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UNBELIEF.

At the foundation of all sin and as a heart-spring of all disobedience towards God lies the monster "Unbelief." We wonder why men and women disobey God; why they persist in going the downward course to death and destruction; why they continue in sin, reaping the wages thereof to their own hurt. The final answer, after all has been sifted and weighed and overturned, is, that they have doubted God's power and work and consequently have evaded His holy counsel and disregarded His divine injunctions.

The one token which ever brings to light our unbelief towards God is "disobedience." We cannot believe God unless we are minded to obey Him. It is when we "walk in the light" (of obedience) that the life of victory by faith (belief) is manifest in our being. We no longer doubt God, because we cannot help but believe Him. Faith is a spontaneous entity under these conditions.

When we obey God, we know—because we can believe—that "the blood of Jesus Christ cleanseth (present tense) us from all sin." This brings a power and force into the life of the Christian which the world cannot gainsay nor resist, all because he has believed God, having frustrated and overcome doubt through perfect and continued obedience. As our faith becomes a tested faith it increases; and in consequence doubt and unbelief lose their inherent hold upon our life-course.

The Son of God, Himself, was tempted, even in the entering upon His public ministry, to doubt His own identity. "If Thou be the Son of God," was the doubtful disputation which revolved in His pure mind under the strongest temptation to "unbelief" ever permitted to be hurled against humanity.

The "sin which doeth so easily beset" the believer is, without a doubt, "unbelief." The fight which has been constant through all the ages within the hearts of Patriarch, Prophet and Seer, or in the minds of the most obscure of God's "little ones"—that conflict which is now, in the transition of dispensations, raging within us, individually—is "the fight of faith."

No one who is in an attitude to feel the religious pulse of the world today can help but see that we are standing on the verge of a chasm, ready to be precipitated into an abyss of doubt and agnosticism. Indeed, the collapse seems to have already taken hold of many who would earn off their salvation by "following after the pattern" but at the same time ignoring the blood whereby is brought in the everlasting covenant and the atonement for the sins of the fallen race.

Will we take our portion in the local conditions attendant upon unbelief, or will we stand on the side of faith in God? Will we any longer doubt the diction of the Most High, or will we rest our life-structure upon unsubstantiated conditions? Will we continue in the absorption of Adam's transgression, or will we test the reality of Edanic conditions (as fore-shadowed in the closing scenes of Revelations) restored?

The term "fiery zeal" has been much abused; that is, people seemingly think to be zealous is to be godly. This from a religious point of view. But why not set about to do something that is practical, in an unassuming, unselfish way—ever though it be hidden from men's eyes? Enthusiasm and zeal are often a great way from vital godliness.

EVANGELICAL VISITOR.
The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.---Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 20:7.

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NUMBER 19.
"SET APART FOR HIMSELF."

Psalm iv: 3.

"Set apart for Himself," through His infinite grace,
Not because we are worthy the privilege or place.
Set apart from the world, from its ways and its wiles,
Not fearing its frowns, nor beguiled by its smiles.
While living within it, kept free from its snare
By that power petitioned for us in Christ's prayer.

"Set apart for Himself," by the mark of the blood,
Redeemed, washed and purchased, kept wholly for God:
Not our own any longer, but this our great joy
That the Master can ever such vessels employ.
By our life and our service, His praises we'll show,
For His use and His pleasure wherever we go.

"Set apart for Himself," Yes, the Master doth seek
Not the mighty of earth, but the lowly and weak,
That we might the better His goodness proclaim,
His riches of grace, and His excellent name;
We're chosen because of His wonderful love,
For fellowship here, and for glory above.

"Set apart for Himself," as His witnesses here,
His lost ones to rescue, His burdened to cheer,
His weary to comfort, His children to bless,
And tell them the way that we may have
The Japanese can boast of the longest dynasty of any nation in the world. They attribute it to the line of emperors of heavenly ancestry. According to their account of the beginning of the Japanese as a nation, their first ruler descended from heaven. And all emperors, including the Mikado of today, are descendants of this heavenly ancestor and are looked upon as so many gods. Were you to step into the school or home, upon the wall you would see the portrait of H. I. M. the Emperor, before which the student and child are taught to reverentially bow as they would before any of their gods.

Buddhism is one of the prevailing religions of Japan. It consists of worshipping images of Buddhist incarnations. But at the present time there is in that country a living Buddha, and of course occupies the highest position in the Buddhist church. He is supposed to be of such holy and heavenly nature as to be superior to any of his sect and equal to God himself, though they don't believe in God; at any rate, they say nothing about Him. Before this Buddha they fall, worshipping at his feet, kiss the seat in which he sat, drink the water in which he bathed and other such things, believing in this way they are able to imbibe some of his holiness. It seems to me I can almost hear some one say, "Do you mean to say that intelligent, civilized people like the Japanese would do such things as these?" Yes, alas, and even worse than that which have been mentioned. Can you imagine yourself in such darkness as to lose sight of the Creator and fall to worshipping a fellow creature—a man? Into such darkness has the vast multitude of 40,000,000 of eternity-bound creatures fallen, and unless rescued will be lost forever.

And there is the larger empire of China with her 400,000,000 to the worship of the spirits of departed ones, but that, too, would come under the head of creature worship. Many of her sons will spend thousands of dollars in worshipping the dead, that the worshipper might also attain to the happiness of the departed ones. AWFUL, BUT TRUE! 400,000,000 PEOPLE MARCHING INTO A CHRISTLESS GRAVE.

Now we come to India with her teeming, millions and amongst them we find the sect of the Brahman, of whom a certain one has written: "He claims indeed to have descended from the mouth of the Supreme Brahma, the Creator in the Hindu triad. . . . His inherent qualities, however spurning they may be developed, are acquiescence, self-control, devotion, purity, patience, rectitude, secular and sacred understanding, the recognition of spiritual existence, and the inborn disposition to serve Brahma." In every member of his body power and glory are resident. The purifying Ganges is in his right ear; his mouth is that of 40,000,000 of eternity-bound creatures fallen, and unless rescued is in the hairs of his body. The Brahman is the first born by nature; the 'twice born,' by the sacrament of manji; the deity on earth, by his divine status; and the intelligent, by his innate comprehension.

"The following syllogism has gained universal currency in India:
The whole world is under the power of the gods, the gods are under the power of the mantras, the mantras are under the power of the Brahman. Brahman is therefore our God." 

This class are the worshipped men by many of the blinded souls of India. These facts may startle many of our readers, but they are nevertheless true. Jesus said: "If the light that is in thee be darkness, how great is that darkness?" These people are in darkness, but do not realise it. What an awful thing it is to be deceived! This certainly ought to make one feel sad, and cause him to begin to think and ask God, if he has any interest at all in souls, "What can I do to help give the light to these souls?"

D. W. ZOOK.

For the Evangelical Visitor.

ORDER.

"Let all things be done decently and in order."—1 Cor. 14:40.

ORDER is a principle which has its origin from God. God is a God of order. This saying is often disputed, nevertheless it is true. Paul says, "For God is not the author of confusion, but of peace."—1 Cor. 14:33. In our German translation it reads thus: "Denn Gott ist nicht ein Gott der Unordnung, sondern des Friedens." If we translate this into English it would read, "For God is not a God of disorder," etc. Therefore, if God is not a God of disorder, or "confusion," he must certainly be a God of order.

That God is a God of order is plainly visible when we look at the works of His hands. When we take a view at the creation, we see how systematically He wrought all His works. Each day had its particular share of work until the six days were ended and the work completed. When all was finished "God blessed the seventh day and sanctified it, because that in it He had rested from all His works which God created and made."—Gen. 2:3.

As we pursue this subject, and take a look around the universe, we see how orderly God planned all His works. When we look at the heavens and see the innumerable stars and planets of various kind and dimension aiding one another with their magnetism in keeping them in position and revolving around one another without interfering with one another's course, thereby bringing about the different seasons which bring joy and gladness to every creature, our hearts are filled with wonder and admiration at how wisely and orderly God ordered all His work.

God did not intend that order only should exist among the heavenly bodies, but it was His design that it should also exist among the children of men in their families, their governments, their social and religious communities. When God created man, Adam was created first, then Eve. At that time God established an order whereby their future relation to each other should be governed throughout their generation. Man there was given the precedence, which was also recognized by Paul in 1 Cor. 11.

If the divine given order is carried out in our homes and the husband in turn pays due respect to the other members of the family, God's blessing will rest upon them. Whereas, if the order of God is violated and due respect is not paid by all the members of the family, one unto the other, that family will not prosper. If the husband, the head of the family, wants to tyrannize over the other members, and the wife and the children take their own course, disturbance and confusion will be the result. Many families, where order, peace and happiness reigned, have been broken up and scattered over the face of the earth just because they did not pay due respect one to the other. By such a conduct thousands of people's hearts, both old and young, have been broken and sent with sorrow to a premature grave.

The governments of the world are ordained of God to maintain order throughout their jurisdiction.—Rom. 13:1. In these different governments are different officers of various rank and position. If each of the officers of a certain nation, from the highest to the least, do their duty and show due respect one to the other by not interfering with one another's duties, such a nation will prosper, and gain the favor and esteem of others. In such a nation life and property will be safe. This will have a tendency to induce an influx of immigration from other nations, thereby increasing the number of inhabitants, which in turn will increase its commerce and swell its revenue. Churches, schools and higher seats of learning, with other charitable institutions, will spring up, which will enable the people to advance in science, literature and art of the highest grade. But if, on the other hand, the king of a certain nation wants to tyrannize, or interfere with the duties of inferior officers, or inferior officers interfere with the duties of superiors, in such a nation disorder and disturbances will pave the way for greater evils, and thus go on from bad to worse until that nation will sink into insignificance.

As with a nation of social communities, so with the church. God has especially intended that His people should live peaceably and orderly in this world. "If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12:8. And again, Paul says in the language of our subject, "Let all things be done decently and in order." In order that "all things" might be carried on orderly in the church, God has ordained that officers of different grades should be appointed by the church to carry on the different kind of work pertaining to His house. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4:11. Then, too, when the Grecians murmured against the Hebrews, the apostles proposed that the church should choose "seven men of honest report, full of the Holy Ghost and wisdom, whom (they might) appoint over this business."—Act. 6:3. If these different officers take heed unto themselves and keep their place and do their duty and watch over the flock over which the Holy Ghost has set them as overseer, then God will add His blessing, and the church will prosper under their care.
In order that the officers of the church can do their duties which are involving upon them properly, they need to acquaint themselves with the Word of God. The Word of God is an infallible guide. The opinions of men may and do change, but the Word of God "shall not pass away."—Matt. 24:35.

The reason that so much misunderstanding and trouble exists in God's heritage is because so many teach their own ideas and give away God's heritage. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world," etc.—1 John 4:1.

In ancient times God spake and revealed unto prophets by the Spirit what they should teach and make known unto the children of men. The Apostles likewise received personal instructions from the Lord concerning the Kingdom of heaven, and afterwards they wrote unto the churches such things as were revealed unto them by the Spirit. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost,"—2 Pet. 1:20-21.

There are many at this present day who claim that it is their duty to go where the Spirit leads them, and teach whatsoever the Spirit reveals to them without being sent by the church. This according to the Word of God is a spirit of error. "And how shall they preach except they be sent."—Rom. 10:15. (God does the calling, the church the approving and sending.) It is true the Apostles spake "as the Spirit gave utterance," and "if we hold one another in honor, we will be able to "put off all filthy communication out of our mouth."—Col. 3:8. And "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5:20.

CHRIST went about preaching the Gospel of the Kingdom—not amusing the people. How different from much of our modern preaching. We need the Word of God more and the opinion of men less. The church does not want amusement, it already has too much of it. In too many instances the young people of our congregations turn out in force only when there is to be a festival of some kind. "My brethren, this ought not to be, and it would not be if all did their duty. The trouble is too often in the home. In preaching a pure Gospel it is necessary to tell the truth even though it hurt in high places.
If there was more prayer in the home there would be less profanity in our streets.

A little girl once climbed on her father's knee and looking at him earnestly for a moment asked, "Is God dead?"

The father in astonishment answered, "No; why do you ask such a question?"

The little one sadly replied, "You used to talk with Him, but you don't any more."

To our shame it can be said that this is the condition in too many of our families. The family altar pulled down and neglected, and we need never expect our boys to take an interest in the prayer meeting at the church as long as we set them such an example.

More prayer would keep them out of the "gin-mills." When they do come to church give them the Gospel of Jesus Christ, for they find amusement enough in the theaters. Never mind "timely topics"; preach the Gospel. The world is starving for the bread of life and we sin if we withhold it from those who are crying for it.

God grant that we may each do our duty and to His glory.

C. F. LADD.

210 Pacific Ave., Jersey City, N. J.

For the Evangelical Visitor.

ESTABLISHED.

"Be not carried about with diverse and strange doctrines; for it is a good thing that the heart be established with grace and not with meats which have not profited them that have been occupied therein."—Heb. 13:9.

THERE is great need to be well equipped with the knowledge and grace of the Gospel in these perilous times, and it is dreadful to think how many selfish, worldly-minded, vainglorious, proud, ungrateful, impious, profligate professors of Christianity are in the world.

With wonderful art these seducers propagate their delusions and entice followers, especially the ignorant and unstable. What awful judgment is awaiting such men and women! But it is a great mercy that God has them under His control and can restrain them lest they do themselves harm or expose their evil designs.

It is very necessary for ministers of the Gospel, of the true and plain way, to make examination.

Let us avoid connection with them. "Mark those that cause division, contrary to the Word."—Rom. 16:7.

It is a great honor and happiness for the church when Christ's ministers are proper patterns of soundness in doctrine, and steadfast regarding the honor of Christ and the welfare of souls. The wolf is about. Let us keep a close eye on him. Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.—1 Thess. 5:8.

Praise the Lord for all His goodness! WM. H. KERN.

Hamlin, Kan.

For the Evangelical Visitor.

OBEDIENCE.

"His mother saith unto the servants, Whate­soever He saith unto you, do it."—John 2:5.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there, and both Jesus and His disciples were called to the marriage. And when they wanted wine the mother of Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whate­soever He saith unto you, do it. And there were six waterpots of stone, after the manner of the purifying of the Jews, containing two or three gallons apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim. And He saith unto them, Draw out now and bear unto the governor of the feast. And they bear it. When the ruler of the feast had tasted the water that was made wine, and they knew not whence it was, but the servants which drew the water knew, the governor of the feast called the bridegroom and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory; and His disciples believed on Him."

Reader, we can learn from the above what obedience does. Those servants at this marriage feast did what Jesus bid them.

When the ruler of the feast had tasted water that was made wine he exclaims, O what good wine! Whence does it come? Why haven't we had such wine before this feast? Jesus made this wine and whatever He did was well done. That is why this wine was better than other make of wine. Jesus made it.

Dear reader, so it is with us. We must do whatever Jesus bids us do. We must not hesitate and say some other way will do just as well. We have too much complaining among the people in this world. We cannot go to "heaven on flowery beds of ease." We must lay aside the fashions of this world. We must be meek and humble. God resists the proud eye and heart and giveth grace to the humble.

Reader, please turn to the prophet Isaiah, 3d chapter, and read, beginning at the eleventh verse. "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. As for my people, children are my oppressors, and woman rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. Moreover, the Lord saith, "Because the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion; and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caulds, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the orna-
ments of the legs, and the head-boards, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sack cloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.'

Dear reader, can you see why people should be meek and humble? It is because God says so in His holy Word. God changes not. His Word stands today just as firm as it was when Christ came to make up His jewels.

"There is none holy as the Lord; for there is none besides Thee, neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed."—1 Sam. 2:2-3.

Whatever He saith to you to do, do it; and do not murmur and say that some other way is just as good.

"There is none holy as the Lord: for there is none besides Thee, neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed."—1 Sam. 2:2-3.

When Naaman was told to go and dip seven times in the river of Jordan and be healed of the leprosy, he murmured and said, Why are not the waters of Abana and Pharpar just as good as the waters of Jordan? Perhaps they were as good; but Elisha did not tell him to go to them. As soon as Naaman obeyed and dipped seven times, he was made clean like unto a child.

Reader, did the water heal the leper or was it Elisha? I think it was the power of God through obedience; and no person can see God and His Kingdom short of obedience. Dear friend, you may be as spotted with sins as this Naaman was. If you will dip and be washed in Christ's blood, you can be made white as snow.

C. M. PETERSON.

THE LIFE MORE ABUNDANT.

DIFFiculties Met.

Sixth address delivered by V. D. David, (Tamil Evangelist) of India, at the last General Northfield Conference.

(FIRST PART.)

I WANT to meet the difficulties that people nowadays raise against the cleansing of God.

What are the difficulties? One difficulty you will find in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." The flesh lusteth against the Spirit, and the Spirit against the flesh. They say this must go on, but they do not wait to see where it ends. Galatians 5:24, R. V., solves that question, "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." The devil is such a cunning old fox; he has had six thousand years of experience, and you can't play with him very well. He says to Christians, "Look at Galatians 5:17," but he puts his plaster upon Galatians 5:24. Open your eyes! Let the Lord by His Spirit teach you so that you may have the right kind of eyes to look through this chapter and these verses. Galatians 5:24 solves this difficulty.

Many people argue about the "old man." They say, "What about the old man?" God bless you, look where the Lord has put him: Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." What business have you to change his place? Why do you want to take the nail out? The Lord has put him on the cross with Himself. Christ went on the cross with your sins, He also went on the cross with the old man. You believe the first fact; you don't believe the second fact. Christ took your sins in His body on the tree;—you believe that and you are saved; but why don't you believe in the same way that the old man was crucified with Him, that the body of sin might be destroyed? You believe one fact by faith;—you disbelieve the other fact. If one is true, the other is also true.

Glory be to God, I want you to see the Word! When God says "outside," look outside, on Christ. Say, "I am not going to look inside anymore, but I am going to look there on the cross."

What about "self"? Some say you can't get rid of it. That is another difficulty. Gal. 2:20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." What is the Revised Version for that? "I have been crucified with Christ." That says, "I have been." Why "have been"? That shows you are to realize that you "self" has been put upon the cross,—according to your faith. It is a fact,—old David is on the cross, though his personality is here. If you lose faith, you will find your "self" back again. Faith puts it outside, disbelief keeps it inside. It is only put out by faith. All Scripture, all doctrines, all blessings in the Bible are received by faith,—by faith! faith! faith alone! When the Lord says anything, He means it. You should not put your own opinion in place of it. Do you see it now?

Romans 8:13 is another verse that people find fault with. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "Mortify the deeds of the body," people stumble on this. To mortify means to cause to die. You are to cause what to die? Deeds. Not anything inside; it is something without,—deeds of the old man. Col. 3:9, "Ye have put off the old man, with his deeds." If the old man is crucified on the cross outside, his deeds also must be outside. How could his deeds be inside, while he is outside? So mortification of deeds is entirely outside again. God says
to "mortify", or cause to die, "the deeds of the body."—Friends, you know the body is not within, but without by faith. So to "mortify the deeds of the body" is outside. So please do understand that mortifying the deeds is nowhere within you, but outside by faith. Your work is to put your faith on the promise of God, and He keeps you safe both within and without: Isa. 27:3, "I, the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

"Ye have put off the old man with his deeds, "with his deeds." Don't have any communication with the deeds by unbelief, my brother. Every point in the Bible is clear cut. You should not use your imagination there. God is true! Perhaps you will say, "Is that all? What about the old leaven?" 1 Cor. 5:7, "Purge out therefore the old leaven." "Purge out!" It is not, "keep in." You understand what "out" means? It is not to "keep in" at all. God means "out", and let it be out. Don't give your own meaning by saying,—"keep it inside." "Old leaven" has two meanings,—1 Cor. 5:5-13,—wicked persons as well as evil thoughts which produce evil actions.

O, glory be to God for the wonderful deliverance through Jesus Christ! He delivers you from all sin. He keeps nothing unclean in the heart, but cleanseth one from all evil.

Perhaps you will say, "Nature! what about nature?" Answer, 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world." "Having escaped," not, "Shall escape." Having escaped, by partaking of the divine nature. When you partake of the nature of Jesus Christ, you are partakers of four things:—partakers of one bread,—that is of one life—1 Cor. 10:17, "For we are all partakers of that one bread;"—partakers of His holiness, Heb. 12:10, "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness;"—partakers of his suffering, 1 Pet. 4:13, "But rejoice as much as ye are partakers of Christ's sufferings;"—and partakers of His glory, 1 Pet. 5:1; "And also a partaker of the glory that shall be revealed." There are these four things for those who are partakers of the divine nature. So you see when you partake of Christ's nature, it is Christ's nature, and all that He is, that comes out through your life. Life is one thing, nature is another thing. The tree has life, but its nature will be seen by its fruit. Life is not nature. The tree may have life, but the fruit may be bad fruit. The fruit is according to the nature of the tree, not according to the life of the tree. So Jesus Christ is the nature. By His wonderful Word and by His indwelling power, His nature is imparted, and His life. His peace, His joy, His satisfaction, all that He has is seen in your daily life. What is in Him, come out of you.

We are "partakers of the divine nature, having escaped * corrup­tion." That is it. Glory be to God. It is not "shall escape". Not after death or just before you die. Death will never alter life. Never! Death only puts an end to your life. If you die a drunkard, you will rise a drunkard. If you die as a thief, you will rise as a thief, you will be judged as a thief. Suppose a drinker dies, and some man has power to raise him. As soon as he is raised, he will go and get something to drink. His life was only stopped. If you raise him up, the first thing he will ask for will be a glass of brandy, because his nature was not altered by his death. Death never alters life, but only puts an evil to it. If you cannot be delivered from your corruption now, you cannot be delivered from it after your death, or even after your resurrec­tion.

You do not find in your Bible that God promises you deliverance after death. Make this very plain in your mind and heart. Do not follow the imagination of people, but believe the Word of God.

First. What are some of the things God expects to be outside of the heart, according to the Bible?

Ephesians 4:31, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice." Put away! This does not mean keeping it in the heart somewhere and suppressing it. Many people use the word "suppression". Suppress it, suppress it, screw it down. You can't screw it down. One man told me, "If you want to keep yourself from temper, just put some water in your mouth and you won't be able to talk." What help is that? Would that kind of teaching hold water? You want to have the real teaching of God from the Bible; that is what you want. God says,—"Put away. You just be willing to put it away, and I will give you the power"; that is what He says. "You make up your mind to put it away, and I will give you the power." Put away! Put away! PUT AWAY! PUT AWAY!

I have had several discussions with people during the last eight years. In Australia, India, England, Scotland, and Ireland I had to argue with many people; but none of them were able to point with their finger and say "Here is a chapter and verse for the contrary." Some said, "This is my experience," Some used to say, "Don't bring this teaching here. You ask for chapter and verse. I can give them to you, but you know Dr. So-and-so taught it," etc. I said, "I don't care if he did; where is the chapter and verse for it?" Do not swallow what you teachers say; ask them to give you chapter and verse for what they teach. Ministers, doctors, archdeacons, whoever they may be, ask them for the verses for their teaching. You ought to stand on the Word of God, not on man's wisdom,—that is what Paul says, My preaching shall not be in the wisdom of man, but in the power of God.

Unless you are standing with your faith on the Word of God, your foundation will very soon shake. That is why many people fall. For sometimes they are all right, and then down they go. If you have the right teaching, if your foundation is right from the beginning, it will never shake. Put your foundation upon the Bible.

A man in Australia said that his Christian life was like a jack-in-th-
box. Do you know what a "jack-in-the-box" is? As soon as you touch a spring, up comes the jack out of the box. He said, "It is all right when you are not tempted; but when you are, up comes the jack,—the things that are inside your heart."

"But," I said, "in a cleansed heart, where is the jack? Show me that from the Bible. You can't show it from the Bible, it is altogether your own imagination. What nonsense it is to belive such teaching as that."

"O," said he, "you know it is all right."

"O, no," I said, "it is all wrong. All uncleanness is outside, God says so. Isa. 1:25, R. V.,—'I will turn my hand upon thee, and thoroughly purge away all thy sins, and take away all thy (sin) alloy'."

Another man used the expression, "a tiger in the cage." "There is a tiger" he said "inside the cage; it won't harm you, but it will remain in you." I said to him, "If you keep the tiger inside the cage, you must have some food for the tiger. Who is going to supply it?" There was no answer for it, but thank God, the man who said there was "a tiger in the cage" was taught the truth a short time ago by the Lord, and since then has been greatly used of God.

Another well-known preacher said, "Dear David, your heart is a damphouse. You can open the door, open the window, and let the light in, but you can't cure the heart. It is a damphouse." I said, "Where is the verse for this? He quoted Mark 7:21, 'For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,' as the experience of a Christian heart, of which God says, 'From within, out of the heart of men,'—natural men, unregenerated men,—from such, proceed such corruption. When your heart is cleansed from all filthiness, Ezek. 36:25-26,—'From all your filthiness I will cleanse you, a new Spirit also will I give you, and a new Spirit will I put within you':—and possessed by Jesus, Eph. 3:17—"That Christ may dwell in your heart by faith; that ye being rooted and grounded in love,"—Where is there room for such things? If one's heart should be filthy after being cleansed, how can I call it a clean heart? I said to him, "If that is my heart, I won't preach any longer."

I asked him, "Is that your heart?" He couldn't say it was his heart. O, it is diabolical to have such an idea of a Christian heart which is cleansed from all evil. The dear man could not say that this was the experience of his heart.

God speaks of hearts very clearly in His Word. There are about one-hundred and twenty-five kinds of hearts mentioned in the Bible, and I want to call your attention to only three especial kinds. Study hearts; it will do you lots of good. It took me about four months to study that subject. The three kinds of hearts are: first, the unconverted heart, Mark 7:21 (above), Jer. 17:9, "The heart is deceitful above all things and desperately wicked"; second, the changed heart, 2 Cor. 5:17, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new;"—a new creature; and third, the cleansed heart, Ezek. 36:25-26, (above) Ps. 73:1: "Truly God is good to Israel, even to such as are of a clean heart." John 13:10, "Jesus saith unto him, he that is washed needeth no save to wash his feet, but is clean every whit."

I prove that in this way. The carnal man whose heart is unconverted you will find in Romans 8:6,7. The carnal man is not the Spiritual man, but is quite different. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Not only is it not subject to the law of God, but it never can be. Never! Never!

Second, the carnal soul, the changed heart, babes in Christ, you will find in 1 Cor. 3:1,2, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are able." Why? "For ye are yet carnal." Paul went to see the Corinthians; he went to give them solid food, but when he got there he found them still babes in Christ, carnal Christians. They were not prepared for meat because they had no teeth, no backbone,—they were jelly-fish Christians. He said to them, "I came to you to give you some meat, but you are not ready for it. I thought you were spiritual, but you are carnal,—babes in Christ. You are children of God, but you are still carnal. 'You see this is the converted state, but not the spiritual state."

Third, in the eighth chapter of Romans, at the 6th verse, you will see that, "to be spiritually minded is life and peace"; and in the 9th verse, "Now if any man have not the Spirit of Christ, he is none of his." And the experience of that heart you will find in Romans 6:17, 18 and 22. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin,—Justification is different from Freedom. "Justified" means "not guilty"; that is all. You are not guilty. Through the righteousness of God you are "free from the wrath to come," but free from sin is quite a different thing. You are free from sin because the indwelling power of Christ makes you free, not only from the guilt, but also from the power of sin.

Many explain the truth according to their opinion, but the Lord explains in chapter and verses. If it is the truth of God you preach, you will find plenty of chapters and verses to support it; but if a man is going to use his own imagination and theory, you won't be able to find a chapter and verses for it. Let God be true! Romans 3:3,4, "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Let every man be a liar, but let God be true. If some do not believe, what does God care about it? Whether you believe it or not the fact remains a fact. Eight and eight are sixteen; if you do not believe it, it will never make it seventeen. You may not believe in navi-
gation, but the captain of a ship is not going to give up navigation because you do not believe in it. You don't know chemistry: the doctor prescribes some medicine for you, and you don't believe in it, but the doctor is not going to alter the prescription because you do not believe in it. What is it to him whether you believe or not? If you believe, you shall have the benefit of it; if you do not believe, you shall go without it. It will serve you right.

For the Evangelical Visitor.

PARABLE OF THE TARES.

In the 13th chapter of Matthew, commencing with the 24th verse and ending with the 30th, we find one of the most interesting parables that our Savior ever spoke.

The parable of the sower is comprehensive and complete. It covers all the time the word was spoken until the conclusion of the final judgment.

The explanation of the parable which our Savior gave to His disciples alone, commencing with the 36th verse and ending with the 43rd (same chapter), warrants the conclusion that the good and the wicked will occupy the earth until the Savior comes to judge the world in righteousness.

The Savior admitted of only two classes of individuals—those who are for Him and those who are against Him, those who gather with Him and those who scatter abroad. The punishment of the wicked is plainly defined, for God has appointed a time. "Wherefore do ye spend money for that which is not bread and labor for that which satisfieth not?"—Isa. 55:2. "Cry aloud and spare not; lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sin."—Isa. 58:7. "Woe to them that are at ease in Zion."—Amos 6:7.

In reading the Word of God we can see that it had been the inclination of man to sin and wander away from God. So in the present time, we are more inclined to follow our own sinful desires than to follow after the way of life.

We do spend our money for "that which is not bread" and often for the "lust of the eye and the pride of life, which is not of the Father, but of the world." I have thought recently of the many thousands of dollars spent by the people of our country; and what for? Some to take the life of our fellow-men; some in pleasure seeking and some in celebrating the national holiday.

Often when we hear of those who profess to be the followers of Jesus, we wonder whether the new faith will last. They have tried to serve the true and living God. It is not only the ministers of the Gospel who ought to preach to the people, but we who have also been redeemed by the precious blood of Christ. We should by our walk and conduct be a light to the world.

Oh Christians, where are we? Are we a separate people zealous of good works? Are we helping to make the world better? or are we at ease in Zion? The Bible says: "Woe to them that are at ease in Zion." Do we want to go to heaven "on flowery beds of ease?"

Are we not willing to sacrifice a little for our Master? We are afraid to speak to our neighbor about the way of life. We would rather talk about something else of about the faults of others.

I want, by the grace of God, to live a life as I promised the Lord when He set me free from sin. I know He did this, but I have often been unfaithful to my Lord, and for this I am sorry. We do not know how soon the Lord will call for us; then I want to be ready. I want my influence to go out on the side of right and for the plain old way.

Oh! there is so much pride and sin and wickedness to contend with, and my own evil nature to subdue, that without the help of the Lord I can do nothing. But He is so willing to help in all times of trouble and sorrow. He is a friend that "sticketh closer than a brother."

I feel to say with the psalmist: "O give thanks unto the Lord, for He is good; because His mercy endureth for ever."—Ps. 118:1.

MOLLIE I. BURKHOLDER.

Pleasant Hill, O.

"One need not be surprised at the insufficiency of the present day churches. "Christ" should be the great subject of the ministry; but instead, they preach politics, war and history, or discourse a sort of philosophy borrowed from a musty theology. The conversion of sinners and the building up of saints seems to have been put aside as something obsolete. This is sad but true. We need not wonder that faithful witnesses deeply feel the need of a higher, better, and more spiritual form of Christianity."
THE importance of this subject can hardly be over-estimated. When we consider what a power for good or ill our reading has had upon us, and look around us and see the effect of reading in all its branches on our world today, we get a glimpse of the great possibilities there are on this line.

Today our country is flooded with reading matter as never before in the history of the world. The good and the bad are thrust into our homes on every hand, almost against our will. And while the opportunities for acquiring knowledge have so tremendously increased within our own memory, so also has the ability to read been increased, until it has become an acknowledged condition of affairs, that without special statement to the contrary, it is understood that all our boys and girls can read.

When we place alongside of these facts the distinct statement of God's word that the natural human heart is always, and in every class of people, inclined to take the bad and leave the good, we believe that the first requisite on the part of the parent or guardian, is a personal experience of salvation, an experience which brings light to the soul, and sight to the blind eyes, and heavenly wisdom to the dullest intellect, an experience which Christ himself calls the new birth; and if to this be added the enlightenment of the indwelling Comforter, we have the best possible equipment for discerning the good from the bad which God has promised to bestow upon us. Without this our fondest love will avail but little, our tenderest watchfulness and care will not suffice to keep out the bad or foster a real love for the good, as we shall be but blind leaders of the blind.

Our subject is divided into two parts, first, "the Bible" and second, "other good books." I will transpose the order of these parts, and consider, first, the other good books. We believe that it is the duty of every one who has charge of children to provide a suitable supply of reading for them, so far as they are able, and considering these two words, "duty" and "ability," we mean an obligation which rests upon us which cannot be lightly thrown off; far better to deny ourselves of some things, if need be, than to starve the young minds which God has intrusted to our care. Books and reading of some kind the young must and will have, and if we do not supply what is suitable, we simply throw the choice upon their shoulders instead of ours, and this we cannot do without direct responsibility before God.

Secondly, as there are many good books which are not religious, that is, have no religious quality in themselves so it is our duty to study the capabilities and talents which God has given to each child, and to provide such reading as will help to develop what is right in them. Such provision will be found to be a wonderful incentive to reading and study, and will take the place of a great deal of persuasion, and where the mind is helped along the channel God intended it to run, it will, I believe, be found a great help in guiding finally to God himself. As well might we expect to raise good cattle by feeding them only upon the best which a chemical analysis shows us is needed in their composition, as expected to fulfill our whole duty to any child by giving them religious reading alone. Our conclusion is, therefore, not to provide such reading as will satisfy carnal taste, but such as will help them along the lines God has intended them to run, even though it should mean much study, and even some experiment in our part.

Thirdly, be interested in whatever they are interested in. This is very necessary in order to help them in discovering the good and discarding the bad. Let them know that you like to see them read and understand what they read. Read sometimes with them, and to them, if need be, and explain when necessary. It is wonderful how pleased most children are to have you do this, and it will certainly pay you well to do it.

Coming to the second part of our subject we notice that—thanks to the extending influence of the Kingdom of Jesus—our children all have access to the Bible, and God's Word may be said to be in almost every Protestant home in the land, especially in country places. But we believe that every child should have, as soon as it is able to read intelligently, a Bible of its own, and if with the gift we take some pains to impress upon it its value, we will awaken an interest in the reading of God's Word which will not soon pass away. How well I remember my first Bible, presented to me by a dear Sabbath School teacher, Mr. Jas. Mitchell. It was given for committing to memory the 119th Psalm, which, by the way, tells, in almost every one of its 176 verses, of the value of God's Word, especially to the young. It was given with a few kind words, and no doubt followed by earnest prayers, and today, looking back over about thirty years, it stands out as one of the most prized treasures of my life.

We believe that for keeping the attention constantly turned toward the Bible, nothing will take the place of its regular reading at family worship. For this purpose its stories should often be used. Which of us cannot remember with what interest we listened to the wonderful stories of the creation and the flood, of Joseph and his brethren, of David and Goliath, of Daniel and the three Hebrew children, or the story of the wonderful Babe of Bethlehem. How eagerly we awaited each reading to see how the story would end! The World abounds in stories which are intensely interesting to children if we only take a little pains to fix their attention on them. These are no doubt placed there by God for this purpose among others, and the person having charge of souls to train for eternity, who either cannot spare the time or who lacks the inclination to gather his children around him night and morning, and spend a short time in family worship, may well examine afresh his relations with his God.

As we believe that it is absolutely necessary to obtain a personal experience in order to see these things aright, so also we believe that it is necessary to retain it and live it out in every day life, in order to impress
upon our children what the Word of God can do for us and them. Our children can easily see if we have a living faith in the Bible; and if they are really convinced that the reading of the Word is our delight and an inspiration to our souls, it will certainly turn their attention to its blessed pages as a source of supply for their needs.

While we believe these to be necessary points, we also believe that personal invitation and instruction, by word of mouth, should not be neglected. Many of us have felt no doubt how hard it seems to have a real close, personal talk with our children, and many times it seems as if we would rather talk to others. But surely those whom we love better than our own lives, should not be left altogether to the chance of another's invitation. He who has never shrink from doing faithfully and earnestly and from the very depths of his heart, pointed his own children to Christ as a complete Savior from sin, and to the Bible as the book where we may learn His will. He comes as the representative of all true sons of God, because he comes realizing his true relationship, and Enoch walked with God. Here is religion as the patriarchs and the early poets understood it.

Almost the first thing involved in a friendship is the choice that is going on. It may be involuntary, but it is no less real. God had chosen Enoch. Enoch had chosen God. God has chosen you. Have you chosen him? Ah, is that not the weak spot in our religious life? We have not made an out-and-out choice of God for all our days. Test yourself. Had you 300 years to live, how many would you spend in worldliness? Are you free from the restrictions of custom and the demands of convention, whose society would you cultivate? Enoch walked with God because he chose to do so. He made God's will his will. “You are my friends,” said Christ, “if you do whatsoever I command you.” Enoch's biography is short, but how suggestive! At the end it is said: “And he was not, for God took him.” And over in Hebrew the writer says: “Enoch was translated that he should not see death; and was not found, because God transfigured him.” It would seem that the patriarch walked so close to God, and for so long a time, that gradually the spiritual completely dominated the physical. The physical body at last became the glorified body. You have seen faces shine with a spiritual light. Our Lord's body was transfigured and shone with a heavenly glory. And thus Enoch passed from earth to heaven. He passed from heaven here to the heaven beyond, walking all the while with God.—Epworth Herald.
foolish to object to it. Yet in this case both churches are Christian.

Masonic and other lodges are distinctly and evidently anti-Christ. They at the same time profess to teach morality and take men to heaven; i.e., they are synagogues of Satan, and, notwithstanding, men for pecuniary or other reasons desire to hold membership in both. It is one of the merlets that it is so.

It is my judgment that the teachings of the church should be so clear and scriptural that all who come within her influence will understand it. That in that case I do not think that any Christian will wish to unite with the lodge or any lodge man wish to join the church until he has left his secret society.—C. A. Blanchard in Cynosure.

INDEPENDENCE.

HOW few possess it! What multitudes are in bondage, though so many will not acknowledge it. How ready we are to pass over our birthright for a trifle, and carelessly sell our freedom for slavery, and enter into alliances which take away our personality, our individuality (God-given) and rob us of our manhood, and make us a part and parcel of a machine, only a fixture. Strange, we see it not. Passing strange, that so many cultured and cultivated ministers of the Gospel, and bright, earnest, true citizens, brainy men of business, barter their originality that belongs to God and themselves, to a cohort of unbelievers who swore them in almost a nude state on the Holy Bible in most hideous oaths to give up their independence to the pope, other millions in bishops, and nearly another to a general, to whom we pay obedience and obeisance, when we are told to call no man “master.” We are led by others. We so readily yield one of God’s best gifts, freedom, and become servile serfs, to a clique, party, or denomination, and are a part of a system, a portion of the machinery, and we lose our identity in the great mass. This is indeed strange. Independence is a necessity of real growth. “Whom the Son makes free is indeed,” and “One is our Master even Christ,” free in Him. The “Domination of absolutism” is very general and very powerful. If we step out of the beaten path, or hold views that are out of harmony with the ecclesiasticism of the church, we are made to feel its hand of power. If in its ministry, we are sent to ecclesiastical Siberia; if in the laity, we are soon caused to feel that we are not free indeed. But freedom and independence is worth all it costs. Then should we not be under authority? Oh, yes. Obey them, that in the providence of God, are placed over you. Be in subjection to the powers that be. Be under control, not under slavish fear; fear no man, “obey God, honor the king,” but the best way and the proper thing to do is to be a servant to the Holy Ghost.

Take away from men, and forms, and things, all you have and are, and make a complete surrender to Him. Let Him take and keep control, to guide and direct in all things. Free in the Holy Ghost, humble, simple, determined, decided. Fully the Lord’s. Never mind any or every one else. Possess the bondage of freedom. This is true independence. Fear not what men can do to you. Care not what they may say to or about you. Mind not if they insult, neglect or degrade you. Be true, have a mind of your own, and let it be the mind of the Spirit. Stoop not to struggle, to keep place, pay or position. Never answer back, if they smite, don’t whine or cry, be a man, a woman, and think how they used Jesus on His reception of the Holy Ghost. Live goodly in Christ Jesus, and ye shall suffer persecution, but ye shall be free and independent in Him.

I may be like the blessed Christ when He received the Holy Ghost, and sweetly testified, “the foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head.” I will say a glad “Amen!” if I am free in the Lord. I may be like St. Paul, stoned, imprisoned, flogged, neglected and upbraided. “Amen,” if free to be filled with and lost in the Holy Ghost. Fear not those who can kill the body, but fear those who would trammel the soul, and destroy its independence. Oh, be free, free in the Holy Ghost. Be a slave to Him, entirely dependent on Him. While independent, yet leaning not on our independence, trusting not on our selfhood, but seeking wisdom and direction of the Holy Spirit, and led and guided by him into all truth; completely independent of men or things, but controlled and filled by God. This independence should not puff us up, and make us think more highly of ourselves than we ought to think, but humbly, soberly, sensibly and obediently, be in subjection to those who are over us in the Gospel, but obedient in our independence and loving in our spirit, never intolerant of others or sitting in the judgment-seat over the thoughts of others, but letting every one be persuaded in their own minds.—King’s Messenger.

“The question is not, who is able? God attends to that; who is willing?”
HEALTH AND HOME.

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

NOW A MOTHER.

"Thou art now a mother—thou
So late a maiden young and free;
Wish trust and hope upon thy brow—
With tunes of song and glee.
A mother! and doth not thy face
Now wear a sweet and gentle smile.
A mother! oh, what mighty power
For good or ill dwells in that word!
Rest do the chords of that young soul
By thee shall first be stirred.
Thy voice shall tune his open book,
Thy face shall be his heart to feel,
And in thy most unguarded hours
Deep in thy heart he'll look."

THE ADVANTAGES OF REST.

W E find women nowadays flying hither and thither consulting skin experts and submitting to all sorts of face doctoring, massage, etc., to obtain a pretty complexion and save off the ravages of time, and yet neglecting one of nature's best and simplest of cosmetics—rest.

In the life of the busy woman of today, with her many daily occupations—her work, her club, her visiting, her entertaining—rest does not find a place. Indeed, in the rush and whirl of life in the latter end of the nineteenth century, rest seems an unknown quantity.

If fair women only knew how potent and necessary a thing proper rest is, if she care to preserve her beauty, she would forego some of the work and gayeties that so fill her life, and snatch a little more time for this much-needed repose.

It is the lack of proper rest that helps to wither up the complexion, spoil its fresh tints and bring those premature wrinkles and furrows on the forehead and round the eyes.

Rest does not only mean the nightly sleep which all need, but a calm, restful state of body and mind during the waking hours of the day. Mental activity is desirable for all women. But that stress and rush which characterize so strongly the daily life of the modern woman are very often the root of a great deal of skin mischief.

Restlessness, the fever to be always doing something, never to be happy without some excitement, something "going on," is fatal to fair looks. The constant ferment of mind this struggle after excitement produces gives a worried expression to the face and leaves many a line upon the forehead.

If women would try to live quieter lives, try to emulate the habits of their grandparents, and spend some portion of each day in the quiet, soothing occupation of needlework or some other restful task, they would keep young in heart and face much longer.

And by this advocating rest it is not meant to dispurge or underestimate the immense advantages of outdoor and other exercise, which every woman needs. We thoroughly believe in the activity which tends toward healthful exercise, without which we cannot have sound or refreshing sleep.—Philadelphia Ledger.

HOW TO HAVE A HAPPY HOME.

"HOME"—one of the sweetest of words. Here is where life begins, and for the most part ends. Life takes its character from the home. The words "home" and "heaven" are often found together. They stand practically for the same thing. To merit its name it must be holy. Ruskin defines its true nature as "the place of peace; the shelter, not only from all injury, but from all terror, doubt, and division." He calls it "a sacred place, a vestal temple, a temple of the hearth, watched over by household gods, before whose face none may come but those whom they can receive with love."

1. The first condition of a happy home is a reverent, devout, loving recognition of God. He is its architect. An ideal home without a family home is inconceivable. Family life should center about the Bible, be sweetened by daily song, be hallowed by joyful, reverent prayer. Oh, the sweetness, the sunshine, the melody, the unity of such a home. Its love is the outcome of divine love. Only thus can natural affection be ennobled, sanctified, and made abiding.

2. Unselfishness. Christian love forbids thoughtlessness and disregard of others. Courtesy and ceaseless kindness must habitually control speech and action. "Be kindly affectioned one toward another" is the counsel of Scripture. The spirit that blesses and beautifies the home is gentle, patient, forbearing, thoughtful, dutiful, affectionate.

3. Culture must be added to grace. Grace itself demands it. Books, music, pictures, a high grade of periodical literature, and all that refines, ennobles and educates must be coveted, and as resources permit, secured. Much of the world's money is squandered on outside pleasure that brings no profit, but rather, by creating a spirit of restlessness, disorganizes the home which is the only permanent source of virtue and joy. The encroachments of modern society and public amusements are a portentous menace to the well-being of mankind.

4. Pleasure. It is a tremendous impeachment of family life and of stability of character when a household can find to satisfying amusements within the bounds of its own circle. Parents must play with their children, provide them games. Children well trained find more delight in the companionship of parents, brothers, and sisters in sport than in that of the outside world. A family circle, happy in itself, listening to reading about a in the well loved of her childhood, rich enough in character and life to have resources in itself, and not dependent for diversion and amusement upon the questionable and superficial pleasures ministered by those not seeking our highest good—such a home is a joy to childhood, an inspiration to manhood, a boon or a blessed memory to old age.—Religious Telescope.

MOTHER.

A H! that is the word of all words! Look at that kind, intelligent mother. See her bright, sweet children nestled about her in the home. With what thoughtfulness she anticipates their wants, and how she plans to increase their joy. Are they taken sick? Then with what tender care and deep anxiety she watches by their couch night and day, hoping, fearing, praying that they may be speedily restored to health. Nor is this the case only in the homes of influence. It is the same in the homes of the poor. Then, too, the mother toils night and day to minister to the wants of the children whom God hath given her. How she spins and weaves (or did fifty years ago), washes and mends, scrubs and bakes, lives in the garden, milks and churns, all the time inspired in her toil with the thought that she is ministering to the comfort of her children. Who could do and endure all this but mother? What is it that cheers and sustains her in her ceaseless routine of care and toil? That indefinable, heaven-born, mysterious something we call "mother's love." Boys, girls, young, middle-aged, or old, think of, meditate upon, and appreciate mother. Remember her. Give her, in return for her devotion to you, the only equivalent possible for you to bestow, viz., a full measure of your own undying love.—Religious Telescope.
EVANGELICAL VISITOR.

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

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

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

3. Renewals may be sent in at any time, and your credit will be promptly shown on the label.

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

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To Correspondents.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author’s name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.

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

Abilene, Kansas, October 1, 1898.

ADDRESSES OF MISSIONARIES.

Mrs. Elizabeth Engle Matabeleland, South Africa.
Miss H. Frances David Matopa Mission, Bulawayo, South Africa.
Miss Alice Heise [son] Matopa Mission, Bulawayo, South Africa.

Miss Barbara Hershey, Johannesburg, South Africa.
J. J. Long, 48 C. Bluff, Yokohama, Japan.
Miss Hettie L. Fernbaugh, Fee for Mekwash, Morocco, N. W. Africa.
G. C. and Sara Greaves (called as helpers to the Matopa, S. Africa, Mission) should be addressed at Talmage, Kansas, to ensure speedy delivery.

FOREIGN MISSION FUND.

No. 62 ........................... $ 50

As a special inducement to our solicitors or individuals who may desire to introduce the Visitor to some new heart and home we make this special offer for the next few months to credit all new subscriptions which are accompanied with the regular subscription price ($1.00) to January, 1900. Now, if the paper has been an inspiration to you please show it to your neighbor.

Sister Zook, wife of Elder Samuel Zook, continues to be afflicted. The indications point rather to a decline in strength and vitality.

A letter from Bro. Cress says that they will not move to Africa directly until toward spring, hoping to reach the Mission after the coming wet season.

If you have not received proper credit on your label, write us at once. An occasional mistake is liable to occur, and the earlier our attention is called to it the more easily will it be to make any needed correction. By watching your interests you will also favor us.

The Essay in this issue under “Order” is suggestive. Of course, some will criticize the apparent “eclesiastical stiffness,” but it should be remembered that “church officers” have a place in “church economy,” and as long as these do not “lord it over God’s heritage” their person and office should elicit due regard. On the other hand, it should be noted that the individual upon whom the hand of the Lord has been laid cannot be entrenched within the stiff folds of much that passes as modern eclesiasticism. Paul already said, “Where the Spirit of the Lord is, there is liberty.” It may indeed be a matter of import that all Gospel workers be properly installed and have due church recognition; but the other question needs also be brought forward, viz: Are all who have been officially recognized by churches in the perfect order of Almighty God?

The September 15 issue of The Independent contains an article by Eugene Young on “A Crisis in the Mormon Church” which seems to indicate that this institution, as all others of the present age, is on the threshold of a pending crisis consequent on internal agitation. These are the outgrowths of jealousies between the Cannon and the Richards factions, which, the writer indicates, must come to the surface as a consequence of the death of President Woodruff. He says: “Through this death Mormonism is made to face a crisis, the solution of which will be of more than passing interest from both a religious and a political standpoint. Not only is the question of succession to the church leadership involved, but the sect’s future attitude on state and national questions is to be determined. The Mormon people for years have been apprehending the death of their ‘prophet, seer and reveler’ with a dread born of conviction that it would be the signal for a coup proceeding from personal ambition. All the religious and political events in Utah of the past ten years have been leading up to the crisis.” The essay as a whole is interesting on the subject at hand.

One who is interested in the welfare of the youth of our generation asks: Are the “young people” not being too much neglected through the Visitor? In reply we would have to say, Yes; and some one is responsible for the neglect. We welcome appropriate matter for this department. And yet it must be considered that the editor is continually overcrowded without giving special attention to the “departments.” “Our Youth” in itself might occupy the consecrated care and talent of some God-called individual. Many of our people seem slow to comprehend the “power of the press” in these days of which Daniel the prophet made distinct predictions that “knowledge shall increase.” Is it not too true that much of our wealth is heaped up in earthly store where the Master said it doth corrupt? Instead, the press might easily absorb hundreds and thousands of dollars sent in advance as a reserve fund (laying up) on the eternal heritage. Is it not true that our talent and time (that which is entrusted to Christian men and women) is all too well absorbed in the interest and gratification of self? May God wake up more of our people to the consciousness of the fact that our time, talent, wealth—yeh, all that has been entrusted to our care—is God’s property, and that in due time He will demand His own with usury.

THE SPIRIT BIRTH.—A recent number of an exchange has things very much mixed up. In a number of editorials under “First Resurrection,” “In Like Manner,” “The Second Coming,” “Millennium,” “Sanctified but not Satisfied,” etc., there seems to be an attitude taken which is positively unreconcilable to Scripture. Our brother seems to have collided with some of the popular fallacies concerning the “Second Coming,” “Resurrection,” and “Spirit Birth;” but we fear he has failed, in his efforts at reconciling the whole, to comprehend the manner and purpose of Christ’s “second coming,” to locate properly the “first resurrection,” or to rise over false theology and get the Scriptural bearings of “spirit birth.” Certain well defined facts
and undeniable truths must lie as a base and foundation of all theology, else the time will come when the whole mass will crumble to dust and be consumed by fire. There is a definite place and a logical order in the plan of salvation for each of the particular doctrines mentioned in the beginning of this article; and it is in consequence of a failure to comprehend this truth that so much confusion has arisen among holiness teachers. Firstly: we must concede that the whole plan of salvation rests upon certain and well defined facts and that we must take hold of these facts—if we take hold of them at all—by faith. A fundamental truth which is much abused and which has become the core of much unscriptural teaching is regarding the time and manner of the “spirit birth.” If this truth were properly located and its vital operations rightly understood, many a soul would be surprised to know what a key has been transferred to them, which is to enter the vaults where are hidden “the mysteries of the kingdom,” of which the Savior said that it is given unto you (the believers) to know. The “spirit birth” takes place at the “first resurrection,” which event takes place at the “second presence of our Lord Jesus Christ.” Many candid souls have tried to harmonize Scripture by bringing the “first resurrection” or the “second coming,” or sometimes both these events as in the case of our contemporary, to their view of “spirit birth” and thus some of the most vital doctrines are made to be positively without any significance whatever. What was, then, is the Spirit Birth and when does it take place? To be born of the Spirit is to be made spirit.—Jno. 3:6. When, then, are we made spirit? Surely only when we receive our spiritual bodies in the first resurrection, and not, as is too frequently taught, when our mind has been transformed by the power of the Spirit. That point is frequently, in Scripture, compared to “conception” or “begetting,” and is a perfect analogy to the period of conception or origin of life in the “birth after the flesh.” At this point our faith lays hold on what God sees to be completed in the resurrection to spirit life. Now this is in perfect accord with Christ’s teachings concerning the time, manner and place of the “kingdom of God.” We are nowhere asked to be made spirit (be born of the Spirit) before the time when we shall see and enter the Kingdom; and furthermore, we are nowhere asked to see or enter (only through faith) the Kingdom before the first resurrection at the second presence of our Lord. Some will criticize this exposition; but when viewed in the light of the whole plan of the Gospel and compared with the original texts which bear on the subject it will be seen to be the only true and reconcilable explanation. Salvation is by faith, and the whole plan must be taken hold of and received—birth, resurrection and the kingdom—as God sees it, and has seen it for ages—complete in Jesus Christ. No greater inspiration has come into our life personally, than to know that we have been conceived (begotten) through faith into a spirit birth (actually to be made or born a spirit being) in the first resurrection. Now Nicodemus was not to be duped regarding this matter. He knew full well that no birth can take place without a conception or begetting preceding. And he had a perfect right to ask, How can this thing be? Can a man enter a second time into his mother’s womb and be born? (For Jesus had told him of, or made comparisons in strict conformity with, earthy things.—John 3:4, 12.) He was a “ruler in Israel, a man of intelligence, and a candid inquirer after kingdom truth. Jesus struck the vital chord, as He only could do, by speaking of spirit life to Nicodemus, because He, Himself, had “come from heaven,” the only pre-existent Spirit-being who took upon himself human and earthly environments, and consequently “spake that which He knew and testified to that which He had seen.” And our Master, in this remarkable conversation, tells us so very explicitly the condition and environments of those who are born of the Spirit, or born from above. After saying (ver. 3), “Except a man be born again he cannot see the Kingdom of God,” and (ver. 7), “Marvel not that I said unto thee, Ye must be born again,” He continues in ver. 8, saying, “The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.” When these conditions are met—and only then—is the soul born of the Spirit. Jesus met these conditions in resurrection life; and the saints will be like Him (if they keep the faith) for they shall see Him as He is; and all this “when He shall appear.” (1 John 3:2.) Glorious hope! Inspiring thought! that this, indeed, is God’s purpose with us.

BEAUTY IN IDEALS.—Teacher, parent—if you would have your child build a beautiful character, place before his eye ennobling, beautiful sights; place before his mind nothing but noble thoughts, and let nothing meet his ear but pleasant sounds. In education the good only must be supplied; the evil and disagreeable abound in the world and must be met. Noble teachers, good companions, good books mean good thoughts; good thoughts mean noble lives.

**OUR LIFE OF FAITH.**

TWO years have elapsed since God has called us distinctly to enter more absolutely than ever before upon a “life of faith.” We recognized very definitely God’s hand as being upon us at that time; although we had little idea even then of the nature of the things which God had in store for us.

God in His wisdom kindly tells our eyes lest we should be overwhelmed by premature scenes of His necessary providences, which are indeed a necessity to the completion of His purposes.

The past two years of our life has indeed been to us a life of faith—surely not one of sight. This is true in more than one sense: and we have been taught the lesson very vividly that food and raiment are not the chief necessities to a man’s existence, and that our God does supply all our needs in Christ Jesus.

With reference to our temporal needs during the year just past, we would do God disservice not to give this testimony to the surety of His promises that He has done exceedingly abundant above what we dared ever to ask or think.

Many are the hands which have ministered to our necessities during the year now past, and we are sure that many have realized the force of the Word which says that “it is more blessed to give than to receive.”

We have been led to be very reserved both as to the names of donors and their respective offerings; also as to heralding abroad our particular needs. We have tried to take from the Adversary any occasion to bring undue reproach upon the cause or to offer to him any opportunity for avoidable temptation.

We might relate numerous instances of direct answers to our prayer for distinct needs in the family and home: instances as distinct as those related by us one year ago in the columns of the Vis rond. And our Father has done more than we dared ask for—as stated above. He has frequently favored us with such gifts and blessings as we had chosen to be content without.

But it has been a life of faith. Frequently we had been pressed to the extremity for necessities, but we looked alone to the Father of Lights in whom there is no variableness nor shadow of turning. He alone knows how often we might have responded to the instruments of His usage and said, This is just on time, in answer to prayer and as an honor to faith.

Again, we would have to say that a life of faith does not—as some think—foster indolence. The busiest year of our life has been the one just past. Often
have been pressed beyond measure to a degree that we had need to believe for the needed strength of body and mind for "today." And while others enjoy their seasons of vacation in order to divert the mind and body from the pressure of labor and the tension of monotony, we find rest in labor and hope for earth's promised jubilee—hallelujah to our God!

We wish to append to this testimony our expression of gratefulness to God; but also especially to those through whom He has communicated to our necessities. Some have given liberally out of their bounty; some cheerfully from their purse; while others, we were made to feel, in simplicity out of their own necessities. We are not particularly emotional; yet we have frequently been moved to tears upon the receipt of some offering made, and we believe, in humble submission to Divine divine.

In conclusion we would say that any one desiring to speak with us privately relative to our home-life in general. We aim unto Himself. As to our expression of gratitude to God: We are not particularly emotional; yet we have frequently been moved to tears upon the receipt of some offering made, and we believe, in humble submission to Divine divine.

We desire, in connection with this announcement, to request all the beloved bondy members of the Mission to keep our Father to give us a prosperous voyage all the way through, and that our lights may shine for Him abroad of the steamers and everywhere we go.

The time required to cross the Atlantic is about six days, fair sailing. From London to Calcutta will consume no less than thirty to thirty-five days.

Yours seeking the lost,
J. BEER AND AMANDA W. ZOOK.
Enroute to Calcutta, India.

CHURCH NEWS.

LOCAL CHURCH NEWS.

A PLEA FOR HELP.

DEAR Brethren and Sisters: While summer is always as a pleasant smile to the hungry, the couch gives no rest. To the hungry the couch gives no comfort. The Mission, through the money that had been so kindly and generously given by the dear brethren and sisters last winter and spring we believe is today bearing fruits that will give an abundant yield in eternity. Our reward will be as Daniel expresses it: "And they that turn to righteousness shall shine as the stars for ever and ever."

Charity is born of the love of God. Although we profess and although we walk and commune with the children of God and have not charity, we can not be of His: charity not only in a giving sense, but in thought and conversation.

To love Him is to work for Him, and to know Him is to love Him. Charity is love made perfect; and by it we receive untold blessings.

The Shepherd in Bunyan's "Pilgrim's Progress" took a company of pilgrims to Mt. Charity where he showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his roll of cloth never grew less. Then the pilgrims asked, "What means this?" "This," said the shepherd, "is to show you that he who has a heart to give of his labor to the poor shall never want: he that watereth shall be watered himself." The cake that the widow gave to Elijah was the cause that her barrel of meal wasted not.

As the autumn, with its winter warning, is upon us and we are preparing with fuel and clothes to meet its chilly blasts, we kindly ask you to remember those of less fortunate circumstances who will begin to suffer with winter's approach. Are we charitable enough to mourn with those that mourn and weep with those that weep? The workers here, who look after the wants of the poor, see before them in the near future the need of much assistance. We ask you, brother, and you, sister, to come to the rescue. Let us rally round a glorious and victorious standard. The heart that is bleeding will not be healed by our expression of sympathy; it must be a material help.

The Mission has had a few very encouraging converts in the last few weeks. We feel that it is still on the increase both in spirit and number. We close with asking your prayers for us collectively; and again we urge you to remember the many little ones in destitute circumstances, both from hunger and cold, that we will be compelled to meet with and to whom we are also destined of giving timely help. May God help us all in our earnest prayer.

S. G. ENGLE.
P. S.—Address any communications to Peter Stover, 3423 North Second street.

DES MOINES MISSION.

DEAR readers: The Lord is in the midst of Zion, stretching forth His hand to heal, save and sanctify. Five have followed Jesus in baptism since our last report. Their names are: Sisters Edwards, Durr, Humphry and Burgeheart, and Johnny Leibel, a boy about 15 years old.

During the baptismal services there was shouting, singing and other demonstrations of the Holy Spirit's presence. Among the converts was a young man (colored) of about 25 who was wonderfully
saved, the change being so radical and demonstrative that all present acknowledged faith in his conversion.

Bro. Campbell, who has been a barrier for about 25 years, if I remember correctly, is seeking God in prayers and tears over making confession of his sins, and is willing to forsake them all for Jesus' sake. He is a man of more than ordinary talent, and we are assured he will be a power for God when fully saved from sin to God and anointed.

His left leg and foot was so paralyzed that he could not use them to walk. Sister Durr made request for special prayers for him at our Mission, on Second and Grand of this city. The saints all unitedly interceded in his behalf, and God answered our prayers in restoring his limb and foot so immediately he could walk, and was also much blessed in other respects. He is just the same Jesus today as when He raised the widow's son. His wife, Mrs. Campbell, is also yielding herself to God. Let us all pray for victory.

A young brother who was afflicted for seven years with sore eyes was instantly healed by the laying on of hands and prayer. He has testified repeatedly to divine and perfect healing, "Let all the people say, Praise the Lord!" Are not these the signs that shall follow them that believe? The writer himself has these the signs that shall follow them who believe the Lord. Three souls asked for prayer last night at the Mission.

Humbly your servants for Jesus' sake,
J. B. AND ANNA ZOOK.

Des Moines, Iowa, Sept. 17, 1898.

CHICAGO MISSION.

Financial report for the month ending September 15, 1898, is as follows:

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CREDITS AND DONATIONS.

| Balance on hand | $12.00 |

EXPENSES.

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FROM THE FIELD.

MOVING ONWARD.

BELIEVED: Another month has passed into eternity since we penned our last report. August 21 found us in Clay county. We spoke in the Brethren church in the forefront and held a missionary meeting in the evening. The attendance and interest was very good. August 23 we met at the Brethren church near Haulin, Brown county. Though the evening was very rainy and the electrical disturbance very heavy, yet our meeting was one of power and profit. The church in Brown county has recently undergone a severe testing and the secrets of men's hearts have been uncovered, hypocrites have been located, and the standard of holiness unto the Lord held up so plainly that souls have found their way to the laver, and have been washed in the blood, cleansed from all sin, and filled with the Spirit. We have substantial reason to believe that the burden of missionary work is resting upon this people, and that their prayers and good will will follow us to heathen lands.

August 24 we arrived at Bellevue, Neb., where the saints from Tabor were holding a camp-meeting. It was a time of real deep heart-searching among the people. Services sometimes lasted from 6 a.m. until 2 in the night without intermission. An altar thirty feet long was often filled with people seeking pardon, purity, healing, or whatever the Spirit led them to seek for. August 28 was devoted to the interests of the missionary cause. Elder George Weavers, Elder C. W. Sherman, our beloved sister Mary Long, your humble servants, and five others were the outgoing band present. Some left the camp to get ready to sail for Japan, others for India, and yet others for Africa, so that we may never hope to meet again till Jesus comes. But the language and prayer of many hearts as they left the scene was, "Come quickly. Even so come, Lord Jesus." An offering for the foreign work was taken that amounted to $103.

After our long trip through Kansas and Nebraska we felt the need of rest and therefore spent the following week at the Bethel Faith Home at Omaha. We rested through the day, but were on the street for open air meetings, and in and out of tabernacles every night. From here we returned to Tabor, and made our final arrangements for starting eastward. This place has become one of the dearest on earth to us on account of the presence of God and the sweet spirit that was manifested toward us from our first arrival last spring until the morning we left. May the blessing of Almighty God rest upon the Tabor Home, is our earnest prayer.

September 16 we came to Des Moines, la. We were accompanied from Tabor by Bro. A. L. Eisenhower and wife, who expect to remain in the city for some time, engaged in city mission, slum and rescue work. This city, like every other large city, is cursed with the curse of drunkenness and its attendant woes. As the river enters on the north and flows through the midst, carrying with it the filth, garbage, and reeking, stenchful sewerage of the city, so the tide of awful, blighting, damning, soul-destroying sin is rushing madly into the city from every side, causing in the center a whirlpool of such direful calamity and vice that words fail to express the density of the Egyptian darkness caused by the death fogs that have settled down over the city like the great wings of some Stygian monster slowly but surely settling down to its helpless prey, which has been charmed by the satanic glisten of its eye, and lulled to sleep by the chloroformic poison of its soothing breath. Our hearts cry out, "Oh God, is there no remedy for..."
ON OUR MISSION.

LEFT up your eyes and look on the fields for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto eternal life.”—John 4:35-36.

Leaving South Bend, Ind., August 4, in company with the India missionaries, we stopped at Elkhart and held one service in the Mennonite church. We were met at the train by Elder Funk and conveyed to the publishing house, where we met several of the workers of the Mennonite church, among whom was Bro. J. S. Lehman, whom we had not met for years. The service in the evening was well attended. These dear people are beginning to lift up their eyes upon the fields with a desire of sending missionaries to foreign lands. Up to the present there seems to have none had a definite call to go and bear the message.

We were very brotherly received and entertained and are invited to return again with the assurance of open doors to preach the Word.

The missionaries received a very liberal free-will offering to help them on the way to India. The Lord keeps the books, and are invited to return to them for the harvest of the earth is ripe.”—He that reapeth receiveth wages, and gathereth fruit unto eternal life.”—John 4:35-36.

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THE LATE JEWISH CONGRESS.

[The following is a report of the "Jewish Congress," sent by a special cablegram to the New York Journal. It includes the report in full as given by Rabbi Stephen S. Wise and was published in the September 4 issue of said periodical.]

BASEL, Sept. 3.—The one supreme fact developed by the second Zionist Congress this week in the great movement to re-establish the Jewish people as an actual nation in Palestine from whence they were led as captives by Titus, seventy years after the Christian era, is that the great powers of Europe have begun to show a friendly interest in the work.

It is a fact that the German Emperor was unofficially represented in the Congress by a trusted representative, charged with the duty of reporting to him minutely the plans and purpose of the whole undertaking. The Emperor has also allowed it to be known to the members of the Congress that, when he reaches the Holy Land, he proposes to spend one night in the Jewish colony at Jaffa, the seaport of Jerusalem, founded through the munificence of Baron Edmund Rothschild.

SULTAN IN CORDIAL.

But the one man in the whole world who has it in his power to re-establish Judea on her ancient soil, with the co-operation of the great Powers, is the Sultan of Turkey. There is something thrillingly suggestive in the fact that in a reply to a message of congratulation, sent by Dr. Theodore Herzl, president of the Congress to the Yildiz Kiosk, the commander of the Faithful, sent a telegram of hearty thanks and a most cordial conciliatory message of good will.

These two facts alone stand out clearly as signs of the unmistakable progress of Israel back to the scene of her ancient spiritual splendor. The fact that this work is not the fruit of idle dreaming is shown by the practical manner in which this second congress has promptly authorized the establishment of a bank with a preliminary capitalization of $10,000,000, and that of this sum $1,000,000 has already been subscribed without any definite plan being made known to the subscribers, and 95 per cent of the million dollars was taken in individual subscriptions of $5, showing a total of not far from 100,000 subscribers. They are principally poor Jews, who are looking forward from the ends of the earth to Zionism and Zion.

In addition to this, the congress showed that the enrolled number of Zionists has increased seven-fold within a year; that the number of delegates has been doubled and that the Christian friends of the Zionists have multiplied in the same proportion. The congress itself was an extraordinary and powerfully representative body. The great area of faces, curiously enough, would not suggest Judea to a man not familiar with the Jewish physiognomy of Western Europe. The general type was neither Semitic nor Oriental.

But rather Graeco-Slavonic, owing to the preponderance of the Russian delegates, representing a population of five million dwellers in the unhappy provinces of Jewish Poland in Russia. Over the building flew for the first time what is to be the actual flag of restored Israel, the Biblical six-pointed shield of David, in blue on a ground of white. This is the actual standard of the rejuvenated nation. By a singularly welcome and poetic coincidence, the American flag flying over the American consulate a few feet away almost touched the folds of the flag of Israel, whose people it has sheltered and encouraged for so many years.

In the rows of delegates on the platform were to be seen some of the most conspicuous men of the race of this generation. There were Dr. Nardol, the sociologist; Dr. Harzl, statesman and editor of the Vienna Neue Freie Presse; Dr. Dembo, the famous Russian scientist; Aaron Marcus, known to the Galicians as the Jewish Tolstoi; Professor Mandelstam, the eminent physician from Kiev; Dr. Gaster, chief rabbi of the Portuguese Jews of England; Bernard Lazare, the indomitable defender of Dreyfus in Paris; Rabbi Ruff, formerly of the Prussian town of Memel, through whose hospitable doors long processions of Jewish exiles from Russia have gone to every part of the earth; Brinisan, of Berlin, and Sokoloff, of Warsaw, both gifted Hebrew poets; a delegate from Argentine Republic, who said he hoped that the Jewish settlers of Baron Hirsch’s colony in Argentina might journey from their present Zion to the Zion of their fathers in Palestine; a brilliant Jewish advocate of Binyesock, who has given up his profession for the sake of spreading the movement among his people; a gifted physician from Russia-Poland, who has given eight thousand precious volumes to Abharchait library at Jerusalem, accepting rare books at all times in place of fees, and thus enriching his already precious gift.

ALL COUNTRIES REPRESENTED.

The congress had more than four hundred members, nearly all of whom were important factors in the life of Jewry in their respective countries. Practically every country in the world was represented. Indirect messages came from tens of thousands of Jews in distant countries, too poor to send delegates. Speeches were delivered in English, German, French, Russian, Italian, Hebrew, Polish, Romanian and the twice picturesque accents of Judea. German or Yiddish were heard of course.

The great dramatic feature of the congress was Dr. Nordan’s brilliant oration, in which he recounted the story of modern Jewish martyrdom throughout the civilized world, referring to Russia and Roumania as the classic lands of Jewish persecution, and dwelling upon England, America, Holland and Belgium as the only countries free from the taint of anti-Semitism.

He lamented the utter lack of solidarity within the Jewish ranks and said that while the Jews of France, with few exceptions, seemed to shirk in the background before the terrible passion of today, it remained for a few heroic Christians to stand forth in defence of Dreyfus, the Jewish victim of injustice. No wonder, he added, that there was wide-spread suspicion that the Dreyfus campaign was being carried on by a syndicate of Jewish capitalists, for, although the charge was absolutely untrue, there was some ground for such inference from the cowardly silence of those Jews who would have been the first to stand forth in behalf of any poor wretch whose defence did not involve the public defence of Judaism and the seeming excommunication of a Jewish wrong-doer.

He uttered, amid thunderous applause, the names of Zola, Scheurkeester, Labori, Colonel Piequart and Minister Trarieux, and then, pointing to Bernard Lazare, he said: “He alone has stood forth as a Jew in defence of a Jew.”

MULTITUDE GOES WILD.

Whereupon the multitude leaped to its feet, and Lazare was lifted on the shoulders of the delegates and borne triumphantly about. The remarkable incident of the congress was the unanimity with which the proposed to send a telegram of gratitude to the Czar and the Russian people for that proposed disarmament of Europe was approved. The congress also resolved to ask the powers of Europe to couple with this beneficent scheme some measure that would restore the people to the land of their fathers. It is a fact not generally understood that the Jews have, to some extent, eviscerantly succeeded in establishing something like 75,000 Jews in colonies and cities of Palestine, with the surprising result that, on the soil of their ancestors, they have enthusiastically taken up agriculture, an occupation which the world knows they have been compelled to long eschew elsewhere.

The Vienna commission was headed by Dr. Herzl. He presented an exhaustive report prepared by Dr. Motzk, who had studied local conditions in Palestine on the availability of the land for Israelites in their ancient occupation of farming and herding, together with new industries.
In this connection it is interesting to know that Baron Edmund Rothschild of Paris, who is known as the "projector of the colonies," has undertaken, quite aside from Zionism, to build a number of great factories in Jerusalem for the employment of the Jews. This work is to be assisted and extended by a great Jewish colonial bank authorized by the congress.

It was determined by the congress definitely that no further infiltration of Jews into Palestine will be sanctioned by Zionism until the Sultan himself has been won over and his official sanction has been secured for the work. It was laid down as an absolute principle of the movement that the highest mutual toleration should be observed by the two great sections of the Jewish race who have some differences in their points of view respecting the faith and practice of Judaism.

During the congress there was a typical students' festkommers, where, during the afternoon, the old psalms and songs of Zion were sung in the old tongue.

But the most striking of all this inspiring, world-wide gathering was the Sabbath morning service, where Jews from every quarter of the globe, Arabs, Egyptians, Greeks, Italians, Americans, Englishmen, French, Russians, Poles, Dutchmen, Belgians, Syrians, South Africans, Germans, Portuguese and other remnants of the scattered tribes stood together in the town synagogue and offered up once again the prayer of the Jewish prophets for the rebuilding of the Zion of their fathers. Such a scene has not been witnessed since the destruction of Jerusalem. In those sombre, lofty strains there seemed to be combined the echo of all the Jewish ghettos, where the chosen people have languished in degradation and captivity for centuries.

The final session of the congress which lasted for nearly twenty-four hours, ended at dawn of Wednesday, and as Dr. Herzl, with tear-dimmed eyes, spoke the closing words: "The old wandering of Jews has come to an end, and in its place let us begin the spiritual pilgrimage to Zion and hope that a new and better day has begun," the first ray of daybreak shone prophetically upon his glorified face.

Last week we said something about a telegraph line in Africa. Now it appears that the new Congo railway, on the same continent, from Matadi to Stanley Pool, has been completed and opened to traffic. The work was commenced nine years ago, but during the first five years not more than twenty-five miles were constructed, as almost insurmountable difficulties had to be overcome. The great necessity for a railroad in that section is the more apparent when it is remembered that the river Congo, the principal waterway in the interior of that part of Africa, is obstructed in its lower course by a series of cutafracts that render navigation impossible. Up to the present all goods into, and all produce from, the interior had to be conveyed on men's backs across the district. Forty thousand carriers were thus employed in a task which will be more expectively and economically performed by one train a day in each direction. What took nearly a month before is now done in twenty-four hours. Surely, the ingenuity of man accomplishes wonders—Evangelical Messenger.

A recent issue of the Independent says that the Orthodox Jews, in their late convention, declared that there should be no reception of proselytes without millah and tebollah, that is, without circumcision and baptism. Probably it is not usually known that baptism is still practised by the Jews in case of conversion of Christians or others to their faith; and probably it will be a surprise that any of the Reform Jews accept converts without requiring the Abrahamic rite. If the initiatory rite is not required, and if the other ceremonial laws are ignored, so that even the flesh of swine may be eaten, and religious worship held on Sunday in stead of Saturday, then it is not clear how any of Judaism is left, or how it differs from Unitarianism; and yet Reform Judaism sometimes goes as far as this.

The Cleveland Plain Dealer says that Uncle Sam has recently shipped sixty-one cars of beer to China and a million rounds of ammunition to Manilla. Give him time and he'll civilize the earth.

OUR DEAD.

HOFFMAN.—Died, August 24, 1898, near Bainbridge, Lancaster county, Pa., of lung trouble; Tillie N., daughter of the late Henry and Sister Lizzie R. Hoffman, aged 15 years and 1 month. Services held at the home of deceased, conducted by Bishop Martin Rutt and Bro. J. N. Martin. Interment at Reisch's cemetery.

BURKHOLDER—Isabel Damouth Burkholder, little daughter of Felix and Mollie Burkholder, was born June 16th and died Aug. 8th, 1898 in Pleasant Hill, O., aged 2 months and 6 days. Funeral at the home, conducted by Rev. Harvey Miller, from Job, 14: 1. Interment at Highland Cemetery.

"Go to thy rest fair child! Go to thy dreamless bed, While yet so gentle, undefiled, With blessings on thy head."

LONGENECKER.—Died, September 1, 1898, in Florin, Pa., Catharine, wife of John B. Longenecker, aged 58 years, 4 months and 4 days. Deceased was converted many years ago, and in her last hours expressed a desire to depart and be with Christ which is far better. She leaves a sorrowing husband, four daughters, (all married) a number of grandchildren, two brothers and one sister, together with the host of neighbors and friends to mourn their loss. May the God of grace comfort the bereaved and grant them all a happy reunion in glory. Services held at the M. E. church, conducted by Eld. Jos. Nisley and Solomon Brinsley. Respect for the dead and sympathy for the living was shown by the over crowded house. Text, Rev. 7: 16, 17. Interment in Mt. Joy cemetary.

MOBY.—Died, at her home in Pleasant Hill, O., August 8th, 1898, aged 58 years, 4 months and 7 days. Cancer was the cause of death. Funeral services at the Progressive Church in Pleasant Hill, and was very largely attended. Services were conducted by Eld. J. Ewingert and Bro. John Hocker from 2 Sam. 14:14. Sister Moby was the daughter of Jacob and Mary Moist, born in Juniata county Penn. She leaves 3 sisters: father, mother, five sisters and four brothers having preceded her to the Spirit World. She was a faithful member of the Brethren Church for many years. Her testimony was always inspiring and it is with sorrow of heart that we record her demise; but, our loss is her eternal gain, she having fallen asleep on Saturday, the 5th, at 9 o'clock, and not waking in this world, having had a stroke of paralysis, causing unconsciousness to the hour of death. Interment at the Highland Cemetery.

HERR.—Sister Elizabeth Herr died August 24th, 1898, near Cambridge Clay, Ind. She was born April 23rd, 1842, and aged 56 years, 4 months and 1 day. She had been married to Benjamin Herr, Feb. 18, 1869. This union was blessed with one son, who with his father, two brothers, one sister and a large concourse of friends mourn this loss, which we have full assurance in her eternal gain. She united with the Church of the Brethren in Christ in 1872 and lived a consistent member until death. Sister Herr has been an invalid the greater part of her life, but always bore her afflictions with patience and Christian fortitude, fully reconciling herself to the will of God. She welcomed the last hour of life in order that she might gain the promised rest. She was always ready to assist in every good work. In her home life she was esteemed by a large circle of friends and kindred, and her love went out to them in kind words and acts that will live and speak of her unselfish devotion as long as memory lasts, in her last afflictions she admonished every one that came to her bedside to prepare to meet their God. Discourse by Elder Henry Davidson and Abraham Bowman from Psal. 116:15. Interment at Lescus Grove cemetary.