than usual, owing to the disturbance already referred to. A strong wind from the west carried us nearer the coast of France and Spain than was desired; but with all safety we are again on the wide ocean and are now sailing on smooth waters. The scenes on either side of the Thames and the Channel, as also along the coasts of France and Spain, were unique; mountainous and bleak, from a distance scarce looking tillable. By the use of glasses an occasional green valley with a small village were visible. Large very large fields designated by stone fences were visible, where, according to appearance, nothing but sheep, or goats could subsist.

The English coast seemed like a solid front of chalk; on the surface of which scarce a tree was visible, only a thin mat of moss or grass on the sterile soil. Forts and summer resorts were the most notable scenes on the cut-going coast.

Our company have so far stood the voyage reasonably well. We have in our former report stated that the voyage on the N. A. was a very desirable one, scarcely a person on the entire trip having been sea sick; but this cannot be said of our late voyage. The troubled waters in the English Channel and Bay of Biscay, together with the damp, sultry weather, has had the effect of making many of the passengers sea sick. Our company all felt the effects with the exception of Sister Engle, who seemingly has been very well from the first of her journey. Some of us had but a very slight attack, while a few had more of its effects to contend with; but at present all are fairly over it, hopeful of better days. May the links which have bound us together never be broken, but Eternity pay how strong they were woven by the Love of Jesus.

Yours in hope of the resurrection,
Jesse Engle and S. A. Missionaries.

MISSIONARY HYMN.

The chariot of mercy is speeding its way, Far, far o'er the shadowy gloom, And the lands that in death's obscurity lay Are bursting the bars of the tomb.

I see where 'tis shedding its luminous ray, Dispensing the shadow of night, And the wondering nations are hailing the day, And rejoice in its glorious light.

Haile-lujahs are sounding melodious clear, Borne sweet from the isles of the sea, And the lands of the East send the echo n-far, And the long-feather'd pagan is free.

Now raise your tear-moisten'd eye, As he welcomes with joy the glad tidings of rest In a home far away in the sky.

And the dark visaged son of the African wild Has tasted Immanuel's love, And his lion-like nature grows tenader mild. As he hears the sweet news from above.

O chariot of mercy, roll gloriously on, And fly over mountain and sea, Till the last fetter'd spirit is free! And the last fetter'd spirit is free!

"The advance in heathen lands is slow, did you say? Take a look at this fact: "The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed."

"The Moravian missions are established among the Eskimo of Greenland, Labrador; and Alaska; the Indians of North and Central America; the colored population of the West Indies; the Hottentots and Kaffirs of South Africa; the natives of Nyassaland; the lepers of Palestine; the degraded aborigines of Australia; and the Tibetan-speaking Buddhists of the Himalayas—in all, 150 stations, 400 missionaries, 92,000 converts, 250 schools, and 22,000 scholars."

OUR FAITH MISSION.

Dear readers of the Visiron: This evening finds us in Kansas City, Mo., trusting the Lord according to his leadings three years ago, praising the Lord because He opened our way that we might proclaim a Jesus that gives salvation full and free, and thanking kind friends that they were willing to give of their means for the spread of the gospel of Jesus Christ. May God Bless them now, henceforth and forever.

Since here, we have had some experience of what a missionary's life is. It is by no means an easy one according to the flesh; but the sweet fellowship we can have with Jesus is worth all the suffering in the flesh. Oh the joy, the happiness that came to us since at this place. But also a trial of our faith. But that trial worked patience and experience; also a hope that maketh not ashamed because the love of God is shed abroad in our heart. We have felt so glad for past experience that God had given us, for we need it all and are continually reaching for higher attainments, which we believe the dear Apostles had.

We believe God sent us here to go through a course of Missionary training: also a Theological course of study, taught only by the great I. am, the only D. D. to whom our Blessed Master pointed us when He called us and showed us to our work. We have taken lessons from Daniel and the diet which he demanded the king to give to him, which was pulse and water. Praise the Lord: we know what it is, and we got wisdom by it. Then again, Paul said he suffered heat and cold, knew what it was to be "full and empty," and that nothing was able to separate him from the love of God. Jesus says, "if ye suffer with me ye shall also reign with me." Blessed thought for the child of God!

Our faith to-night is stronger than ever and we have found out more about Jesus through wonderful answers to prayer. People at this place, like at every other, lack for want of proper teaching; yet we find some dear saints at this place who seem to know something about the hidden life and have consecrated their all. We have all reasons to believe that they have done so. We can speak of one colored sister (for we can own her as one) who seems to have experienced so much that far exceeds her race, and we had to say within ourselves, Wonderful! We have all reasons to believe that she will be a power for good, her heart overflowing with love, and her eyes sparkling with rays of divine electricity. Let us come in closer touch with the colored people.

We do not know how long the Lord will keep us here, but are fully trusting him to take us out when he sees it is enough. People have been very kind to us and we appreciated their kindness. God bless them. Sometime later we purpose to give a short sketch of what God requires of a life of Faith so we need not be burdensome to the church or churches.

Asking the prayers of all God's children that we may be continually walking the order of the Lord, we remain your Brother and Sister,

J. L. AND M. A. STEUFFER.

Kansas City, Mo., 2002 Mercer St.
OUR YOUTH.

CHARACTER IS MORE THAN REPUTATION.

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

A PRAYER.

Lord, give me this to find,
How to be kind,
This heaven-born art,
Of These a part.

Small gift have I beside,
But this is deep and wide—
Pregnant with power to reach
All men in speech.

In this the very seed
May be like God;
Crowned in its low estate,
Be truly great.

Such wealth of wealth fails not,
Nor is forgot.
Who holds on earth this dower
Alone has power.

All human art must fail,
It will prevail.
Though dumb the lips to reach,
All know its speech.

God g'ne us this to know,
That we may show
A world that is so blind
How to be kind.

—Sel.

TWENTY IMPOLITE THINGS.

LOUD and boisterous laughing.
2. Reading when others are talking.
3. Talking when others are reading.
4. Cutting finger nails in company.
5. Joking others in company.
6. Punning rudely at strangers.
7. Leaving a stranger without a seat.
8. Making yourself hero of your own story.
9. Reading aloud in company without being asked.
10. Spitting about the house, smoking, or chewing.
11. Leaving church before worship is closed.
12. Whispering or laughing in the house of God.
13. A want of respect and reverence for seniors.
14. Correcting older persons than yourself, especially parents.
15. Receiving a present without an expression of gratitude.
16. Not listening to what one is saying in company.
17. Commencing to eat as soon as you get to the table.
18. Answering questions that have been put to others.
19. Commencing talking before others have finished speaking.
20. Laughing at the mistakes of others.

—Leaflit.

CULTIVATE PURE THOUGHTS.

We cannot live pure lives and think impure thoughts. If we harbor impure thoughts, they will very soon lead us to commit impure acts; for, in the words of the old couplet:

"Bad though's a thief;
He acts a part,
Creeps through the windows of the heart,
And if he once his way can win,
He lets a hundred robbers in."

A thought is generally considered a very trivial thing; and we are prone to say that thinking does no harm—that one may think anything so long as he acts rightly. This is a great mistake. "Thoughts are the eggs of words and actions," and within them lies all the sinfulness of actual transgression. They are the very root of all evil acts. Our Savior, in Matt. 15:19, puts evil thoughts first in the catalogue of all evil things: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Here we have enumerated nearly every sin of which the human heart is capable; but evil thoughts come first. They are the first step which leads to all the others.

It is not safe for the young woman who desires to remain pure in action to think impure thoughts. We cannot indulge in evil imaginations without weakening the power of the will and the conscience. Each time we consent to an evil deed in thought or dwell upon an impure theme, it loses some of its hideousness, and conscience is partly won over. A mind accustomed to dwell upon sin soon ceases to look upon it with abhorrence. With the barriers against sin thus weakened, the work of ruin is only a question of time and circumstances.

It is well for us to remember that the change from virtue to vice is never a very sudden one. The way to ruin is a gradual descent, having its beginning in the harboring of impure thoughts, the feeding of the imagination upon forbidden pleasures, the dallying with evil, until, when the hour of sudden and unusual temptation comes, the "smoldering fire flashes into open flame."

None of us can tell when sudden temptation may overtake us. How important, then, that we cultivate a habit of pure thinking at all times! One of the most helpful aids to the cultivation of such a habit of thought is the pursuit of some useful employment or study. The cup that is full cannot hold more; just so one whose mind is filled with useful thoughts of work or study will have little room for sinful imaginations.

If we learn to command our thoughts and keep them in a pure channel we shall obey the law of purity in act. "Eight do not grow on thistles;" neither are corrupt deeds a harvest which is gathered from pure thoughts.—Good Health, in Social Purity Department.

HOW TO GET GOOD FROM READING.

The Christian Press wisely remarks that "by reading we may converse with the wisest men that have ever lived on the earth. They have left books behind them for the very purpose of instructing and giving enjoyment to their readers. And for these purposes everybody reads. But the question before us is not, Shall we read? but What and how shall we read? What? Not every book. Some one has said, 'It is not necessary to drink a whole bottle of wine to find out if it is sour; a taste is enough. If it is sour, let it alone.' So in reading. If you find out by the author's name, his introduction, or a few of his pages, that the volume is not intended to commend right, truth, and humanity, let it alone. It will not pay to read a bad book. You might converse with a bad man for the purpose of leading him to a better life, but a bad book is beyond redemption. It cannot be converted. It is fit only for burning; throw it into the fire. But how shall we read? Not what we glance over with our eyes, but what we lodge in our mind, benefits us. It is said that Miss Martineau generally read at the rate of a page an hour; but then she knew what she read. We commend slow reading, and also re-reading. A good book should be read at least twice. Better still, if you read over a chapter, turn back and re-read it before commencing the second chapter; and you will find that in that way you can make the book your own. In reading abstruse books you will find it pays to read with pencil and paper, and note down any striking thought. Better read one book thoroughly than half a dozen carelessly. Some one said, 'Save me from the man of one book.' He meant by that that there was no chance in a discussion with him on the subject it treated of. We once knew a man of one book, but that book was the Bible, and he was the best theologian we ever met."—Télescopè.

"Coleridge says there are four kinds of readers: The hour-glass, whose reading runs in and out and leaves no trace of gain; the second, like the sponge, takes everything; the third retains only the refuse that some would throw away; but the fourth, like the miner among gems, keeps the gems and casts away the clipplings."

—Coleridge.
LITERARY NOTICES.

WHAT may be expected of The Sunday School Times during the year 1898? We are sure it will be very much indeed. The prospectus is in itself an interesting little booklet which we prize as a reference and to which we will undoubtedly frequently turn during the year to look into the faces of some one of the thirty-eight contributors who will touch on almost every phase of work connected with such a publication. We have had access to this journal for a number of years and can speak of its merit in its particular line of work. The Staff on the "International Lessons" continues with little variation and we are sure a "weekly feast" is in store on this line. The clubbing rates place it within reach of all; five copies or more in one package to one address, being sent for $0.50 each. Address, John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

Have you read "Home, Marriage, and Family Relations," by James Inglis? It is a booklet of about 100 pages filled with matter which cannot but profit any one desirous of studying these subjects from a Scriptural point of view. An eight page preface by H. L. Hastings is in itself a composition which no one can read without being led to thoughts leading to a better life. The chapters on Home and the Household, Marriage, Parents, and Filial Duties are full of hopeful thought leading to a better life. The chapter on the Holy City and the Holy Land reflects the thoroughness with which the compiler has been able to grope for more than the adequate to his place. If we would hasten the coming of the Great King, it is necessary that we obey the above command as well as that of preaching the Gospel among the nations for a witness.

The world is not becoming better and better, as some would intimate, at the preaching of the Gospel, but on the contrary the masses are waxing worse and worse. As Christian (?) civilization and culture increase and spread, sin and iniquity of all kinds abound in the world, and everywhere.

Read Rom. 11:1-21. "If the casting away of them be the recoiling of the world, what shall the receiving of them be, but life from the dead?" Did you know that the restoration of people had to do with the resurrection of the dead? But so would the apostle tell us. He does not say that they must be received before the resurrection of the dead occurs, but says the result of the "receiving them" shall be "life from the dead," as the "casting away of them" resulted in the recoiling of the world to God. So then, the sooner, "the receiving of them," the establishing, and the "making of Jerusalem a praise in the earth" begins, the sooner will be the coming of Christ, and the resurrection from the dead. Therefore when we are praying this blessing upon God's chosen people, Israel, we are praying a blessing upon our own heads.

There is scarcely a plainer command in the Bible to the children of God who are the Lord's remembrancers; yet how little we hear it obeyed. We all pray for His church, but we forget His chosen nation. For the church we offer up many prayers, and often with strong crying and tears, but for Israel scarcely ever a word is uttered.

The command, as given in the above text, not only implies making request, but a wrestling with God until the resurrection is accomplished. Christ in teaching His disciples how to pray, taught them to say, "Thy kingdom come." Lord teach us how to pray according to Thy commandment. Amen.

D. W. Zook in The Vanguard.

OUR TIMES.

"Ye can discern the face of the sky, but can ye discern the signs of the times?"

"Reports state that the Czar of Russia has granted pardon to 200 Lutheran preachers of the Baltic province, who, on a variety of charges, have been deprived of religious liberty in the use of their churches, and deported to other parts of the empire."

The Popes of Rome are elected by the college of Cardinals upon the decease of the Roman Pontiff. Leo XIII is quite old and it is said that an Italian Cardinal, Vianutelli, is pressing the enmours much to the impatience of the Holy Father. Unblushing is the manner in which the suffrages are being won especially of the foreign Cardinals. It is said on good authority that Cardinal Gibbons has fallen in line with the aspirants desirous of the office.

An attempt of A. W. Terrell, by an article in the November number of The Century, to defend Sultan Abdul Hamid II. has caused surprise to many who have taken note of his successful Armenian butcheries. The fallacy of the ex-minister is ably exposed by Mr. C. Hamlin in The Independent of November 18. The horrible intricacies of the Mohammedan sovereign are too well known to be dressed up with untempered mortar, even though done by men in high political circles.

"Thomas A. Edison, Jr., has photographed a thought. At least he feels so confident that he has done so that he is going on with his experiments. By means of the Roentgen rays applied to the back of a man's head he photographed round objects, which Edison believes to be the quarter of a dollar upon which the subject had, according to directions, concentrated his thoughts. This image was secured on an extremely sensitive plate, the making of which is Mr. Edison's secret. If the discovery pans out well all have to go about with our thoughts concentrated on matters celestial or be given dead away."

A glimpse of how the liquor curse has hold on high places in our land can be seen by the following which headed a lengthy article by "staff correspondence" in the New York Voice of December 30, 1897:—Yale's Battery of 66 Saloons. They surround the University within a Radius of Two Blocks from the Campus and Green. Disgraceful Orgies among students are considered very funny by the Editors of College papers. Out of a faculty of 260 members, but 2 are suspected of voting no license for New Haven's 400 Grog-shops. Disgraceful practices. Professors wink at alcoholic Revels in the Dormitories, and the Beer-wagons make regular rounds to the College clubs, some of which hold regular saloon licenses.

PRAY FOR ISRAEL.

YE THAT make mention of the Lord keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."—Isa. 62:6, 7. "Thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel."—Jer. 31:7. Much is spoken concerning the second coming of our Lord Jesus and what we may do to hasten it. Because we know not the day nor the hour He will come, Jesus has given us, who are His saints, the commandment to "watch and pray;" and ever be ready.

Our Lord is speaking expressly, in the above text, of His chosen people, Israel, and not the church, as many would misinterpreted. The church has no promise of praise in the earth, but her praise is of God. Christ's promise to her in the world is persecution and not praise. He also said, "Noe unto you when all men shall speak well of you." His church is to be a "peculiar people," and not such whom men should praise. But concerning Jerusalem and His people Israel, He has promised that the city shall become the metropolis of the world, in which all the nations shall bring all their glory; and His people shall be a nation whose numbers shall be as the sands of the sea, to whom the whole world shall pay tribute.

At the present time Jerusalem is broken down, and Israel is scattered to the uttermost part of the earth and have no dwelling place. But in time to come, Jerusalem is to be the City of the great King, who is to reign a thousand years; and from Israel (not Jews only) is to go forth the law which is to govern the world. Therefore the Holy City will have to be builded and Israel restored to his place. If we would hasten the coming reign of the Great King, it is necessary that we obviate the above command as well as that of preaching the Gospel among the nations for a witness.

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The armies of the triple alliance and Russia arranged for the annual maneuvers during the part of September comprise a fearful showing of military power for a time of peace. The numbers are quoted as follows: Germany, 150,000; Austria, 155,000; Italy, 80,000. Each succeeding year the Autumn maneuvers are more impressive, and the armaments heavier, the bodies of men larger. The formidable increase this year is illustrated in Germany, where last year only about 135,000 men were assembled on a war footing. This year's showing is said to be the name of peace preparation for war.

A recent issue of the Freeman's Journal contains the outline of a great crusade that is to mark the opening of this century. The papal leaders are making preparations for a great Catholic crusade which shall mark the close of the nineteenth century in a manner calculated to turn all eyes upon that church. There is plenty of evidence that the close of the century will be a stirring time in every quarter of the civilized world. The forces of evil, of error, intolerance and deism are not only coming forth from Rome, but are everywhere on the aggressive, and the cause of liberty needs the active, earnest endeavor of every one of its friends.

The Sunday-law forces of Ohio, who for the past year have been making much annoyance to all good citizens in that state, have received an unexpected check in their cause. The subscription list is practically for the restoration of cordial relations between it and the Government.

"Processions of a religious character are again to be permitted in Rome. Since 1870 such processions were against the law. But the New York Independent states that lately the Prime Minister of Italy has informed the ecclesiastical authorities that this restriction will be removed on condition merely that the local police officers be informed beforehand of the intention. The permission has been hailed with delight, and religious processions are now as frequent in Rome as in other cities, always attended, with the utmost good behavior. One effect of this will be to show the Catholic Church throughout the world that there is no persecution of it in Italy, but that it enjoys the most absolute freedom. Also it will, to a considerable degree, place the Vatican under obligations to the Government and thus will facilitate the restoration of cordial relations between it and the Government."

The situation in the far East at this writing (Dec. 28) is very threatening. Russia has ousted the English director of customs in Corea, and installed one of its own. This point gained, it seized Kin-Chau, north of Port Arthur, a walled city, which amounts to practically taking possession of Corea, Manchuria, and the Gulf of Lau-Tung. This high-handed move has aroused the other powers, and a struggle seems imminent, in which England and Japan are likely to come in the defense of what they deem their rights. Russia, and France stand united by sentiment and perhaps by treaty, and Germany is a sort of predatory lance, but apt to join forces with England and Japan in case of hostilities. And already there are indications of trouble. Seventeen British warships are lying off the coast of Corea to enforce the dismissal of the Russian director of the Corean customs and the replacement of McClary Brown, the Englishman who was ousted. Will Russia submit to this coercion? If not—if the Muscovites show his teeth and orders the King of Corea to stand firm—we may look for the war cloud to burst, that will mean the greatest war of the nineteenth century.

The indications of the times are such that the Savior's warnings to watch are urgently pressing themselves upon the believer.

E V A N G E L I C A L  V I S I T O R.

GIBBONEY.—Died, November 30, 1897, near Mt. Pleasant, Pa., Emma Edoth, daughter of Samuel and Nancy Gibboney, aged 7 months, and 9 days. Departed this life with intense suffering and is greatly missed by loving parents. Funeral discourse held at the house by the United Brethren minister. Interment in the Mt. Pleasant cemetery.

NEWCOMER.—Died, near Mountville, Lancaster county, Pa., Dec. 16, 1897, Rebecca G., wife of Ephraim Newcomer, and daughter of Mr. and Mrs. Michael Grove, of near Maytown, Pa., aged 24 years, 5 months, and 3 days. Deceased was sick only four or five days, and although her sufferings were great she bore it patiently without a murmur. Services were held at Reich's M. H., Dec. 19, conducted by Bro. J. N. Martin and Eld. Martin Butt, Preaching from 1 Sam. 20:3, to a large concourse of sorrowing friends and neighbors. The remains were interred in the adjoining cemetery.

GRAYBILL.—Died near Martinsville, Pa., January 2, 1898, B. B. Simeon E. Graybill, aged 59 years, 9 months, and 11 days. He was born in East Donegal township, Lancaster county, March 21, 1838. Eldest son of Elder Jacob Graybill, (deceased), Brother Graybill will be missed in the church as well as in his neighborhood. He was a faithful minister of the gospel for about 18 years. He leaves a wife and five children to mourn their loss—two sons and three daughters. The funeral was held at the Mennonite church at New Providence, on the fifth of January, at half past one o'clock, conducted by Bro. Christian Miller and Jacob N. Martin of the home brethren, and Bro. John Smith from Ohio. Text Pen. 17:15.

HILTS-SHEFFER.—Married, December 26th, 1897, by Eld. H. R. Heise, at the home of the bride's father, Geo. T. Hilt of Toronto, Ont., to Sister Melinda A. Sheffer of Whitechurch, Ont.

GUER-KEAGY.—Married, at the home of the bride's parents, Elder Peter Keagy, by the under-signed, Mr. Charles Guer to Miss Lucy Keagy, both of Bedford county, Pa.


MARRIED.