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**SECOND BLESSING.**

It is frequently amusing—yet sad—to see how that humanity is inclined to build their hope of future blessedness and rest the assurance of eternal salvation on the emotional in religion. It is all to apparent that with many “to feel good” seems to be of more importance than “to obey God;” “to seek blessings” takes the place of “exercising faith in the invisible;” “bodily agitation” and “emotional display” are frequently made to count for vastly more than a “simple yet positive acceptance of facts.” We are inclined to set aside this truth, that in the positive sense a “hilarious feeling” is no part of “practical Christianity” and that a “second blessing” has nothing in the least to do with “vital godliness.”

These statements are not made with the intent of shaking anyone’s “religious experience”—at least not in such who have had a “Christian experience.” But we pray that it may be the means of confirming some in the faith embodied in, rather than in the emotion and feeling frequently associated with, the plan of salvation and its attendant operations.

The use of the term “second blessing” has the tendency to foster the apparitional which tends to fanaticism, rather than to strengthen and develop the faith of the believer. The central figure—Christ and Him crucified—is too frequently lost sight of and the finished work on Calvary is often unconsciously, yet ignorantly, ignored by emphasizing the “blessing we received” rather than the point of time when we believed and exercised faith for the application to us personally of the finished work which had been wrought out above 1800 years ago.

That there do come certain positive crises into our Christian life is not the point here questioned. The personal benefit received and the beneficial influence imparted as a consequence of these crises in our lives comes rather from the definiteness of the act of faith on our part—it may have been for pardon or cleansing or filling—than from the blessing which has come to us in consequence of that definite act.

A positive detriment to the permanent fixing of some men’s hope in things eternal is, that they float in the emotional and feast on blessings to a degree that their religion, as far as practicality is concerned, becomes worthless diluted. We have even met with some who, in their zeal to effect something, actually worshipped “the blessing.”

To us, the consciousness of “abiding in His love” and “walking in the light” is a more satisfying portion and a more deep-seated, effectual guarantee of power than all the so-called blessings of Christendom can ever bring into our life.

In conclusion we would say: Let those who are being blest get all the possible strength and enjoyment from these crises; but beware of resting the hope of your salvation upon something so trasitory.

Strange that men should become so vain in their imaginations as to fall in with “ancestor worship.” We go to the regions of superstition and heathendom to look for these things. Might we not with profit to ourselves look to more civilized lands—yes, even Christian (?) lands—and find object lessons of persons who seemingly have not learned that the important question is not, What were our fathers? but, What are we as to weight and measurement of character?
THE BEST WE HAVE.

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flocks,
the finest of the wheats,
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer,
And fills them with His glorious beauty, joy and peace,
And in His service, as we're growing stronger,
The call to grand achievements still increase.
The richest gifts for us on earth, or in the heavens above,
Are bid in Christ. In Jesus we receive The best we have.

And is our best too much? Oh, friends let us remember,
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us The best He had. —The Interior,

For the Evangelical Visitor.

HEATHENISM IN THE EASTERN WORLD.

IMAGE WORSHIP.

(PART II.)

"When they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things."—Rom. 1:21-23.

Many, or rather all of our readers, have read in the Word of God how that the people left the worship of the true God for that of idols—images, and especially have they read of Israel's many times forsaking their God and turning to the vanity of idolatry for which God has such great hatred. But little do they realize to what extent this kind of worship is carried on in this our day. It seems more like a fable than a fact to the enlightened that has not yet been an eye witness to such a scene.

The Japanese are great idolaters. The writer shall never forget the first scene of this kind he witnessed soon after his arrival upon Japan shores. They have special times for worship besides the daily invocations by many. Upon one of these special occasions, as he stood by the temple in which were to be seen images of Buddhist gods, he saw crowds of people thronging to the sacred place, each worshipper throwing in his offering of money and then worshiping—he rings a large bell to call the attention of his god, strikes his hands together, bows his head, and makes his petition. They have many images that they worship—the horse, the fox, birds, and men—but the order of worship is all the same with the exception of the healing gods, upon these they rub their hands and then upon the afflicted part of the body. Before each are set offerings of rice cake, tea, flowers or bunches of green leaves of some sacred plant or tree, burning incense and candles, which are all replenished each day.

This we have seen with our own eyes, and is done by a people who are making rapid strides in modern civilization.

As one stands in the Chinese Joss house he will see before him the object of the worshipers—images of great emperors, reformers, conquerors and philosophers. In some cases only the name of the god is pasted up in a shrine, before which are kept burning a large amount of incense and candles, and to them are made offerings of cakes or roasted fowls, pigs and goats.

The worshiper, as he approaches his god, makes his salutation, lights his candles and incense, waves them before his god and salutes again, then places them before the idol and steps back and worships. Through these performances we have watched fathers and mothers lead their children. One cannot but feel sad as he sees the young led astray into the paths of the deluded parents.

Now we come to idolatrous India with her 330,000,000 gods. It is not to be understood, however, that each god is represented by some image; but suffice it to say that there are enough of them for each family to have the images of their gods that they choose to worship, besides the many likenesses of men, beasts, birds and reptiles that are set up in temples and by the roadside, under some green tree. One of the principal images worshipped is that of the goddess Kali. A number of shrines are to be seen in the city of Calcutta that are dedicated to her, by which none of her worshipers pass without a pious salutation or a prayer. She is held very sacred in the minds of the Hindoo as an incarnation of Siva, the destroyer in the Hindoo triad, and to her numerous sacrifices are made of buffaloes, rams and goats, to appease her wrath. Soon after our arrival in this city we paid a visit to the principal temple and saw the place of sacrifice—a bloody, filthy sight. A family brings their offering to the place of sacrifice and the priest offers it before the god. He dips his finger in the flowing blood of the victim and touches it upon the forehead of each member of the family worshiping. Dipping his finger again in the blood, he touches the sacred image, and thus he is supposed to appease her wrath in behalf of the worshipers. We have seen hundreds returning from this place with the mark of the beast upon them.

This may be called only a very small insight into the great darkness of heathenism.

"Do you see that heathen kneeling,
Bowing to his god of stone?
Do you see how deep his feelings?
Hear, oh hear his heavy moan!
Thus he sits in midnight darkness
At the great dumb idol's feet.
Pleading, wailing, sacrificing,
Yet his soul receives no meat.

Millions are thus vainly grasping,
Struggling on in nature's night,
Vainly seeking, longing, longing,
For a ray of heavenly light.
Is there none in God's great vineyard,
Who will to their rescue go,
And among these thorns and briars
Will the seed of gladness grow?"

D. W. ZOOK.

Calcutta, India.
BELOVED Brother: Yours of recent date is here. It is sad to think how perverted the human mind may become, and yet contain the consciousness of right. Quakers are very sure that they have a right to deny what God affirms; and vice versa. They do not live by faith, but by a poor, absurd, self-bred logic. On their principals, God has neither authority nor power to deal with mankind. God inaugurates and terminates His own dispensation; and He needs neither Quakers nor Baptists to annul the ordinances before the time. We have as little right to set aside Christian symbols, as the Jews had to renounce their types.

Christ gave the commission to go into all the world, and teach and baptize all nations.

Where and when has God repelled that injunction? Baptism, Feetwashing, Eucharist, symbolize the same facts to-day as in the time of Christ. The converts of Pentecost must be baptized; the eunuch must be baptized; Paul must be baptized; the Jailer must be baptized. It is a universal commandment. Why should the Quakers be an exception? Where is the authority for this renunciation of what God has enjoined?

And as for the Holy Scriptures, they are the Word of God as certainly as this letter is the product of my mind. “So shall My Word be that goeth forth out of My mouth.” Isa. 55:11. God claims it as His. Peter verifies it. —2 Pet. 1:21. Search the Scriptures; they testify of ME.” So declares Jesus. —John 5:39. Some day we will all bear testimony to the Divine origin and authority of the Holy Bible. —2 Tim. 3:16, 17; Heb. 4:12. The Bible without God is as dead and useless as our body without the soul. The letter cannot save; neither can the symbol. But God and man need both as channels and educators.

The Word must come through the flesh. The Spirit employs the letter. What would we know of God without a verbal revelation? The letter without the Spirit killeth. The Spirit quickeneth both letter and flesh. This is the Gospel. This is salvation. God is the Alpha and the Omega.

C. H. RATSBAUGH.
Union Deposit, Pa.

For the Evangelical Visitor.

HIGHER CRITICISM AND COMMON SENSE.

ONE of the most commonly accepted theories of the so-called higher criticism in vogue in this generation of presumed superlative acumen in Biblical study, is that which attributes the composition of the book of the prophet Isaiah to several authors, usually to two, and sometimes to three or more, on the ground mainly of differences of style and the use of peculiar phraseology in the latter chapters of the book. Other arguments are advanced besides, and they all make my Jewish blood boil within me, and my Bible and Gospel-loving heart ache, when reading the works and writings of men, talented in other respects, but almost wholly destitute of any real grasp of the genius of the Hebrew tongue, which is a far higher attainment, and of far more practical importance, particularly in the study of its sublimely poetical books, than a mere knowledge of its grammatical construction, sitting in judgment, dissecting and mangling the sacred books of my forefathers — the incomparable, indubitably—inspired Bible — for the purpose of producing such fanciful assumptions as the theory referred to above, or, to say the least, with no better result than that!

I shall confine these lines to that theory of plurality of authors in Isaiah by an appeal to common sense and the general experience of mankind, writers and authors included; and thereby prove and expose its utter absurdity and hollowness.

Isaiah prophecied during the reigns of four Kings of Judah, extending to at least fifty years. We may reasonably suppose that he commenced to prophecy when he was twenty to twenty-five years of age, and more probably near thirty; and, if so, he must have lived to nearly eighty years — a long span of life.

To demolish that theory I appeal to human experience all the world over. Is it not a fact that men change their style of writing as they grow in years? And, secondly, does not their style of writing change and differ with the subject matter of their discourse or composition and attendant circumstances and surroundings? Do people write a letter of condolence in the same style and phraseology as they write one of congratulation or felicitation to a dear friend? The change in style does not lead people to infer that some one else wrote it — some distinct and separate person. The signature settles that for them.

And why should it be otherwise with a prophet, speaking and writing in his naturally acquired language, except when expressly dictated to? Why should he not, like everybody else, change his mode of writing — his phraseology and expressions — with age, with subject, with attending circumstances? Where is the logic, the common sense, of asportioning parts of the book of Isaiah to separate and distinct writers simply because the style is different, when the subject matter is so varied and so divergent? How could he possibly help it with the lapse of years and the change of his subject of discourse? The chapters predicting happy times to come are naturally and necessarily clothed in correspondingly cheerful, joyous phraseology, very unlike those of gloomy events, full of sorrow and woe. How could such chapters as those which begin with “Comfort ye, comfort ye my people:” “Arise, shine, for thy light is come,” be expressed, dressed, in the same terms as those foretelling dire calamities of Divine justice and deserved retribution near at hand? It is simply absurd, illogical, opposed to common sense and human experience, all the world over and in all tongues to fancy that because the style is different, although the subject is different also, still it must be some one else that wrote it? But, yet, this is what the higher criticism says! It is a glaring illustration of the hollow and fancious assumptions of the higher critics — higher in their own conceit.
By all means let us have all that true, conscientious, enlightened, painstaking scholarship can give us; all that the excavator and antiquarian can discover and produce in explanation and illustration of the Bible—the Oracles Divine; but, surely, modesty and reserve should characterize their writings when they cannot, or fail to, see the complete veracity and full reliability of all its parts; and wait for further and fuller light to dispel their doubts and illumine their vision.

Light will in time dawn to verify, confirm and establish every part of the sacred volume, as it has so remarkably done in recent times by the labors of excavators in Bible lands. "The Tell Amarna Tablets," published by "the Palestine Exploration Fund," have strewn a flood of light on—the conquest of Canaan and all its parts; and wait for further complete veracity and full reliability of the Bible—the Oracles Divine; but, markably done in recent times by Theologians and Biblical students.

If the Lord sends me the means for the support of an assistant in this Mission of faith and trust in Him, so as to be free from the minor cares of the work, I shall be glad to comply with the wishes of friends, and give more time and attention to the defense of the inspired Scriptures from the mists of the higher critics, illustrating by helping the "stones cry out" in these Bible lands in vindication of their reliability and Divine origin. At present I can seldom find leisure from constant Mission work to give due attention to such important subjects, which demand careful, prayerful consideration.

A. BEN-OLIEL.
Jerusalem, Palestine, August 1898.

"All men are our brothers; and when we injure them by lies, which cut like a sharp razor, by acers, by innendoes, by intrigues, by slander and calumny, by hatred, malice and all uncharitableness, by want of thought, or by want of heart, by the lust of gain, by neglect, by absorbing selfishness, we are inheritors of the spirit of the first murderer."

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**THE LIFE MORE ABUNDANT.**

**DIFFICULTIES MET.**

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

(Second Part.)

Now, in regard to how far a man can be cleansed:—

***Does a Man Reach the State of God?***

No. Then how far can he be cleansed?

God clearly says in 2 Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

That is it, "From all filthiness of the flesh and spirit." From all not from some. "From all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If you want to have the life more abundant, real life flowing out of you,—you must have first the cleansing from all, just as God says. There is no exception, no line is drawn there. Every uncleanness must be put away. Everything unclean must be put away. When God does the cleansing, He does it well: He doesn't do it half and half.

Some people say, "O, yes, we do believe in cleansing." What sort of cleansing do you believe in? Do you believe in cleansing with something unclean still left within? I believed that for years. When people came to me and said, "David, do you believe in cleansing?" I would say, "Yes, I do."

"What sort of cleansing?"

"All cleansed, but the old man still inside."

I am ashamed of myself now, because I was limiting my God's power, I was limiting Christ's power, I was limiting the efficacy of His blood. I made Him a weak Savior, I made Him a limited monarch, not an absolute monarch. I made His cleansing power very poor. I was standing just where the Mohammedans and Hindus are now standing,—believing that none can be delivered from sin in the heart in this life. They all say that sin is inside, and cannot be altered by any means. I also said, sin was inside, but praise God I do not say so now. What is the difference? I would rather call myself a heathen than believe this unscriptural doctrine. If I believe Christ is not able to cleanse me from all sin, I make Him equal to one of the powerless gods of the heathen. O, may God help you, my brother! Do not limit your God! Do not limit the power of Jesus Christ! The blood of Jesus Christ His Son cleanseth us from all, from all, from all sin! Nothing less! Christ came to this world not only to save us from the wrath to come, but to save us from the guilt and power of sin now; and from the presence of sin hereafter when He comes. You will see plenty of things coming around, in your daily life, but nothing will get in, unless you wish and desire it to. He shall take possession of your heart, if you only allow Him to cleanse it and keep it. In comes the light, and out goes the darkness.

You would not put a new hat on top of an old hat;—no, no, you put off the old hat, and you put on the new one. You can't have a new hat on an old one. Glory be to God for the wonderful perfect Savior in whom I trust!

"Jesus saith to him, he is that washed needeth not to wash his feet, but is clean every whit."

—John 13:10. Clean every whit, except his feet. Christ spoke about the feet-washing in his daily walk, but not heart-cleansing. That I will speak of later on. I am speaking now of heart-cleansing. "Every whit clean!" "every whit!" "every whit!" David said, "When you wash me, I shall be whiter than snow." He knew and believed that God could give him such a heart, clean every whit. Wonderful cleansing! If you take a microoscope and put the glass over the snow, you are sure to find some dirt in it. But David did not believe in that sort of cleansing. He said, "Cleanse me, I shall be whiter than snow." When God cleanses. He cleanses, your heart whiter than snow, that is, from all uncleanness. Wonderful cleansing! Cleansing from all uncleanness!
I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness from all sins comes first; and then cleansing from all unrighteousness.

Forgiveness is not cleansing; cleansing is not forgiveness. He forgives your sins,—that is the first work of grace, and then cleanses you from all unrighteousness. The first is pardon, and the second is purity of heart.

Now, dear brother, you have been hearing the Word of God, what do you think about it? Do you still say something evil is left in your heart after this cleansing? If so, you make His Word untrue. People have had this teaching for years, that sin is in you and cannot be removed. They take all that their ministers and clergymen say, but they don't go to the Bible to find out whether it is so or not, for themselves. That is the way you get caught like a fly in the treacle; you don't read the Bible. You say, "Mr. So-and-so says so; he must be right; he is a great man, he must be right; he teaches in a great college, he must certainly be right." O, who told you that? Why don't you read the Bible for yourself? Search it day by day on your knees, and ask God to teach you. Glory be to God, you will understand the truth very clearly!

I wasted my life for eleven years, instead of going to the Word of God. I studied the Bible, but not in the way I should have searched it. If a preacher said a thing, I used to believe it, and argue the point with other people, because I believed it was the way God wanted me to study. I didn't go to the Bible for instruction. But eight years ago the Lord opened my eyes clearly to see His word, and said, "David, go and tell out the truth I taught you, whether the people like it or not." Those of you who come to the point of Scriptural teaching will certainly be used of God to win thousands and thousands of souls for Christ because you believe His whole Word.

O, brother, take this truth, take it now, this teaching of God's own Word! I have proved it myself in my daily life. Now do you believe that God is willing to cleanse you from all filthiness? I know that I will. I will show you how.

HOW DOES THE LORD CLEANSE YOU?

Turn to Ezek. 36:25-27 verses: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." From some of your filthiness? God says, "From all your filthiness." "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart." He is not going to patch up the old heart: He is not going to do any needle-work inside: but He is going to take away the stony heart. "And I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes." I will cause you to walk! I will cause you to walk! I will cause you to walk! I would like to say it thirty times, my brother. I do not walk now. I do not preach now. I do not speak now. Glory be to God! It cheers me when I think that my Lord causes me to walk. When He cleanses me from all filthiness He possesses my heart. He works in me and through me. What He works in me is worked out. Glory, Hallelujah! Read these verses carefully,—Ezek. 36:25-27, (above); Isa. 27:3, (above); Heb. 13:21, "The Lord God hath undertaken to do the work for you. He will cause you to walk."

There was a time when I talked to the people, when I wanted to get the victory, when I made resolutions, when I said, "I will, I will, I will." But the Lord changed those "I's" into His "I's." You see there are seven "I's" in those verses in Ezekiel, and they are all His. That is the beauty of it.

Some say, "I can't keep the law of God." I have tried, but I can't do it. I have made so many resolutions, and broken them. I did not want to lose my temper, but I did it. I don't want to speak harshly, but I do it. I don't want to speak against my neighbor, but I do it." Why? Because your "I will" is still there. When you realize God's "I will," and your "I will," it will be all right. I, I, I on the cross! O, glory be to God, it fills me with joy when I think of Himself in me. Will you believe that the Lord will cleanse you from all filthiness now? As soon as you believe His cleansing from all filthiness, He cleanses your heart quite clean. As He comes in, out goes all uncleanness, and there is no hesitation about the filling, as He, Himself is fulness. Col. 1:19, "For it pleased the Father that in Him should all fulness dwell." Col. 2:9, "For in Him dwelleth all the fulness of the Godhead bodily." Hallelujah!

I can't teach you the life more abundant, or His fulness, apart from Scriptural heart-cleansing from all filthiness. By many of the 19th century teachers, the subject of Scriptural heart-cleansing has been neglected. Some teach the people to receive the baptism of the Holy Ghost, but they don't teach the people complete heart-cleansing before the indwelling power of Christ, or the baptism of the Holy Ghost. Some teachers who enjoy the cleansing and the fulness are afraid to speak it out lest they offend some one who don't believe the truth, and some others who believe this truth and possess this fulness, do not teach it clearly, lest they offend the great theologians of the day. If you don't believe, it is your own fault. * My dear brother, my sister, here is the fact. "I will cleanse you; and you shall be clean." No longer your work, no longer your fighting, no longer your watching, no longer your resolutions. The Lord God has undertaken to do the work for you. He will cause you to walk.

He will cause you to speak. He will cause you to work. Now you are passive: He is active. You are the pen. He is the writer. You are to sit in the carriage: He drives the carriage. Wonderful work in you and through you!—Heb. 13:21 (above).

The Lord did this work in me eight years ago. O, I thank Him! If it was not for this cleansing and
filling, I would not have left India! If it was not for His fulness I would not have left my wife and family, to go anywhere for Him! I put all on the altar, for the choice of Christ and His fulness! O, it cheers me on the altar, for the choice of Christ. If it was not for His fulness I would have thought it all over!

Will you come to the point now? Say, “I am willing to be cleansed from all filthiness, and will take Thee at Thy Word.” Go down on your knees and claim this wonderful cleansing according to His Word now.

With the cleansing part you have nothing to do. The Lord Jesus cleanseth the temple when He comes into it, you have nothing to do except to be willing to be cleansed, and to let Him do it. John 2:15, “And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer’s money, and overthrew the tables.” Then what else? “And said unto them that sold doves, Take these things hence; make not the house of my Father’s house an house of merchandise.” Christ cleansed all. He first comes inside the temple and drives the money changers, oxen and cattle away. He takes a whip and says, “What business have you here? Don’t you see this is my Father’s house? This is not a place of merchandise. Clear out; you are making money here.” He turned the whole thing out. I imagine those people who were selling doves had a bit of a smile about them. They thought, “We are selling doves for sacrifice. I don’t think the Lord will be hard upon us,” and I imagine they thought they were going to have a pretty good time in selling those doves. But Jesus said to them, “You, too, have no business here. Take away the doves.” So He drove all things clean out, and took possession of the temple.

I tell you, you can’t have any sinful thing in your heart, for when Christ cleanses the temple, nothing unclean will be left, nothing! My wonderful Savior cleanses, and cleanses wholly. 1 Thes. 5:23, “And the very God of peace sanctify you wholly.” Christ cleanses clean, clean, every whit. Take the temple where the Lord was. There were three places, the outer court, the inner court, and the holy of holies. The outer was just as clean as the inner court; the inner court was just as clean as the holy of holies; and all the furniture inside was clean. The furniture that could bear fire, had to go through fire. The furniture that could not bear fire had to go through water. Every place was clean. God compares that to what? To a Christian. 1 Cor. 6:19, “Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?” Christians are the temple. Do you mean to say God is going to leave anything unclean in His temple? He does the work thoroughly.

You can’t cleanse yourself. He does the work, but He wants your consent to it. Will you believe that he cleanses you now? I have seen many Christians get up in meetings and say, “Lord, cleanse me,” but they never believed that He had done it. They asked for it, but they didn’t get it, for they never believed, and they went away as they came in. You pray but you do not receive. You only believe in your head; you don’t believe in your heart. Head-believing will never give you a blessing unless you believe with your heart. Would you believe that Jesus Christ does cleanse you now? See in Ezek. 36:25-27, (above) how the Lord cleanses.

When I was in Australia and spoke on this subject, a man came at about ten o’clock at night, and said to me, “I want to have a conversation with you,” because he never saw this truth. He believed in cleansing, he said, but not this kind of cleansing. I asked him what kind of cleansing he believed in?

“I believe Jesus can cleanse and cleanses me daily, but I never believed it was all cleansed out.”

I said, “My dear brother, what is the meaning of C-l-e-a-n-s-i-n-g? What is the meaning of ‘clean’? If it is clean, it must be clean. If the Lord left anything inside, would you call that cleansing? If you ask your child to clean up your cup or tumbler, and the child brings it back with some filth inside, not altogether washed out, what would you say? Would that be a clean tumbler? Would you say that was clean? No; you would not have a tumbler like that. Would God call it clean when you have a filthy heart?”

“O,” he said, “I never thought like that.”

I said, “You must believe like that now. Your not believing does not alter the fact.”

“But, my dear brother,” he said, “that isn’t our teaching.”

I said, “It doesn’t make any difference about your teaching.”

“But our ministers do not believe that.”

“I don’t care whether your ministers believe it or not, it is in the Bible.”

Then he brought up another point. It was this. “God said those words in Ezekiel for the Jews, and not for us. That promise was for the Jews, and I am not a Jew.”

I said, “If that was for the Jews, Christ came only for the Jews. You are a Gentile dog.”

“O,” he says, “I never thought of that.”

I said, “If you want to do away with a promise like that, you must do away with Christ also, because Christ came for the lost sheep of the House of Israel. You are only a Gentile dog.”

He said, “My dear brother, you drive the nail very straight. I never saw the truth like that, but I do believe it now.”

He knelt down like a little child. He was a teacher among the Brethren. I said, “My dear brother, do not believe because I said this to you. God said it,” and he knelt down and claimed the wonderful cleansing from all filthiness by simple faith. —Acts 15:9, (below). He went away rejoicing in His fulness. Next morning as I was going away, he came rushing to the railroad car where I was sitting, and said, “My dear brother, now it is glory in, and glory out.” I said,
God bless you! Glory be to God! This glory will never leave you, never leave you!"

For the Evangelical Visitor.

KNOWING AND DOING.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4:17.

A S CHRISTIANS we have much to do in the plan of salvation; and yet how often do we bear the remark, "Oh, if I could only do something for Jesus."

The trouble with many people is that they are so earnestly looking for great things to do that they fail to see the little things that Jesus has given them to do. The world measures men by the greatness of his deeds. Heaven measures men by their faithfulness in doing.

There is no excuse for idleness—there is plenty to be done. Each has his and her work to do and no one is excused.

Your work may not call you to fill the pulpit of a large church; you may never be selected to lead the prayer meeting; in fact your work may take you away from the public eye altogether; yet there is One who sees all, and that One is He who has given you that work to do. No shirking will be allowed, for nothing impossible has been given you to do.

When God says "do a thing" the command carries with it the promise of help in the undertaking. If He has given you opportunities (and He gives to all) and you fail to take advantage of them, you sin. If He has shown you what your duty is as a Christian and you fail to do that duty, you sin.

Let us remember that it is not always what we do that condemns us, but many times it is the very fact of our leaving undone those things that we should do.

If you love a friend you strive to show that love by pleasing them. How? By talking? Not always, but by doing things for them. You strive to do for them that they may be made happy by your action; and it is this very thing that God requires of those who profess to love Him.

It is not always what you do in the sight of the public that proves your love to God, but what you do in the privacy of the home.

True character is made up of little things, just as the great building is made up of little bricks. We should take care how we build and see that our foundation is firm and strong. Many storms will beat about us and the building that is to stand must be built with care.

Dear reader, you are building for eternity. Beware lest you build upon an insecure foundation. Dig deep through the sands of worldliness until you reach the solid rock, Christ Jesus, and then you will build safely.

Be obedient in all things and you will soon learn that by so doing you will know more and more about His will.

May God help you to please Him. Do your duty regardless of public opinion. Let your motto be "Jesus only." C. F. LADD.

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WEARING JEWELRY.

IT SEEMS but a small thing to wear a pair of ear rings, a pair of bracelets, or a finger ring. Some of our holiness teachers seem to think it altogether consistent with the profession of holiness for people to wear such things. In the late popular style of teaching there is nothing said by way of warning against the wearing of gold and costly apparel. It is now quite common to see women professing holiness considerably bedecked with jewelry. Each one will plead feeling, in justification of such indulgences. It is common to hear them say, "I do not feel that it is wrong to wear the little gift my husband gave me, or my mother or friend gave me. I do not wear it because I am proud or vain, or for any show, but just because it was given by one whom I love or esteem." The word of God is not consulted in the matter; it is feeling that governs. Here God is left out, and self or feeling is appealed to for a decision. Then God is not the judge, at least not their judge. They say, "It is not for show!" O, no! but suppose the husband or friend had presented a pewter ring instead of the gold, would it be worn just for the sake of the giver? If not, then show or the love of display must surely cut some figure in the matter. When you say "it is worn just for the sake of the giver" you acknowledge it is not for the glory of God. When you consecrated yourself to God to get wholly sanctified, did you leave your fingers and ears off of the altar? If so, your fingers and ears are not sanctified, for only that which is on the altar can be sanctified by the altar. If your fingers and ears are not sanctified, then you are not wholly sanctified, for they are a part of you.

You say the father put a ring on the returning prodigal. Does it say a gold ring? Look again. Did it have a diamond set in it? Examine carefully. God commands us to lift up holy hands. Jeweled hands cannot be holy hands. He commands adorning in modest apparel, not with braided hair, or gold, or pearls, or costly array; but wants us adorned with good works; and adds, "which becometh women professing godliness." Godliness therefore means holiness. God don't want people who profess holiness to wear costly things. But if "feeling" instead of His word is your guide, of course the Bible will not be recognized as authority in your case.

Peter wrote to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Christ."—1 Peter 1:2. And among other things he said of holy women, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, that is, costly apparel." (that is, costly apparel.) "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the olden time the holy women also, who trusted in God, adorned themselves."—1 Peter 3:3-5.

In olden times there were fashionable, vain, proud, worldly people; and then there were also holy men.
and women. Peter is telling how the holy people did, and how God wants people who profess holiness to do now. Of course it is expected of people who are of the world to follow the foolish fashions of the world; but God's people are to "be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Rom. 12:2.

Worldly-minded people in the churches who have equally as worldly-minded pastors to teach them, by precept and example, to wear jewelry, are not going to give up their fashions for any such cranky teachers as Paul and Peter; but holiness people are supposed to be willing to make the Bible their guide in all matters. For the instruction of those who are willing to heed the word of God, we call attention to this subject. It may be considered a small subject. Yes, it is; but not too small to be treated extensively in God's word. That which is not too small for God to talk about ought not to be too small for us to study. Mosquitoes are small; but they draw more human blood than lions and tigers, and we put up bars against them. Let us watch the little forbidden things, to avoid them, as well as little things commanded, to do them.

In the Bible the wearing of jewelry is associated with the worship of little household gods. When Jacob and his family returned from Padan-Aram to the land of Canaan, Rachel stole her father's household gods. The effect was seen later. Dinah, the only daughter of Jacob, desired to be "in society," and she went to see, that is, visited and mingled with, the daughters of the land. These Cannanites were uncircumcised heathens. Mingling with them, of course she must adopt their styles of dress and their habits. She soon became defiled. After serious trouble had arisen from it, Jacob moved his family from Shechem to Bethel. To prevent further trouble "Jacob said to his household and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments; and let us arise and go to Bethel; and I will make thee an altar unto God, who answered me in the day of my distress, and was with me in the way in which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem."—Gen. 35:2-4.

God pronounced judgment against Israel by Hosea the prophet, saying, "I will destroy her vines and her fig trees, whereof she hath said, These are the rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Balim, wherein she burned incense to them, and she decked herself with her ear rings and her jewels, and she went after her lovers, and forgot me, saith the Lord."—Hosea 2:12,13.

By the prophet Ezekiel the Lord rebuked the spiritual lewdness of Israel by saying, "Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbath. For when they had slain their children to the idols" (just what the devotees of fashion and jewelry are doing to-day) "then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of mine house. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and lo, they came; for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at ease with her; and with the men of the commonest sort were brought Sabaeans" (the margin says drunkards) "from the wilderness, which put bracelets upon their hands, and beautiful crowns on their heads."—Ezek. 23:38-42.

Every statement in the Bible on this subject shows that God disapproves of the spirit that prompts to the wearing of jewelry. It is indulged by nice, respectable people who have no thought of the real fact that it always is a mark of the very state of heart which is denounced in the Bible as spiritual lewdness. This was the sin of Israel. They made a loud profession but held these ornaments between their hearts and the Lord. They thus profaned His Sabbaths by making them their finery. They polluted His house by entering under the pretense of worship, while their real design was to exhibit their jewelry and fine clothing. They sacrificed their children to these abominations; just what millions of professors of religion are doing now. Before the children can speak without using "baby talk" they are staffed full of the love of show, by being dressed in all the foolishness of fashion and rigged out with jewelry. The churches are encouraging the awful destruction of the children all over the Christian (?) world. Preachers and their wives are setting the example by their own vain adornment. No man who fondles a gold-headed cane, carries a gold watch and chain, and wears a plug hat would dare lift his voice or use his pen in opposition to the foolish vanity of the people who profane the Sabbath and defile God's house by making their meetings occasions for the display of their expensive adornment. God's poor are driven from the house of God till it cannot be said truthfully that "the poor have the gospel preached unto them." Where is there a pastor, presiding elder or bishop who would dare to preach the gospel on this line?

The fact that Abraham's servant put jewelry on Rebecca when he went for a wife for Isaac does not prove that God approved of it, any more than it proves that God wants men to have two wives because Abraham had two.

Millions are trained for "society," and are going straight to destruction from their cradles, through the teaching and examples of godless mothers who belong to church, and profess to be Christians, but who think more of their jewelry than they do of their own souls and those of their children.

Don't imagine that this is such a small subject after all. Anything
that would send but one soul to hell is no small thing; then just think of that which is hurling millions into the bottomless pit!

"No harm to wear jewelry and expensive apparel" means that it is no harm to disobey God. When people get right they don't want to wear anything forbidden in the word of God. When the heart is made pure all such things shed off like the old oak leaves in the Spring-time when the new buds appear. Such worldly vanity is not consistent with the Christian life. Think of Christ being rigged out like the modern pulpit dude! And think of Mary, his mother, being weighted down with finery! Gold or costly apparel on man or woman is proof of an idolatrous condition of the heart. No wholly sanctified person can consent to wear such things.—Rev. E. M. Murrill in The Way of Faith.

AS TO EVOLUTION.

IN a paper read at the recent Cambridge Congress of Zoology, England, Professor Haeckle said that science has now established the "absolute certain that man has descended through the various stages of evolution from the lowest form of animal life, during a period, estimated at a thousand million of years."

This is what "science" says. And in saying this, this "science" says something more.

If man "descended" from the lower forms of animal life, it was, according to the evolutionary theory, by a change so gradual as to be imperceptible at any point of its progress. The "evolution" must be still going on, the same as in the past; but nobody can see it taking place. Nobody can point to any distinct evolution in animal life that has taken place in his own lifetime, or even in the space of time that is covered by reliable history. The species of the animal world remain today just what they were when Adam named them in the newly created paradise at Eden. They are today just what they were at the earliest human observation. The ape is no nearer to the human now than he was in the birthday of creation.

This evolutionary process, then, being so extremely gradual, must have filled the world with forms intermediate between the lower forms and the highest form, which is man. There ought to be a graduation from the lowest to the highest form, so perfect that it would be imperceptible at any particular point. There should be no lost steps in the ladder of "descent." This is what this "science" demands and therefore what it says.

But instead of this, what is actually seen is that the animal world is divided into entirely distinct groups or species, an enormous gap lying between any two of them, for which gaps the evolutionary theory fails to account. As regards man, the highest animal, this gap has been recognized by the use of the familiar phrase, "the missing link," for which there has been so much search. As a matter of fact the "missing link" is not missing between man and the ape alone, but between the ape and the lower animals, and between all the different species of animals that exist. And it is not one link merely that is missing, but an endless number of them, enough to account for the slow change from one species to another upon the evolutionary theory.

When "science" so-called asks us to accept a theory as sound which is full of such enormous holes, we must respectfully decline. We have no use for any "absolute certainties" of this "science." But many men do make use of this "science." Among those who proclaim the Eternal Word, who deny their origin, as told in Genesis, and thus help to take away the glory of creation that alone belongs to God, by accepting this "science." The science we believe in says that man was created in the image of God.

If any real evidence could be had in the support of Darwinian theory, we believe it could be found by making man the starting point of evolution. While there is no evidence that the ape or lower form of animals are developing into something higher, there is a manifest tendency on the part of many men to sink to the level of the ape and other brutes.

—Martinsburg (Pa.) Herald.

BIBLE REPENTANCE.

REPENTANCE precedes justification, and is the condition upon which Christ meets the penitent soul with the blessed words, "Thy sins be forgiven thee; go thy way and sin no more." Repentance implies a godly sorrow for sins, and here we note four different steps: First, A knowledge of sins. Second, A confession of sins. Third, Restoration for past wrongs. Fourth, A forsaking of sins.

First, the soul must have the knowledge of sins in order to repent. Second, a confession is required. In 1 John 1:9 we read "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Third, a restitution of wrongs previously committed. When Zacchaeus, repented he said, "If I have taken anything from any man by false accusation I restore him fourfold."—Luke 19:8.

Fourth, a forsaking of sins. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."—Prov. 28:13. Repentance is the theme of both the old and new dispensations, and is as old as the Bible; nevertheless it is the condition to eternal life.

Repentance was the theme of the preaching of John the Baptist. When preaching in the wilderness of Judea he preached, "Repent for the kingdom of heaven is at hand." And when the Pharisees and Sadducees came to him to be baptized, he said unto them, "Bring forth therefore fruits meet for repentance." Therefore repentance is fruit-bearing. As the bud bursts forth into the fragrant flower, terminating into the glorious ripening fruit, so true repentance bursts forth into the glorious fruits of righteousness, love, peace, and joy.

Christ also preached repentance very clearly in speaking to the Pharisees who had their self-righteousness and boasted that they were not as other men, saying, "Except ye repent ye shall all likewise perish."—Luke 13:3. He also taught by the parable of the fig-tree that
without repentance no fruit of the Spirit can be borne. Christ also commissioned His disciples to preach repentance. Peter after preaching a sermon to the Jews in which he brought before them their sins, says to them, “Repent ye therefore and be converted that your sins may be blotted out,” (Acts 3:19); and through Paul's preaching the Gentiles were brought to repentance. So we see that in Bible times repentance was needed for all classes of people. Jews and Gentiles, rich and poor, all that came to Christ came on the same common level, by the way of repentance. So at present nothing is more needful than genuine Bible repentance. The drunkard and the gambler need to repent in order to be saved. The moral man and the self-righteous need the same blood applied to their hearts to bring them into favor with God.

The one great hinderance in the church to-day is the lack of true Bible repentance. In many instances it is altogether lost sight of, and some easier way substituted that does not require a complete surrender of sin, but which proves a mere show and is one thing that to-day is debarring the church from Pentecostal power of God. People under the name of Christianity, with their names in the church, never repenting of their sins, are running with the world in all of their doings and taking part in all of their sinful pleasures, and thus using their influence for the devil under the garb of Christianity, “having the form of godliness but denying the power,” become a stumbling block to sinners and a detriment to the church.

Others have crept in with a sort of white-washed experience, professed for a while, then stopped professing, not having the joy of salvation, have taken upon themselves the name of backsliders when in fact they have never repented and received an experience from God. The apostles preached repentance. Paul warns the Galatian brethren, “Though we or an angel from heaven preach any other Gospel unto you, let him be accursed.” —Gal. 1:8. We need to be very careful that we receive salvation in the divine order of God, corresponding with His Word. We also need to be careful how we present the Word of Life to our fellowmen, that we shun not to declare the whole counsel of God, nor substitute anything to mean what God has not said. We need to deal definitely with souls and bring them in only through repentance and faith in the Lord Jesus Christ.—C. I. Huffman in Gospel Banner.

INQUISITION.

We associate everything that is horrible with the days of the inquisition, for those were days in which the true saints of God were terribly persecuted, even unto death. The Roman church undertook to make all believers in Christ believe as the chief rulers and as all those in authority in that church did. In other words the ones in power insisted on being the mind of every individual who took upon him the name of Christ. It was as if one prominent ruler in the church who believed in no resurrection determined on purging the church he was in of all those members who differed with him. It would not be enough to simply say, I will not press my belief in this doctrine, but you must, whether or no, believe as I do. A man in those days was obliged to declare his belief in the virgin Mary as one who made intercession for the saints. No matter what your mind was on that point, you must recant all testimonies that you had made that were contrary to that idea. Then followed war and all its cruel effects. You may take a blessedly saved man, sweet tempered, lovely in character and amiable in disposition, and let that same man undertake to push and crowd his views and tenets upon his brethren and sisters in his church and soon he will become harsh in his voice and in his very manner and looks. The love and sweetness will ooze out of his soul, he will become a lopsided man, overgrown on the line of, it may be, the mode of baptism, no resurrection, no coming Lord, no holiness, or a number of other one-sided tracks. Such men almost invariably become persecutors of these who differ with them. The Bible way is Eph. 4:15. Look it up for yourself.—George Quinan.

DIVINE HEALING.

WHAT is this divine healing of which we now speak? It is the healing of the sick by prayer through faith by the laying on of hands according to the Word of God.

I believe that many sick are healed by the aid of medicine. I believe that Jesus Christ is the healer of His believers, and that all true believers may be healed by Jesus Christ through faith without the aid of medicine. I believe that God would have all His children healed through His Son, Jesus Christ, without the aid of medicine. I believe that it is our duty to look to Him for the healing of our bodies just as we look to Him for the healing of the soul and spirit. I cannot stop here to discuss what theologians say about this question. It is enough to say that I do not now agree with them, for the simple reason that the hundreds of object lessons that have passed under my immediate observation within the last twelve months in the instantaneous healing of the sick convince me that all that theologians have said about divine healing belonging to past ages only, falls to the ground. All sin, sickness and disease come from the devil, and are therefore the works of the devil. The Son of God was manifested that He might destroy the works of the devil.—1 John 3:8.

No devil, no sin; no sin, no sickness and disease. I can only cite a few passages of Scripture here which, I think, clearly prove that Jesus Christ came to take away our sickness as well as our sins. "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases
and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.—Matt. 4:23-24.

—Matt. 5:16-17.

I Peter 2:24 reads: “Who His own self bear our sins in His own body on the tree,” etc.

For many years I have been troubled with liver and kidney trouble; in vain I looked to medicine for a cure. But nearly a year ago I was healed in faith through Jesus Christ by the laying on of the hands of Rev. H. Wilson, of New Bedford, Mass. My age and sight so failed me that I could not see how to read at night, but my eyesight was restored with the healing of my body. In the last four months I have prayed for more than four hundred sick people. I have seen the helpless, fevered, consumptive and rheumatic raised up in an instant; and this before the eyes of hundreds of witnesses. Praise God for all His goodness.—Rev. E. M. Collett in S. W. C. Advocate.

“Some men count it gain to take dishonesty from their hearts to put into their purses.”

IN HIS SHADOW.

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.”—Psalm 91:1.

I am walking where the shadow Of Jehovah falls around, And the way I follow homeward By His grace is holy ground; I can see afar the brightness Where His glories kiss the lea, And His wings above the valley Temper everything to me.

O, the glory of abiding Underneath the Living Word! O, the blessedness of hiding In the shadow of the Lord.

I am dwelling in the shadow Of the Lord with great delight, Where the fountains of His favor Flow in fairest day and night; Where the mountains of His mercy Safely shelter me from sin, And the bulwarks of Omnipotence Protect and wall me in.

O, the safety of abiding Underneath the Living Word! O, the blessedness of hiding In the shadow of the Lord.

I am resting in His shadow Though the burden press me down; Peace in tumult, joy in sorrow, Are my aftermath and crown.

O, the sweetness of abiding Underneath the Living Word! O, the blessedness of hiding In the shadow of the Lord!—Zion’s Watchman.

POWER.

THERE are people that would climb mountains, go through fire, cross seas and continents, and go to the ends of the earth, to get power, when they would not cross the street to get into harmony with Acts 1:8: “But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me, unto the uttermost parts of the earth.” If there ever was a time when there should be people and a church to truly represent Christ and His kingdom down in this old wicked world, it is in this Nineteenth Century and now. And we can only do that as we measure up to the divine plan as laid down in the Bible. But the great curse of this Nineteenth Century is that the majority of the professed people of God have left the Bible and have gone after the opinions and doctrines of men and man-made theology; hence the religious corruption and the helpless condition of the church. O for men and women of strong, God-given convictions of right, having the boldness to cry aloud, spare not, lift up their voices like a trumpet, and show the people their sins and the house of Jacob their transgressions, and keep crying until the line of separation is drawn between God and the world!

All successful reformation, from the day of Pentecost down to the present, have resulted in a general separation of the wheat from the chaff, the clean from the vile, the holy from the unholy. We see this has always been necessary in order to conserve the work of God and salvation among men. When a church is overcome and wrapped up in her own corruption and carnal security, she stands fortified, and ready to successfully use any means of reformation that may be brought to bear to redeem or restore her former purity, power and favor with God. The result is, the backslidden church has gone with the world, while the reformers have gone on with God, and God with them.

Hence it is settled in my mind that God does not want His redeemed people or church to be placed under an anti-holiness administration. Not only the Bible and divine wisdom, but common sense as well revolts against such an idea. Yea, everything in nature is against it. It takes a healthy mother to nurse, raise and develop healthy children. How can a child live and develop that nurses poisonous milk or have a dead mother? Such is the relation of a worldly, back-slidden church with an anti-holiness ministry. Know, beloved, that the divine plan is, a pure church with a holy ministry, for a pure people to develop a strong church and people qualified to carry on the work of redemption and to truly represent Christ and His kingdom in the world.—Leonard Parker.
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.

OUR IDEAL.

"Build thee more stately mansion, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

A NATURAL DEATH.

An Illinois paper recently announced the death of Mrs. Catharine Butler, who died of old age at her home in Indianapolis, March 30, aged 93 years. She had never used a cane nor a crutch, had never worn glasses, or taken a drop of medicine.

Death from old age is not a very common occurrence nowadays. The majority of people die violent deaths, killed either by accident or by their own misdeeds and violations of the laws of health. The natural limit of human life is estimated by naturalists to be somewhere from one hundred to one hundred and twenty years, but there are plenty of examples of human beings who have lived to one hundred and twenty-five and thirty years, and not a few in whom the length of life has been prolonged to one hundred and fifty, and even one hundred and seventy-five years. Examples of this sort are not confined to Bible times, but are recorded fixed to the kites as needed nerve comforters, and there are numbers of men who are devoting almost their entire time to the search for some new form of nerve tickler.

What the world needs most of all just now is a John the Baptist of health, who will raise his voice like a trumpet in the wilderness of disease and degeneracy, and call the people to repentance for their evil ways.

The world is going down physically, mentally, and morally, and deterioration and degeneracy are taking place much more rapidly than can be discovered by a cursory observation. The more this question is studied, the more apparent it will become that the only hope for the world is to be found in the reformation of the habits of individuals, whereby a new and healthy race of human beings may be developed. We hear a great deal nowadays about the new woman. The new man is just as much needed as the new woman. We need general reconstructing all around.—Good Health.

THE SALT HABIT.

The use of salt as a condiment is so general and so universally believed in as necessary that we rarely hear a word against its excessive use, but there are a number of persons who eat far too much salt—eat it on everything—on meat, fish, potatoes, melons, in butter, on tomatoes, turnips and squashes, in bread, and on a host of foods too numerous to mention. To so great an extent is it used that no food is relished that has not a salty taste, and this hides more or less the real taste, which is often very delicate. Now, the amount of salt required in the system is comparatively small, and if the diet has been rightly compounded very little is necessary. Some go so far as to discard its use altogether, but whether this is wise or not we will not here consider.

What are some of the evils of the excessive use of salt? They are to paralyze the nerves of taste, or to pervert them, so that they cannot enjoy anything which has not a salty flavor, and in addition there is a direct tax on both the skin and the kidneys in removing it from the blood. Whether the skin is harmed by this tax we do not know. Possibly it is not greatly injured; yet we know that few people possess a healthy skin. But it is now pretty well settled that an excessive use of salt does overtax the kidneys in its renewal, and that the great number of cases of derangement and disease of these organs is due to this use. It takes only a little time to learn to enjoy many kinds of food without salt, and we advise our readers and others to look into this matter, and try to diminish the use of this condiment as far as possible. We believe they will be better for it.—Journal of Hygiene.
forces and "cunning devices"? Beware of him! for he not only comes "as a roaring lion, walking about," but also in his robe, "transformed into an angel of light."—2 Cor. 11:14.

The good seed which is sown in your hearts the "wicked one" desires to catch away. He would give no room for it to root down, but with "thorns, "the cares of this world, the deceitfulness of riches," "pleasures of this life," "and the lusts of other things entering in, would he choke the Word" so that it "bring no fruit to perfection."—Mark 4:18, Luke 8:14.

Therefore laying aside all filthiness and superfluity of naughtiness, receive with meekness the ingraffed Word which is able to save your souls. "Be ye doers of the Word and not hearers only," for whose looks into the perfect law of liberty and continued therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."—James 1:23-25.

But some of you know what it is to continue in this liberty. You have said: "Take the world, but give me Jesus," turned your back thereon and set your face Zionward. Although you may not yet have come to that "rest that remaineth for the people of God," (Heb. 4:9) yet he is leading you on and talking to you about the same things. Our forefathers knew not whereof we speak by experience. And you He is leading out into deeper things and calling some into His work; and we trust He has "chosen vessels" among you. He has a place for each one. God grant that you may all fill it. But often there are many things in the way. Oh that all the "air castles," plans and anxieties of the future, not leaving out much of the present, which so many young people have stacked upon, might be blown up and God be given an opportunity to mold and fashion their lives. They would not only receive a great blessing, but they would be the same in the world. "And thou shalt be a blessing." True, they should have a purpose, an aim in life in view; but let God set that for them, and let them trust Him in the accomplishment of the same.

If you are among the young whom He has called into the Christian work, especially does this message come to you: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. In youth, while the mind and thought is being formed and developed, is the time to prepare for future usefulness; and great things depend upon it. This is not only scriptural, but also agrees with scientific truth. Great men have grown up from youth. The counsel and instruction of the older and more experienced, and often their society, are to be preferred before those whom you may have been brought up with, and may yet be light and trifling, having not yet learned "to be sober-minded."—Titus 2:8.

Many times, in my earlier experience, I have found it to be so; and many times since I have thanked God for the choice. May we not take a lesson from Rehoboam?

—1 Kings 12:6-11. No matter if you are called, like Joseph, "a son of his old age."—Ex. 37:3-4, "an old head on young shoulders." Remember his life and example; and also Daniel, who dared to stand for the right.

Truly, as you consecrate all to God, He will call you to different vocations in life. In His time and order the matrimonial relations may come. But even in these, perhaps there should only step as He has prepared and throws light on our pathway. Then, if his God-ordained purposes are kept, blessings will follow and Heb. 13:4 will be realized. But we believe God wants all His children to lay all these things aside at His feet. By not doing so you may not only lose joy and blessing, meeting sorrow and trial, but your future life-work which God has designed for you may not only be crippled, but lost. We fear too many of God's little ones have and are experiencing these things. Let them speak for themselves.

And may not God call upon some to separate themselves unto His life and the Gospel as "eunuch for the kingdom of heaven's sake"? "Let every man abide in the same calling wherein he was called."—1 Cor. 7:20.

And God wants holy, consecrated "handmaidens," without marred or defiled temples, upon which He desires to pour out His Holy Spirit, and you may forbid them to prophesy (Acts 27:21-9) and be "helpers" in the Gospel? And who shall forbid her being called out as Deborah (Judges 4) or as Esther?—Book of Esther. Truly, we believe woman's proper place is "help mate" for man; but if he does not retain and fulfill his place or position in life, shall she still be lower? "Then (O Lord) makest him a little lower than the angels." Or shall she not maintain and fulfill her standard for which she was designed? You answer, Yes. And although it is beyond her natural sphere in life, may she not be called to fulfill that which is being neglected by the other sex, stepping into the gaps?—Ezek. 22:30. "Whatsoever He saith unto you, do it."

"To serve the present age,
My calling to fulfill.
Oh, may it all my powers engage
To do my Master's will." Amen.

Your brother in the Master's service,

J. L. LONG.

Yokohama, Japan.
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.

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

Committee of Publication.—Elder Samuel Zook, Treas.

To Correspondents:—Articles for publication should be addressed to the Editor.

To Subscribers:—Our terms are cash in advance.

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

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 Vexron within ten days from date of issue, write us at once and we will send the number called for.

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

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

Communications without the author's name will receive no recognition.

3. Communications for the Visitors 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.

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

Abilene, Kansas, October 15, 1898.

Addresses of Missionaries.

Eld. Jesse Engle
Mrs. Elizabeth Engle
Miss B. Frances David
Miss Alice Heise
Matopa Mission, Bulawayo, South Africa
Matabeleland, South Africa

Miss Barbara Hershey, Johannesburg, South Africa

D. W. Zook and wife, 86 College St., Baltimore, Md.
Elder Zook
Mrs. Amanda Zook
India

J. L. Long, 48 C. Bluff, Yokohama, Japan.


G. C. and Sara Cress (called as helpers to the Matopa, S. Africa, Mission) should be addressed at Talmage, Kansas, to ensure speedy delivery.

Benevolent Fund.

Sturges, Mo. $1.00

Foreign Mission Fund.

No. 63. $2.00

No. 64. 2.00

We present in this issue an essay under "Higher Criticism and Common Sense" by Rev. A. Ben-Oled of Jerusalem. It will be renewed and altered when engaged in a "work of faith and labor of love" among his brethren according to the flesh, who are hopeful of their national restoration. May the "Christian Union Mission to the Jews" prosper in his hands, accomplishing the purpose of its institution and lead many of the children of Abraham into the light of the new and better covenant.

The September issue of the Christian Cynosure makes a specialty of giving some light on "The Lodge in Politics." The number as a whole gives interesting reading for such who are anxious to know the truth on the subject. The leading article, "Secret Societies and Civil Government" by Mrs. Nora E. Kellogg, is heavily charged with strong argument against the tolerance of this organized power of darkness. We believe this periodical is doing a good work in its sphere by bringing to light at least one phase of the hidden works under cover. The October number shows the hostile character of the Lodge to the purpose and work of the church.

The selection in this issue under "Wear ing Jewelry" is suggestive and to the point. We often wonder how Christians can consent to appear in vain and gaudy attire. On the other hand, it is possible for us to be led into binding our conscience and making a law unto ourselves over these things. It is when used for the purpose of adornment that God calls these things referred to into question. For instance, gold and silver have their proper place as instruments of use; but when adornment is resorted to, then their office becomes perverted and God has taken the trouble in His Word to call our attention as to what our real attitude as Christians should be relative to their having a place in our ward robe.

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as expressed in a special circular, is to
at that place. The aim of this Congress,
spirit, of all churches and religions in
sympathy of spirit." We want to hope
upon the efforts of this body in securing
for the best as to the results attendant
effect and impress upon the present and
unity. Undoubtedly it will leave its
"to promote toleration of reason and
of human devices and the limitation of
edly some exposition of the utter failure
world. The least it can become is an
come. On the other hand there is a
weighty strain of truth—indeed of
and from its Unitarian sentiment—
expressed in the following clipping from
the current circular: "We feel that in
this age pre-eminently, our orthodox
discoveries need fellowship with the
larger hope and freer faith which do not
not take shelter under their institutions and
their creeds. In the breaking up of
dogmatic Christianity which is going on in
our age, the breaking up of the tradition:
al outer body of belief which has grown
around the two great catholic creeds, we
find ourselves in an age of transition.
That some new crystallization of thought
will form in the minds of men goes with
out saying; just because man is mind and
must always shape his thought of the
infinite mysteries amid which he comes
to self-consciousness, and must formulate
these thoughts as best he can in
words. That coming crystallization of
thought doth not yet appear. In this
transition time, what the orthodox
churches need, urgently, is that they
should learn, from the freer thought of
those who have broken with the tradi-
tional forms of faith, what are the yeast-
ing processes of man's mind in our day,
and what the hints of the new crystalli-
zations of thought which are taking
shape in these apparently inchoate forms
of faith. The heresy of to-day, as has
been so often said, is the orthodoxy of
to-morrow. That is alike the vindica-
tion of heresy and the justification of
orthodoxy; the honor of the new thought
which dares to free itself from the
ancient body of belief, and the glory of
the old forms of faith which can re-
absorb the new truth and revitalize and
remould themselves thereby. This dis-
integration and re-integration of faith,
in the plastic processes of life, is the
common experience of religion in our age;
in which all who are earnest and spiritual
must needs find themselves engaged,
in different stages of the one process of
religious evolution. For the hastening
of this divine process we believe that
what is most needed is that the faith
which clings to form and the 'faith-with-
out-form' shall come to understand each
other better, and thus help on the birth
of the faith that is to be."

A QUERIEST ASKS:—Do you understand,
according to the eternal purpose, that
God formed a plan in Christ Jesus from
before-the foundation of the world, which
is divided into epochs or dispensations,
in each of which God has been, and yet
is, accomplishing a special work and
purpose which will culminate in the
blessing of all the families of the earth
in a period of time understood by some
as Millennial, or, Times of Restitution,
during which time the seed of Abraham
—Christ, Head and Body—shall dispense
the promised blessings of Abraham? In
this answer to the above we would say that
the more we are permitted to study the
Word and look into the Plan, the more
are we confirmed in the truth that God
has not brought the Creation into ex-
istence with the intent that things
should simply happen to their way
through the course of the Ages, but that
He has in mind an "eternal purpose"
which is marked by some sharply-drawn
periods or points of time and contain
pre-measured epochs in which certain
features of that "plan" are being de-
veloped and accomplished; that under
the enlightenment of the Holy Ghost
the "times and seasons referred to and
of which predictions have been made by
the "Apostles and Prophets will in the time be
discerned, read and comprehended by the
watching ones" (1 Thess. 5:1,4) with
a vividness and certainty such as cannot
possibly be seen by the world which
"lieth in wickedness;" that inasmuch as
"all the families of the earth" have as
yet not been blest through the seed of
Abraham, if the Bible and the prophetic
utterances therein contained mean any-
things to us, we must look for the fulfil-
ment in a future dispensation which has
been so gloriously outlined by Prophets
and Seers as an age which will be marked
for its universality of righteous govern-
ment and the presence of the Prince of
Peace and will culminate in the casting
out and destruction of sin and death.
The Scriptures seem to indicate plainly
that these things will be effected in a
definitely marked epoch immediately
following the Gospel Dispensation,
the purpose of which dispensation (Acts 15:27-18) is the calling out and testing of
the church as an instrument through
which to disseminate "the blessing."
Relative to the term "Restitution of all
things," we would say that we have
never understood the Word to teach Uni-
versalism; rather do we feel to emphasize
the truth that every individual is given the
choice between righteousness and sin,
life and death; and that the end of the
persistent wicked will be eternal de-
struction from the presence of the Lord.

MISSIONARY AGITATION.—We have no
apology, whatever, to make in view of
the missionary spirit which has taken
hold of our people, especially in this
county. There was a time when our
heart was made to foresee just the pres-
ent state of things, and in ignorance and
simplicity, by the words of our mouth,
we were led to make public predictions
implying the fulfilment of just what we
now see. We could not believe that a con-
gregation, well interspersed by converted
and consecrated younger and older peo-
ples, could retain its spirituality and
Christian activity and influence without
some percentage of the same entering
upon active Evangelistic and Missionary
labors. We have been permitted to see
even beyond our expectations during the
past few years. Some of our people now
represent the work of disseminating the
Gospel in Japan, India, Africa—both
North and South. True, they have not
all gone out under the provisions and
operations of Conference; but we are not
narrow-minded enough to forbid them
of participating in Gospel work simply
because they "follow not after us" or do
not continue with us. Efforts have been
put forth for years to agitate the "foreign
work." Committees had been appointed,
efforts made at raising funds, etc.; but
finally it has dawned upon us that con-
secrated men and women who are God-
called are the prime factor in the work.
Individuals who are "full of the Holy
Ghost and faith" and who have upon
them the "wise unto me if I preach not
the Gospel" are the vital need in the
church to-day. When that characteristic
which goes through fire and flood,
through famine and pestilence—that
property which "overcometh the world"
has hold of men and women, then the
minor needs will be forth coming. It
seems to have been a necessity that some
people go forth independently or under other
connection than our own small order with
its limited sphere, in order that we be-
come stirred to the actual demand of the
times and the unevasi.ve duty of us as a
people, together with our positive rela-
tion to the "Missionary question." We
can only here say that we are glad that
they are still continuing to "go" as will
be seen elsewhere in these columns. It is probable that by the time these lines are to their destination at least four of our immediate circle will be on their way to various parts of India. It is not expected that they will sail together. Bro. Forney and Sister Hoffman will probably sail under the auspices of the C. M. A., and their destination will be Bombay, expecting to work in some of the western districts. Bro. and Sister Zook, who are supposed to have sailed on the 12th inst., will go out under the Conference and sail to Calcutta, where our Bro. D. W. Zook and wife have been feeling the pulse of heathendom for some months past. The question for us who remain is: What is our individual relation to those who have given up all and gone forth? Jesus taught that he that loveth friends, associations, property, or aught else more than the Christ—cause is not worthy of Him. Some of these have forsaken all. What have I done—or at least consented to do? God will bring every one into account for the opportunities at hand, the wealth we possess, or the direct influence—intellectual or otherwise—under our control. Do I believe it? Has this truth become a fact to me?

NOTICE.

W E had published in our first notice in reference to the publication of our New Directory that each agent should send in with the names and addresses that we desired that they should be sent in alphabetical order; but some have omitted to do this and time is too short to return the lists to have it done in the district from which they were sent. We will therefore do it here as well as we can, but of necessity there may some mistakes occur. We had also stated that each agent should order the number of copies they wanted for their district; but in some instances this has been neglected. Our only course now is to order what we think will be needed and send out accordingly. H. DAVIDSON.

MOHAMMEDANISM.—At a missionary conference held in Germany, Missionary Secretary Schreiber, of Barmen, read a paper on Mohammedanism in which he declared that Mohammedanism is the most dangerous rival to Christianity as it is the only religion which has sworn enmity to Christianity and seeks to become the religion of the world. It is much less accessible to Christian Missions than pure heathendom, but the great day for missions among the Mohammedans will come when the temporal power of the Sultan of Turkey and the Shah of Persia shall crumble to pieces, and the present mission work is chiefly a preparation for that great day.

—Sel.

CHURCH NEWS.

LOCAL CHURCH NEWS.

CHICAGO MISSION.

Relief and Sewing School Department.

The report for the month of September is as follows:

DONATIONS.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ada Franklin</td>
<td>$ 25</td>
</tr>
<tr>
<td>Brethren of Shannon, Ill.</td>
<td>5 00</td>
</tr>
<tr>
<td>Polo, Brethren, Collection</td>
<td>7 25</td>
</tr>
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</table>

Total - - - - - $12.50

EXPENSES.

<table>
<thead>
<tr>
<th>Expense</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses for sick list</td>
<td>$2.50</td>
</tr>
<tr>
<td>Expressage and moving</td>
<td>2.60</td>
</tr>
<tr>
<td>Other necessaries</td>
<td>1.50</td>
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</tbody>
</table>

Total - - - - - $6.60

We have also received from the Shannon and Clyde Brethren 100 lbs fruit, vegetables, etc. By Brother Garver, a box of vegetables.

Brother and Sister Shirck, Goshen, Ind., a jar of butter and a variety of other things.

May God bless all the dear ones and may we not forget to look to Him who hath all things in His hands, and who withholdeth no good thing from those who love and trust in Him. Praise His dear name!

Yours in Him.

SARAH BERT.

Englewood, Ill., 6001 Peoria St.

BUFFALO MISSION.

DEAR BRETHREN: May peace be multiplied. Amen!

Once more we are called to report our work in the Mission. The Lord is with us and blessing us. We have begun a series of meetings, and praise God for His presence. We expect to continue the meetings until the fifteenth of Oct., no preventing Providence. At present some dear saints are seeking salvation.

At the time of writing we have the dear sisters of Buffalo helping along in the work, but in a few days we expect Sister Mary Doner of Markham, Ont., and Sister Leah Eshelman of Clarence Center, to be helpers in the Buffalo Mission, for such time as the Lord directs. We are glad to have those come and Sister Shirk, Goshen, Ind., a jar of butter and a variety of other things.

May God bless all the dear ones and may we not forget to look to Him who hath all things in His hands, and who withholdeth no good thing from those who love and trust in Him. Praise His dear name!

Yours in Him.

SARAH BERT.

Englewood, Ill., 6001 Peoria St.

TOTAL - - - - - $12.50

PHILADELPHIA MISSION.

DONATIONS.

<table>
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<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abilene, Kas.</td>
<td>$ 1.00</td>
</tr>
<tr>
<td>Abilene, Kas.</td>
<td>$ 1.50</td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>$ 1.00</td>
</tr>
<tr>
<td>Shippack, Pa.</td>
<td>$ 1.00</td>
</tr>
<tr>
<td>Three barrels provisions, Canton, O.</td>
<td>$ 1.00</td>
</tr>
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Total - - - - - $4.00

EXPENSES.

<table>
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<tbody>
<tr>
<td>Shoes</td>
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<tr>
<td>Supplies &amp; books</td>
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<tr>
<td>Rent</td>
<td>6.00</td>
</tr>
<tr>
<td>Coal</td>
<td>7.00</td>
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</tbody>
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Total - - - - - $21.20

PETER STOVER.

Philadelphia, Pa., 422 N 2 St.

LOVE-FEASTS.

KANSAS.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topeka</td>
<td>Oct. 22-23</td>
</tr>
<tr>
<td>Zion</td>
<td>Oct. 29-30</td>
</tr>
</tbody>
</table>

Pennsylvania.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Woodbury</td>
<td>Oct. 29-30</td>
</tr>
</tbody>
</table>

Maryland.

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ringgold</td>
<td>Oct. 25-26</td>
</tr>
</tbody>
</table>
FROM THE FIELD.

A VOICE FROM THE FIELD.

"THOU wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isaiah 26:3,4.

We greet the readers of the Visitor in his Dear name who said, "Tarry ye at Jerusalem till ye be endued with power from on high." But then ye shall witness not only at Jerusalem and Judea and Samaria, but at other places. Glory to his Dear name. Go ye! Oh the joy that fills our hearts this moment.

We have that sweet joy and communion with him in our home. Hallelujah to our God who giveth us the victory with him in our home. Hallelujah to our God who giveth us the victory.

On July 30th, we went to Wainfleet. Had service one week. Here as elsewhere we found some of the dear saints spirit-filled and others longing to receive more abundantly. Praise the Lord! The Word says, "Be ye filled with the Spirit, speaking to yourselves in hymns and spiritual songs, making melody in your hearts."

Soon after the close of these series of meetings we set our faces toward home. We left the British soil with joy and gladness to remember the love and fellowship we had with the dear saints in Canada. Hallelujah! with those who are washed in the blood of the Lamb.

Oh the joy and gladness in our hearts to know that the time is so near at hand when the dear Lord Jesus who said that he wills that where he is there his friends shall be also. Oh how we joy to know that the Coming of the Lord draweth nigh! when we shall meet the dear ones who were so willing to bear our expenses. May they be recompensed at the resurrection of the just. Glory to God! he touches the hearts of the Holy Ghost saints. Hallelujah! To him who loved us and washed us from our sins in his own blood, be all the praise.

We have had the pleasure of taking part in the service of many precious souls. We bade farewell to the loved ones on the 10th of September and came by way of ferry-boat to Buffalo, and the same day to Clarence Centre, N. Y., where we had several meetings and returned to Buffalo on the 15th. Stopped with our Brother and Sister Hoover, who have charge of the Brethren's Mission on Hawley St. Prayer service the same night. On Friday we met with the Christian and Missionary Alliance for worship. Here we had the opportunity to witness for Jesus. By request we preached the Word at that place on Sunday afternoon to quite a congregation. Our theme was "The Holy Spirit." At night we preached the Word at the Brethren's Mission. We were kindly entertained by our dear Brother and Sister Hoover. May the dear Lord bless and use them for good as well as all the other workers in that place to the salvation of many precious souls.

Left for home from Buffalo on Monday morning, the 19th; arrived at Harrisburg at 3:20 p. m. Sister Myers left from that place for Brockwayville to visit our son, where she arrived the same day. We feel to praise the dear Lord for his love and protection over us.

On our arrival we were greeted by many of our dear friends and neighbors. Praise the Lord! It has been our pleasure to meet our young Brother and Sister Zook on their way to India—Father and Mother Zook accompanying them. It was our pleasure to be with them in six of their meetings. We gave them company as far as Lebanon, where they took train for Grater's Ford, Montgomery county, Pa., and from whence we returned home.

We wish to say that we are the Lord's and where he sends we will go and work for him. Will the dear readers pray the Lord to open the way for us just where he wants us to work.

Yours for the lost of earth,

JOHN H. MYERS.
Mechanisburg, Pa., Sept. 30, 1898.

ON OUR MISSION.

THOU wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isaiah 26:3,4.

Praise the Lord for the many precious privileges to the faithful few. Amen!

We resume our pen to bear testimony to the wonderful dealings of the Lord to us as we go forth in loving obedience to his will.

Our present report dates back to Sept. 5, after which we spent several days and nights in different parts of Lancaster county, Pa., among the Brethren and friends of the cause of the Master.

On September 10 we went to Franklin county (our former home) where we held services at Air Hill, Mt. Rock, and Mowersville in the Brethren's Mission at Chambersburg, also at Orrstown.

All these services were well attended and interesting. In Chambersburg we held three services, two at night and one afternoon service which was, by request, principally on the subject of "Divine Healing."

Two persons were anointed with oil in the name of the Lord, and some ringing testimonies were given by such as had experience on divine healing. Conviction rested on other hearts to be anointed, but there was fear of offending brethren.

Why should anyone be offended when others are led of the Lord to be anointed and are healed in answer to the prayer of faith? May the time speedily come when every one may obey their own convictions on these, as well as some other lines, without any fear of offending any one. And may those who become offende-
ed look into their own hearts, that they may discover the real cause why they are offended.

We wish to condense our report of this month's work, therefore we will simply say we had blessed fellowship with many of God's little ones in the old home community; and all along the line there were open hearts and ready hands to supply wings to carry the Missionaries to their future field of labor.

We also had many pressing invitations to hold meetings at other places; so there were more open doors than we could fill, for which we praise the Lord.

Leaving Franklin county on the 22nd, we stopped with the Brethren of Mechanicsburg for one meeting. On account of rain, the meeting was small. On the 24th we came to Harrisburg where we were very busy for two days packing trunks and getting things ready for India.

Over Sunday, the 25th, we were with the Brethren at Hummelstown. We find the Brethren and Sisters of this congregation very earnest in the work of the Lord. We found the most interesting Sabbath School here that we have found among our people since we left home. This is the fruit of the labors of our dear Bro. S. E. Brehm, who labored long and hard to establish this school. One significant feature of this school is that nearly all of the old Brethren and many of the new ones take an active part in the work. This is as it should be everywhere.

We find quite a number of young people here who have lately been converted and added to the church who are now quite earnest; and we believe they want to know the will of God concerning them. We will not be surprised if some are called to heathen lands.

Our next stop was at Palmyra, in the United Christian church, where we were greeted with a house full of people. From thence to Fairland, Lebanon county; and all along the line there were more open doors than we could fill, for which we praise the Lord.

The eve of the 29th was spent at Grater's Ford. Bro. Frank Kern took us by private conveyance to Fall City and accompanied us in a street-meeting. At 4 o'clock we spoke to a very large audience and announced a meeting for 8 o'clock. When the time came we went to the street and spoke to an exceedingly large crowd of people. We left the truth where we are, so that they may rejoice in it here. We left Athol, Kans., in June and went to Brown county, remaining there and delivering our souls until we left for Tabor, Iowa.

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The next day Sister Wheaton took wife and I on her pass to Forest City, Mo., to a camp-meeting. Sister Wheaton is a world's prison worker and has the privilege of taking two on her ticket; so we entered into the fight and received one of the grandest instructions on demonology, seeing it by personal observation. I wished that all the dear ones, especially in Dickinson county, could have heard the teaching.

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This is Carnival week and it is impossible for me to describe the condition of the town. We are very busy distributing tracts and singing, praying and preaching on the street. Bro. John Zook and wife have entertained us since we have been in the city; but now we have a grand room furnished with beds, chairs and all we need to board ourselves, with gas light, fuel and water furnished for which we praise God and thank Bro. Zook for being the agency in helping us to it. I do not want to be lengthy and it is time to go to the street, so we will give a full de-
While they have little knowledge of the Sabbath, yet, when instructed, they heed the same and come to worship. Last Sunday twenty-five were present, and had a real interesting day. They manifest confidence, and many of them quite a degree of respect.

To describe their customs and manner of living would only be repeating what has oft been written. One thing especially must be said to their credit. They are no practical Idolators, and Missionaries need not contend with a false religion. If their wrong habits can be corrected through the light of the Gospel, and they be made to comprehend the merits "of the atonement by the blood of Christ" they will have a new way to the cross. They do in a way recognize a supreme ruler, and own Him in His creative power.

Again we say, as in a former statement, had they bad equal opportunities with us, no doubt many of our own race would have been put to shame. But Jesus spoke weighty words when he said to the Jews that "it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them." May the Lord abundantly bless the frail efforts that are being put forth to enlighten and save the people of these Matopa mountains.

As we believe the prayers of the saints have prevailed in our behalf in the past, we hope they will not cease while we are now in the midst of the people to whom the Lord has sent us.

In private correspondence inquiry has been made as to the climate and weather, some supposing that it is very warm here. The fact is we have not seen much warm weather since here. July and August being the winter months, we have had what is called here real cold weather. Indeed we have had one real heavy frost. In some places ice appeared in places ice appeared in the morning. This may seem strange to some; but, considering that our altitude is about five thousand feet above sea level, it will possibly reconcile the matter to some degree.

It was nevertheless said that it had not been so cold for some years. We will however have an opportunity to realize the other extreme before this year has elapsed. Tropical plants are numerous and even in this season of the year are in bloom, and display a very ornamental appearance. Wild oranges and figs grow freely.

Our health continues to be good, and our spiritual comforts such as accompany a perfect resignation to the will of God.

Yours in hope of the resurrection.

JESSE ENGLE.
and while on its visit will be accompanied and guarded by 1,000 Turkish soldiers. During the stay of this distinguished company, the German Church of the Redeemer is to be consecrated.” In view of the herein referred to visit, the following from the New York Times is significant in the midst of pending changes:—Another thing may be said about Germany. It is quietly understood among public men there that the Kaiser has something up his sleeve with regard to Turkey. His hold upon the Sultan is as absolute as it is amazing. The peaceful clock-work evacuation of Thessaly in which Salisbury did not believe, is to be ascribed altogether to William’s commanding influence. He has taken up the part at Constantinople of the Sultan’s friend and backer which England refused to play, and he can do it infinitely better, because he has no humanitarian public sentiment at home to hamper him. Do not be surprised if out of this combination of Lutheranism and Islam a very striking result proceeds. Nearly seven hundred years ago a German emperor secured the cession of Constantinople of the Sultan’s friend and ally, and guarded by 1,000 Turkish soldiers. His hold upon the Sultan is as absolute as it is amazing. The peace that will electrify the whole Christian world as to the future destiny of the Holy City.

OUR DEAD.

HOKE.—Gracie Leonia Hoke, infant daughter of George and Libby Hoke, died September 27, 1898, aged 8 months, and 21 days. Services held in the Friends’ church (known as Center) by Eld. D. W. Wine (German Baptist). Text, “Let not your hearts be troubled.”—John 14:1. Interment at Highland cemetery.

TIMMERMAN.—Mrs. Elizabeth Wagner Timmerman was born in Washington county, Md., June 6, 1820. Died, September 20, 1898, aged 78 years, 3 months and 14 days. Deceased had been a faithful member in the Brethren church for 69 years. Burial in the Silver Creek cemetery on the 22nd. Services conducted by Eld. Isaac Trump.

BRENNEMAN.—Died, September 26, 1898, in Galva, McPherson county, Kas., Sister Anna, widow of David Brenneman, who preceded her to the grave about 10 years. She was aged 73 years, 9 months and 13 days. Deceased was converted many years ago, and in her later days had a longing to take her departure from timely things and be with Christ, which she thought was far better. Sister Brenneman united with the Brethren some years ago and remained a faithful sister to her end. One Sister near Marietta Lancaster county, Pa., and three sons, David in Galva, Kan., with whom the deceased had her home, and Aaron and Daniel at Osawatomie, Kan., (all married) with their families and 4 sisters and 2 brothers living, which shows we trust is her eternal gain. Discourse by Bro. L. C. Wenger, from 2 Cor. 5:1, in the Presbyterian church in Galva. Interment in McPherson cemetery.

EYER.—Died, at Los Angeles, Cal., John M., son of Bro. David M. Eyer, of Rowenna Lancaster county, Pa., aged 20 years, 6 months and 13 days. About a year ago deceased left home, expecting that a trip to the far west would improve his health, as he had been suffering from consumption. It seemed that his travels through the west gave him some relief, as his letters were favorable, his father even receiving a letter written by his own hand after the notice of his death came to hand, so suddenly and unexpectedly came the end. His remains were brought home, and funeral held at Reicht’s M. H., September 19, 1898, conducted by the home ministry. A sorrowing father and one sister, with a large circle of relatives and friends remain to mourn their loss. Mother one brother and five sisters preceded him to the grave. Respect for the dead and sympathy for the living was shown by the overcrowded house. Discourses from Gen. 43:14. Interment at Reicht’s cemetery.

ANGLOMoyer.—Died, at Silverdale, Pa., Sept. 13, 1898, of consumption, Samuel Anglemoyer, son of Henry and Annie Anglemoyer, aged 32 years, 2 months and 15 days. He leaves, besides his father and mother, a wife, one son, 4 sisters and 3 brothers and a large number of sorrowing friends and neighbors. It seems that on whose life was so bright and useful and whose death casts a gloom over the neighborhood should thus be early called away. But on the other hand it is a blessed consolation to know that he passed to his home to Jesus and died happy in the Lord and in the hope of a glorious resurrection. He is missed in his home and in the prayer-meeting where his voice mingled with ours in song and testimony, where he so earnestly expressed the joy and peace that he found in the service of the Lord. We hope that through his death many others may see the importance of seeking the Lord while they are young and have health and strength. Services were held in Silverdale church on September 17. Interment in adjoining cemetery.

GNAGY.—Susanna Gnagy fell asleep in Jesus Sept. 24, 1898, aged 57 years, 10 months and 8 days. Deceased was born in Somerset county, Pa., and in 1856 emigrated with her parents (Christian and Susanna Fike) to Benton county, Iowa. She was the twelfth child of a family of thirteen—7 sons and 6 daughters. Four brothers and 1 sister survive her. Was united in marriage to Andrew Gnagy in 1861, residing in Monroe township, Benton county, Iowa, until a few days prior to her death. She had been a devoted member of the “Brethren in Christ” since 1861, and her faith in Christ remained unwavering to the end. To minister to the sick and relieve the suffering was her chief aim and pleasure. Has been a constant sufferer since last December. Besides a loving husband, 4 sons, 3 daughters and 15 grand-children, she leaves a wide circle of friends and relatives to mourn her death. Services were conducted by Elder Isaac Trump of Polo, Ill., on the 29th, at the German Evangelical church in Dysart, Iowa. Interment in the family cemetery in Monroe township.

ANDREWS.—Died, September 10, 1898, at the Messiah Rescue and Benevolent Home in Harrisburg, Pa., A. A. Andrews, who was admitted to said Home Apr. 1, 1898 as a life member. Deceased had been a member of the church of God, located at Elizabethtown, Pa., of which place he had been a resident for over a half century and was highly respected and loved by all the Christian fraternity and with whom he became acquainted, both because of his devotion to the church, as well as for his straightforwardness and adherence to what he understood to be right according to God’s Word. Hence there remains to his memory a monument made of a good character and name that will serve as an example and guide for others. Services were held at the Messiah Rescue Home of the Lord, Benton county, Pa., and in the townships of Sept 18th, and on the morning of Sept. 14th the corpse was taken by railroad to Elizabethtown, where services were held in the Bethel church, conducted by Revs. Huston, Geo. Long, S. E. Brehm, S. Stumberger, and A. Martin. Text Gen. 49:18. Interment in Mt. Tunnel cemetery, Elizabeth, where he remains to remain until his final call.